

LIBRARY
Theological Seminary,

PRINCETON, N. J

No. Case, ^{Division} 100- D-
No. Shelf, ^{Section} X 110-
No. Book, 86-
No.,

BX 1779 .M34 1840
Maguire, Thomas, 1792-1847.
Authenticated report of the
discussion between the Rev.

Rev. Dr. Murray

Yours
to express.



REV: THOMAS MAGUIRE.

Drawn by Smith Engraved by Legan.

AUTHENTICATED REPORT

OF

THE DISCUSSION

WHICH TOOK PLACE BETWEEN

THE REV. THOMAS MAGUIRE,

AND

THE REV. T. D. GREGG,

IN THE

ROUND ROOM OF THE ROTUNDA,

ON THE

29th MAY, 1838, 30th, 31st. JUNE 1st, 2nd, 4th, 5th, 6th, 7th.

DUBLIN :

PRINTED BY RICHARD COYNE, 4 CAPEL ST.

PRINTER, AND BOOKSELLER, TO THE ROYAL COLLEGE OF ST. PATRICK,
MAYNOOTH,

AND PUBLISHER TO THE R. C. BISHOPS OF IRELAND.

LONDON ; T. JONES, 63 PATERNOSTER ROW.

MDCCCXXXIX.

NEW-YORK : REPRINTED, VERBATIM, BY G. MITCHELL, 265 BOWERY.

1840.

THE DISCUSSION

THE DISCUSSION

THE DISCUSSION

THE DISCUSSION

THE DISCUSSION

THE DISCUSSION

THE DISCUSSION

THE DISCUSSION

THE DISCUSSION

THE DISCUSSION

THE DISCUSSION

THE DISCUSSION

THE DISCUSSION

TO THE

CATHOLIC HIERARCHY OF IRELAND.

MY LORDS,

I dedicate most cheerfully to you the following authentic and authenticated report of my latest and last Public Controversial Discussion. Whatever it contains serviceable to religion, calculated to purge from the leprosy of sin, and lead to the salutary fountain of truth, is sure of receiving the warmest approbation of your Lordships. Whatever it contains painful to the feelings, or offensive even to the religious prejudices of our dissenting fellow Christians, your Lordships will peruse with regret, and I would cancel with pleasure, if the sacred cause of truth could suffer me to make the sacrifice. Ever prepared to defend the "blessed dogmas" of the "one, holy, Catholic and Apostolic Church"—the church instituted by Christ—established by his Apostles—approved by the Scriptures—watered by the tears, and cemented by the blood of innumerable martyrs—canonized by venerable antiquity—consecrated by unbroken tradition—and rendered every where *visible* by her *symbolised ubiquity*. Ever, I repeat, ready to defend her, I have never willingly and obtrusively made war on the churches or conventicles of others. In all my polemical disputations, public and private, I have never in any instance, volunteered the controversy. I was too conscious of security in the soundness and divinity of my own religion, to envy others the freest enjoyment of theirs.

If, in my portion of the Discussion, any proposition should be unfortunately found injurious to the rights of the Apostolic See, or in its remotest consequences non-conformable to the immutable principles of Catholic unity, that proposition I am ready to retract; if necessary, to anathematize.

On this, as on all other occasions, I am fully prepared humbly and implicitly to submit myself, for conscience sake, to the constituted authorities of the Church of Jesus Christ. Without this test of truth—without this "shield of faith"—without this ready and "reasonable obedience," unity, as a divine mark of the Catholic Church, would be an insult to the human understanding. I owe it however to the great cause, of which, rather by accident than design, I became the humble advocate, to declare that, at present, I know not of any such proposition. That as far as my shallow judgment can penetrate, I have nothing connected with doctrine to soften, nothing to qualify, nothing to extenuate. I owe it also to the same glorious cause, to the centre of unity, to the Bishops and Clergy of Ireland, to Protestant and Catholic, to "Trojan and Tyrian," to enter this my most solemn and public protest against the speeches ascribed to me by Mr. Gregg and his Reporters, in the five last numbers of his schismatical edition of the Discussion; speeches in which, like Leslie's Catholic Lord, I am not only made to speak occasional nonsense, but to broach some damnable heresies.

The only report then, my Lords, of the Discussion, for the contents of which I hold myself responsible, is that published by Mr. COYNE, of Capel-street; whose attention and talents as a man of business, whose untiring zeal as an unflinching Catholic, whose public and private services to the propagation of religion, and whose fidelity and disinterestedness as a friend, I can never sufficiently commend.

I have the honour to be, my Lords,

Your most obedient and faithful humble servant,

T. MAGUIRE.

Ballinamore, January 12, 1839.



INTRODUCTION.

TO THE HEARERS OF THE REV. FATHER MAGUIRE IN ESPECIAL,
AND TO THE PUBLIC GENERALLY.

'Is there not a cause?'—1 SAM. xvii. 29.

MEN AND BRETHREN—It came to pass that I this evening met the multitudes who were returning from the sermon which had just been concluded by the Rev. Father Maguire, in Adam and Eve chapel. Feeling a deep interest in the spiritual welfare of those whom I met, I regarded with attention the expression of sentiment which manifested itself amongst them:

A sense of exultation and triumph was evidently experienced by the majority. It broke forth into words in some cases. I deplored the wretchedness of my countrymen—I lamented the existence of that perverse ingenuity which could make darkness appear light, and light darkness. I was musing upon the varied evils which sprung from the system in question, when a dialogue, maintained in the loudest voice by a party of the passers on, attracted me—'Did you mind (said one) how he cried out again and again, 'I defy any reverend clergyman out of Trinity—I defy them *all* to overthrow my arguments.' 'You see (said the speaker, manifestly glorying in the declaration) what he says this very night, and none dares to meet him.'

Now every one of intelligence will plainly perceive the sophism which renders this argument null and void, *post hoc ergo propter hoc*, after this, therefore, because of this, they do not answer, because they cannot.' I say every one of intelligence will perceive the nullity of the conclusion, and yet I have daily opportunities of knowing that this wretched sophism has the weight of an oracle with our simple countrymen—that the taunting defiance and repeated challenges of the reverend gentleman are held to be unquestionable evidence of the force of his arguments, and that the disregard, neglect, or contempt with which they are treated by the church, is esteemed as a proof of weakness and want of truth on our side.

I admit the powers of Father Maguire—that he is an able, ingenious, and suitable champion of his church. Verily he is a Goliath—his language is precisely equivalent to that of the ancient champion with whom I compare him; it is, in effect, 'I defy the armies of Israel this day; give me a man that we may fight together.' Now I, with every likelihood of being 'cursed by the gods of this Goliath—with every probability of being despised, villified, and set at nought—I whose strength is as weakness—who am less than the least of all the people of the Lord, would, in the strength of the Lord, meet our Goliath, if he indeed have challenged us.

Convinced of the omnipotence of truth—that truth is on our side—convinced, further of the essential falsehood of the pretensions of Popery—that it is a system damnable in its nature, and destructive in its temporal effects, I would meet the reverend gentleman, and discuss with him in any way he chooses, either in writing, *viva voce*, the points at issue between us, and let the God who answers by fire, through the outpourings of His Spirit, decide betwixt us. The points which I will maintain are simple and intelligible.

1st.—I assert that the united Church of England and Ireland is the true Church of Christ, Holy Catholic, and Apostolic, in these kingdoms—that it knows the true road to heaven, points it out to its followers, and that its blessed fruits are the holiness and happiness of those with whom it prevails.

2ndly.—I assert that the Roman Catholic Church is the Church of Antichrist, unholy and apostate—that it does not know, and does not teach, the way to heaven—that it conducts its followers in the broad road which leadeth to destruction—that it brings down the curse of God upon every country where it prevails—that it is the mother of abominations—the plague and the pest of the human race—that it will be destroyed by the signal vengeance of the Most High, and that the very first duty of every member of it, is instantly to come out of it, that he be not a partaker at once of its sins and of its plagues.

To maintain these important truths, men and brethren, I accept the challenge of the Rev. Father Maguire, if he indeed have given it; and if he choose to meet me, I will enter the lists with him confident of victory, for God is on our side, the Lord is with us, the God of Jacob is our refuge.

If he refuses to meet me, let him henceforth and for ever hold his peace.

I remain, beloved, yours obediently in Christ Jesus,

T. D. GREGG, A. M.

Minister of the Free Church, Swift's Alley.

30th of March, 1838.

On Tuesday, the 2nd of April, Rev. T. Maguire and Mr. R. Coyne waited on the Rev. Mr. Gregg, in order to ascertain if the above challenge was genuine, and, not finding him at home, left a card.

Mr. Gregg called at 4, Capel-street, at one o'clock, on the 3d, accompanied by the Rev. Mr. Scott, avowed the challenge, which Rev. T. Maguire accepted.

Mr. Gregg begged for time to consult his friends previous to entering into preliminary arrangement. The republication of Mr. Gregg's challenge in the *Packet*, of the 5th, caused Mr. Maguire to address the following note to Mr. Gregg:—

Friday, April 6, 1838.

REV. SIR—The republication of your challenge to me in the *Packet* of last night, imperiously demands that the object of our late interview at Mr. Coyne's be realised as speedily as possible. I know that when I accepted your challenge on your own terms, I promised you a reasonable time to consult your friends; but feeling I was negotiating for a public discussion with a gentleman of candour and delicacy, I expected that, pending your final answer, the challenge would not be publicly paraded. I trust, therefore, to your own sense of my situation, to relieve me from all perplexity by an immediate and decisive answer.

I am, reverend sir, your obedient humble servant,

T. MAGUIRE, 4, Capel-street.

Rev. T. D. Gregg.

My friend, Mr. Coyne, will deliver this.

Friday, 6th April, 1838.

REV. SIR,—I am placed in a difficulty by your letter. You talk of *my challenge*. The plainest consideration of my letter, especially when taken in connection with our interview yesterday, would lead you, as I think, to see that that letter was the acceptance of a challenge which I supposed you had given, and not a challenge on my part.

Common report says you challenged us all. You tell me, and I can believe you, that you did not—at least not literally. You challenged us in the spirit, though not in the letter. I can easily understand the mistake of the public.

You will forgive me when I say that I consider your letter now lying before me as a challenge. Its menacing tone has at least the same effect on me that would arise from an absolute challenge. Taken together with the following considerations, it at once removes my difficulty:—

The grand question is this—which does the Church of Rome or the Church of England lead the people to hell? One or the other must—if you be going to heaven, I *must* be going to hell. There is essential variance betwixt us.

Now a discussion will afford to our population a noble opportunity of attaining to truth on this point. The result of it will, perhaps—may God in his mercy grant that it may—decide this important question in the right way in Ireland, and terminate in the overthrow of error within our borders.

In this blessed result, the world will forget the circumstances which brought us together.

You will have it that I challenged you; let my printed letter decide. However, it does not make a straw difference one way or the other. You will meet me, and I, God willing, will meet you, and may the Lord defend the right!

I trust that this answer is sufficiently decisive 'to relieve you from your perplexity.'

In conclusion, I beg to say that when I received yours of this day, I was in the act of preparing a letter for the paper, stating the issue of our conversation yesterday, which would have placed our relative position exactly before the public. This, however, will not now be necessary.

I took no steps whatever in reference to the republication of my letter, on which you animadvert, since I saw you.

I shall let you hear from me at the earliest moment possible, and remain, Rev. Sir, your faithful servant,

T. D. GREGG.

Rev. T. Maguire.

4, Capel-street, April 7.

REV. SIR,—Your letter of last night has relieved me from all perplexity—removed all my anxiety, and given me unexampled satisfaction. The die is cast. There is no retreating now; and I am charmed at the prospect of a public opportunity of exhibiting to the full gaze of mankind the ‘Veiled Prophets’ of a proud, worldly, luxuriating Establishment. The comparative claims of the two great rival Churches to Unity, Sanctity, Catholicity, and Apostolicity, are now in a promising way of being fairly, fully, equally, and searchingly discussed. Your two propositions are already before the public. These you undertake to prove, and I to disprove. Thus do I consent to meet you amicably upon your own terms. My friend Mr. Coyne, and I shall meet you and your friend, between the hours of one and two o’clock, P. M. on Monday next, at 4, Capel-street, to appoint time and place, and settle the whole routine of our friendly and Christian-like discussion. I cannot conclude this letter without congratulating you on your manly candour throughout the whole of our meetings and correspondence; and I trust you have no reason to be dissatisfied with me or mine.

I am, reverend sir, your obedient humble servant,

T. MAGUIRE.

Rev. T. D. Gregg.

Rev. Sir,—I will (D. V.) meet you at the appointed time and place, on Monday.

I am satisfied with the view you take as to the terms of the discussion.

The result of that discussion will enable you to judge more correctly than it would be, perhaps, possible at this moment to do of the satisfaction that the prospect of it should lead you to feel.

I take the liberty of inclosing you a publication of mine, the arguments in which I mean to urge. You will thus have an opportunity of calmly considering them.

I thankfully acknowledge your courteous demeanor, and sincerely pray that the God of all grace may lead you into all truth.

I remain, Rev. Sir, your faithful servant in Christ,

T. D. GREGG.

Rev. T. Maguire.

To the Editor of the Dublin Evening Post.

MY DEAR SIR—I shall thank you to give a place to the enclosed documents—No. I, II, III, IV, V, and VI. It is but justice to the Rev. Mr. Gregg to say, that his conduct throughout has been marked by the strictest sense of honour, candour, and integrity.

I am, my dear sir, yours very truly,

RICHARD COYNE.

4, Capel-street, Thursday, April 19.

On the 9th, the following preliminaries were agreed to:—

I.

ARRANGEMENTS FOR THE DISCUSSION TO BE HELD BETWEEN THE REV. T. D. GREGG,
AND THE REV. T. MAGUIRE.

That the discussion be held in the round-room of the Rotunda, if obtainable, or in any equally capacious and convenient room.

That the discussion shall commence on the last Tuesday in May, and continue on that, and the following days, at eleven o’clock, A. M. each day, and continue till two o’clock, but may be continued till three o’clock, if both the principals agree—each speaker to continue his address for thirty minutes.

That two chairmen be chosen by the principals, on or before the first day of the discussion.

That the principals be plaintiff and defendant on alternate days—Mr. Gregg to be plaintiff first day, Mr. Maguire plaintiff second day, and so on.

The discussion to continue until the chairmen agree that it shall terminate.

That, at least, on one day females be excluded.

That the expense of the discussion be borne by tickets, and the surplus be given to the principals on each side, for the purposes of charity—the price of the tickets to be hereafter decided.

That the meeting be open to the press, and a special reporter for each party be employed, who shall be responsible for the accuracy of the reports that shall be made of the speeches, and of the entire terms of the discussion.

Two door-keepers to be appointed—one Roman Catholic and one Protestant.

That no indication be admitted of approbation or disapprobation during the discussion.

The discussion to be published, being previously authenticated by the principals themselves; that any profits derivable to the principals from the publication be equally divided between them for such purposes as the surplus money from the tickets.

T. D. GREGG.

T. MAGUIRE.

SPENCER W. WALSH, D. D JOHN MURPHY, O.S.F.

THEOPHILUS PATTERSON. RICHARD COYNE.

Capt. Royal Marines.

4, Capel-street, April 19.

II.

TO MR. GREGG.

MY DEAR SIR—I have just read, for the first time, the agreement you have entered into with Mr. Maguire; and it appears to me that you are confined to limit your observations to the two points alone which you have undertaken to prove, and that Mr. Maguire would be entitled to say, if you enter into a minute discussion of doctrines, that you are travelling out of the limits of the controversy, and that he is not obliged to follow you, it not being a discussion between the relative merits of Protestantism and Popery, but between the Church of Rome and the Church of England.

I must, under these circumstances, decline being a party in any way to a controversy which places the advocate of the sacred cause in which you are engaged under these disadvantageous circumstances.

Wishing you, therefore, every success, and that the power of the Lord will assist you against your wily adversary, I am, my dear and Rev. Sir, with great respect, very respectfully yours,

4, Capel-street, April 18.

ANTHONY MEYLER.

I beg to add that I waited yesterday on the Registrar of the Lying-in Hospital, accompanied by Mr. Coyne; and it is but justice to Mr. Coyne to say that he acted with me in the fairest and most candid manner.

A. M.

On Wednesday, the 11th instant, the two Rev. Principals being at No. 4, Capel-street, Mr. Maguire mentioned to the Rev. Mr. Gregg, that as he was constrained to leave town immediately, and Mr. Gregg having failed up to that time to come to any decisive arrangement regarding the room, tickets, &c. he then would nominate Mr. R. Coyne, his representative, in whose management he placed the most implicit confidence, and for whose every act he would hold himself fully accountable.

III.

TO REV. MR. GREGG.

REV. SIR—On Wednesday last, the 11th instant, I mentioned to you, in the presence of the Rev. T. Maguire, that your acting friends, the Rev. Dr. Walsh and Capt. Patterson, who had met on the previous day, for the purpose of engaging a public room in which should be held the pending controversy (the preliminaries of which had been signed by them on Monday) declined incurring any responsibility whatever as to the remuneration to be given for the use and occupancy of such room. You then promised that a person would wait on me, fully authorised to do all necessary in the matter. Although in expectation of a communication on the subject, it was not till Monday last, the 16th instant, that Dr. Meyler called upon me, invested, as he stated, with ample powers to fix and secure the place of meeting, as well as to settle the price of admission. I accompanied him to the Lecture-room in Sackville Street, subsequently to the Rotunda, and we parted on the distinct understanding, that, at twelve o'clock this day (Wednesday) Dr. Meyler would again call on me, and enter into a joint letter of agreement to the Secretary of the Lying-in Hospital, who has the disposal of the room, securing him in the amount of the charge. I, in consequence, held myself in readiness to receive the Doctor. You will judge my surprise when he placed in my hands the enclosed letter, (No. 2) in which he too, declines going a step further in the affair.

Thus, Rev. Sir, in a short space have no fewer than three of your friends seceded from you and your cause.

In the meanwhile, much time has been unprofitably frittered away, and the public, as a matter of course, will begin to suspect that there is a want of being in earnest somewhere. Now, Rev. Sir, in order to remove all difficulty of a pecuniary nature, and to show that, on our side at least, there is more of seriousness than display, I make you this proposition:—I am willing (without further speculation as to the probability of your finding a *fourth* friend) to become associated with you, Rev. Sir, yourself, in the extent of the liability as to the rent or other charges incidental to the hiring of a suitable arena for the expected discussion. This will remove all pretext for further procrastination or evasion, and will satisfy all interested in the impartial investigation of truth, that, as far as my friend is concerned, no difficulty shall be allowed to stand in the way of that fair and full discussion of which gentlemen of your church are the loud, the incessant—it is to be hoped the sincere advocates.

You already know that, in order to bring this matter to an issue, I have in every instance, even when opposed to my best judgment, yielded to you on details. When I went, at his request, with Dr. Meyler to your house on Monday last, you insisted that, in order to procure a numerous audience, capable of filling the large room of the Rotunda, which holds 2,000 persons, and to afford you an opportunity of converting the poor, the tickets should be disposed of for three shillings and sixpence each. I consented; though thoroughly convinced that the ends of the controversy, as well as order and decorum, would be better studied and attained by making the audience more select, for which I suggested that the Lecture Room should be chosen, the assembly confined to 500 persons, and that the tickets should be 7s. 6d., the price of admission on a former memorable occasion.

Now, Rev. Sir, in order to narrow this matter to its concluding point, should I not hear from you before eleven o'clock in the morning, I shall consider myself at liberty to publish this letter, as well as Dr. Meyler's, together with the preliminaries, which have not yet appeared in the *Evening Post* newspaper, and I trust my good friends of the *Mail* and *Packet* will not consider me churlish because I do not furnish them with copies; from both of whom I acknowledge to have received, on every occasion, a notice and consideration, of which I owe myself altogether unworthy, but for which I am, and must ever remain through life, their grateful debtor.

I have only to add, that as my bold, brilliant, and illustrious Father, the Rev. T. Maguire, who left town on Saturday last, is anxiously awaiting the result of our conference, I am the more desirous of receiving your immediate reply, that I may at once communicate with him upon the subject.

I have the honour, Rev. Sir, to remain your obedient and obliged servant,

RICHARD COYNE.

4, Capel-street, Wednesday, 18th April, eight o'clock.

IV.

TO MR. RICHARD COYNE.

SIR—Believe me, I am equally astonished and disappointed at Dr. Meyler's letter.

I give you the most ample credit for your bold proceeding, and should I not to-morrow find a person to stand by me with genuine Protestant firmness, I will thankfully accept the terms you propose as to the taking of the room.

I remain, sir, yours very faithfully,

T. D. GREGG.

18th April, 1838. Half-past Ten, A.M.

V.

The Rev. T. D. Gregg, Minister of the Free Church, Swift's Alley, and Mr. Richard Coyne, on the part of the Rev. T. Maguire, P. P. of Ballinamore, beg to apply to the committee of the Lying-in Hospital for the Round-room of the Rotunda, in order that the discussion between Mr. Gregg and Mr. Maguire may be held there.

It has been arranged that this discussion shall commence on the last Tuesday in May, and continue during that and successive days, until the chairmen on both sides agree that it shall cease. It is to commence each day at eleven o'clock, A. M., and continue till two, or if the principals agree, till three, P. M.

The expenses are to be defrayed by the sale of tickets, and the surplus above the expenditure to be at the disposal of the principals, for the purposes of charity.

Mr. Gregg and Mr. Coyne respectfully request that the committee will inform them, at the earliest possible moment, on what terms per diem the room may be had.

Dublin, April 19, 1838

INTRODUCTION.

VI.

TO THE REV. T. D. GREGG, AND MR. RICHARD COYNE.

GENTLEMEN,—In answer to your application of yesterday, I am directed by the committee for managing the public rooms to inform you, that the Rotunda is at your service for the purpose specified, on the following terms, viz.—10*l.* per day, if occupied for any time under a week, and if occupied for a week, 50*l.* and for every day after the week, 6*l.*

I have the honour to be, gentlemen, your obedient servant,

W. M. BENSON,

Secretary and Registrar.

Lying-in Hospital, 20th April, 1838.

(From the "*Freeman's Journal*," Wednesday, June 6, 1838)

THE CONTROVERSY.

We have been requested to publish the following note, addressed by the Rev. Mr. M'Namara to his brother chairman, the Rev. Mr. Nangle;—

4, Capel Street, June 5, 1838.

REV. SIR,—As in my conversation with you on yesterday and Saturday, I failed in inducing you to name *any fixed time whatever* for the termination of the discussion between Rev. Messrs. Gregg and Maguire, I now beg to inform you of my determination, under such circumstances, of closing it on Thursday evening.

In coming to this resolution, I am sure I have the concurrence of every dispassionate and well-thinking individual, convinced, as every person of this description is, that nine days must afford ample time for the fullest investigation of the two propositions in question. I also consider that by this course I am consulting for the interests of our common Christianity, and for the peace and good feeling of society, which must be seriously injured by indefinitely protracting so very exciting a controversy.

I assent, indeed against my judgment, to its continuance for two days more, in order that it may not be said that I, in any way, took Mr. Gregg by surprise.

I have the honour to be your obedient servant,

JUSTIN M'NAMARA.

To the REV. D. NANGLE.

At the termination of the controversy, the Rev. Mr. Maguire, after his nine days' triumphal discussion, accompanied by his Rev. Chairman, and Mr. R. Coyne, retired to No. 4, Capel-street, amid the cheers of at least 10,000 persons, who thronged round the victorious champion of their cherished faith.

THE REV. THOMAS MAGUIRE.

The friends of the Rev. Thomas Maguire will meet at the Old Association-rooms, 4, Capel-street, on to-morrow, at three o'clock, precisely, for the purpose of making arrangements to offer him a tribute of grateful respect for his great zeal and talents displayed in support of Religion.

Thursday, 7th June, 1838.

Mr. R. Coyne, accompanied by Mr. George Brennan, Mr. Maguire's very particular friend, having waited on F. W. Conway, Esq. with the above advertisement immediately after the termination of the controversy, that gentleman, in the kindest and most liberal manner, stopped the press, and wrote the following complimentary paragraph, which he inserted in the *Evening Post*:

"The discussion is over, and Mr. Maguire has certainly added to the well-earned laurels he has acquired by his profound knowledge, as well as by his admirable dexterity as a controversialist. We are glad to perceive, by an advertisement, inserted elsewhere, that the friends of the Rev. Gentleman assemble at the old Association-rooms to-morrow, to make arrangements for the purpose of offering the Rev. gentleman a tribute of their admiration, affection, and respect. We doubt not that the meeting will be fully and respectably attended."

The meeting accordingly took place, the Hon. G. French in the chair, a subscription entered into, and on the motion of R. N. Fynn, Esq. a resolution was passed that an aggregate meeting should be held at the Corn Exchange on the following Monday.

TRIBUTE TO THE REV. THOMAS MAGUIRE, P. P. BALLINAMORE.

At a numerous and highly respectable meeting of the friends of the above distinguished champion, held at the Corn Exchange Rooms, on the 11th June, The Hon. Gonville French in the chair, the following resolutions were unanimously adopted:

Proposed by R. N. Fynn, Esq.; seconded by Rev. Dr. Miley:

Resolved—That the people of Ireland, and more especially the Catholic portion of them, owe a deep debt of gratitude to the champion of their creed and the vindicator of their national character; and that it is the opinion of this meeting that they are imperatively called upon to reward his valuable and successful services by some lasting and substantial testimony of their esteem and admiration.

Proposed by the Right Rev. Dr. Kernan, Catholic Bishop of Clogher; seconded by Sylvester Young, Esq.:

Resolved—That we call upon the Catholic clergy and people of Ireland to fix on a *certain Sunday* in this month, in order to give the friends of the Rev. Thomas Maguire an opportunity of testifying their unbounded gratitude for his triumphant exertions in the late controversy, by contributing in their respective parishes to this national testimonial; and for that purpose that our secretary be requested to communicate with the several clergy upon the subject.

Proposed by R. O'Gorman, Esq.; seconded by the Rev. Mr. Keenan:

Resolved—That it is the opinion of this meeting that the Rev. Thomas Maguire has, during the controversial discussion, which terminated on the 7th instant, acquitted himself in a manner worthy of the great and sacred cause of which he was the advocate, and of the high reputation which he had earned for himself in a similar triumph.

Proposed by the Rev. Mr. Boyle; seconded by William O'Mahony, Esq.:

Resolved—That the following Committee of seven be appointed to receive subscriptions, and to consider the best manner of allocating the whole amount for the use of the Rev. Mr. Maguire:—Hon. Gonville French; Sylvester Young, Esq.; Richard O'Gorman, Esq.; Richard Coyne, Esq.; John D'Arcy, Esq.; George Brennan, Esq.; and Robert N. Fynn, Esq.

Proposed by Counsellor Kernan; seconded by P. Grennon, Esq.:

Resolved—That Robert N. Fynn, Esq., be appointed to act as secretary, and that John D'Arcy, Esq., be appointed to act as Treasurer.

Proposed by the Rev. Mr. Keenan; seconded by John Magrath, Esq., of Waterford.

Resolved—That the cordial thanks of this meeting be given to Richard Coyne, Esq., for the bold and manly exertions he has made, during a long and honourable life, to sustain the ancient faith, but particularly for the many marks of constant friendship he has manifested to the Irish Champion, even before he was distinguished by victory over the false Pope.

Resolved—That the thanks of this meeting are justly due, and hereby cheerfully given, to the Rev. Justin M'Namara, P. P. of Kinsale, for his steady and dignified conduct as chairman to the Rev. T. Maguire. *Passed unanimously.*

GONVILLE FRENCH, Chairman.

ROBERT N. FYNN, Secretary.

The Hon. Gonville French having left the chair, and Daniel M'Dermot, Barrister-at-Law, being called thereto.

It was proposed by Richard O'Gorman, Esq.; seconded by Sylvester Young, Esq.:—

Resolved—That the marked thanks of this meeting be given to the Hon. Gonville French, for his dignified conduct in the chair.

DANIEL M'DERMOT, Chairman.

ROBERT N. FYNN, Secretary.

REV. SIR,—I respectfully and earnestly solicit your attention to the vast importance of the above resolution, carried without one dissentient voice, by the most crowded meeting ever assembled at the Corn Exchange. The glorious triumph of truth, reason, religion over bigotry, knavery and fanaticism, will shine forth in its resplendent lustre, when the authenticated Report of the Discussion shall have reached you. Your friend Mr. Maguire has astounded and confounded your enemies. Your religion is exalted, and your liberty is secured. The present generation will never witness another public *viva voce* Discussion. Ireland therefore confidently expects, that every true Irishman will do his duty—every lover of the holy Confessional in Ireland should contribute something, were it only *one penny*. Let our *unity* of faith be proved by our *unanimity* of feeling. By giving the enemy of Christ a simultaneous broadside, we shall establish the hopelessness of all future invasion. The laity—the source of passive infallibility, will cheerfully co-operate with their Pastor. The Clergy, made wise by experience, will lead instead of being led. I am directed by the Committee, to implore of you, as you value Ireland's Priesthood, and Ireland's independence, to exert yourself strenuously this *once*. Unity of effort, purity of principle, and identity of interest, are calculated to insure success.

Please direct your letter as soon as possible, with the amount and names, no matter how trifling the respective and corresponding Subscriptions, to any of the Gentlemen of the following Committee:—The Hon. Gouville French, Sylvester Young, Esq., Richard O'Gorman, Esq., Richard Coyne, Esq., John D'Arcy, Esq., George Brennan, Esq., or Robert N. Fynn, Esq., Secretary.

I am, Rev. Dear Sir, your obedient humble servant,

R. N. FYNN, Secretary.

Committee Room, 4 Capel-street, Dublin.

N. B.—All letters to be addressed to No. 4, Capel-street.

The result of the above appeal was to realise—not including certain sums yet outstanding—the sum of £1736 6s. 8d. deducting the expenses attendant on Advertisements, &c. &c., which were considerable.

* The Publisher feels it necessary to observe, that the first five days' discussion were duly authenticated by the Reporters on both sides; but a difference having arisen between the Principals, the remaining days were printed separately by their respective Publishers, and authenticated only by their own Reporter.

4th January, 1839

CONTROVERSIAL DISCUSSION.

FIRST DAY—TUESDAY, 29th MAY, 1838,

EVEN O'CLOCK, A. M.

THE Rev. THOMAS MAGUIRE—Gentlemen, I call upon my friend, the Rev. Mr. Gregg, for his proofs that the United Protestant Church of England and Ireland is the Church of Christ, holy, catholic, and apostolic.

Mr. GREGG—In these kingdoms.

Mr. MAGUIRE—In these kingdoms.

Mr. GREGG—Gentlemen, I beg leave, first of all, to take a preliminary step, and that is, to move that my friend, the Rev. Edward Nangle, Missionary in the Island of Achill, do take the chair at this meeting on my part.

Mr. MAGUIRE—Agreed.

Mr. MAGUIRE—And I appoint the Rev. Justin M'Namara, P. P. of Kinsale, as my Chairman on this occasion.

Mr. GREGG—Agreed.

Mr. GREGG—Gentlemen, there is another preliminary step which it is proper to take before we proceed to the business in hand, and that is, that either of the Rev. Chairmen should read the published propositions agreed to on my part, and likewise to read the regulations under which this meeting has assembled, and which govern those who take a part in it, if Mr. Maguire have no objection.

Mr. MAGUIRE—Not the slightest.

Mr. GREGG here called on the Rev. Mr. Nangle to read the proposition.

"1st—I assert that the united Church of England and Ireland is the true Church of Christ, holy, catholic, and apostolic, in these kingdoms—that it knows the true road to heaven, points it out to its followers, and that its blessed fruits are the holiness and happiness of those with whom it prevails.

"2ndly—I assert that the Roman Catholic Church is the Church of Antichrist, unholy and apostate—that it does not know, and does not teach, the way to heaven—that it conducts its followers in the broad road which leadeth to destruction—that it brings down the curse of God upon every country where it prevails—that it is the mother of abominations—the plague and the pest of the human race—that it will be destroyed by the signal vengeance of the Most High, and that the very first duty of every member of it is instantly to come out of it, that he be not a partaker at once of its sins and of its plagues."

Mr. NANGLE—I undertake, on the part of Mr. Gregg, to assert that he will prove those two propositions.

Mr. MACNAMARA—On the part of Mr. Maguire, I assert that he will disprove them.

Mr. GREGG—Would it not be well that Mr. Maguire's answer be read for the satisfaction of the meeting?

Mr. MAGUIRE—I have no objection.

Mr. MACNAMARA read the following letter from Mr. Maguire to Mr. Gregg:—

"4, Capel-street, April 7.

"REV. SIR—Your letter of last night has relieved me from all perplexity, removed all my anxiety, and given me unexampled satisfaction. The die is cast. There is no retreating now; and I am charmed at the prospect of a public opportunity of exhibiting to the full gaze of mankind, the 'Velled Prophets' of a proud, worldly, luxuriating Establishment. The comparative claims of the two great rival Churches to unity, sanctity, catholicity, and apostolicity, are now in a promising way of being fairly, fully, equally, and searchingly discussed. Your two propositions are already before the public. These you undertake to *prove*, and I to *disprove*. Thus do I consent to meet you mutually upon your own terms. My friend, Mr. Coyne, and I, shall meet you and your friend, between the hours of one and two o'clock, P.M., on Monday next, at 4, Capel-street, to appoint time and place, and settle the whole matter of our friendly and Christian-like discussion. I cannot conclude this letter, without congratulating you on your manly candour throughout the whole of our proceedings and correspondence; and I trust you have no reason to be dissatisfied with me or mine.

I am, Rev. Sir, your obedient humble servant,

"Rev. T. D. Gregg"

T. MAGUIRE."

And then he read the following arrangements for conducting the Discussion:—

"That the discussion be held in the round room of the Rotunda, if obtainable, or in any equally capacious and convenient room.

THE DISCUSSION—FIRST DAY.

"That the discussion shall commence on the last Tuesday in May, and continue on that and the following days, at eleven o'clock, A. M., each day, and continue till two o'clock, but may be continued till three o'clock, if both the principals agree; each speaker to continue his address for thirty minutes.

"That two chairmen be chosen by the principals, on or before the first day of the discussion.

"That the principals be plaintiff and defendant on alternate days; Mr. Gregg to be plaintiff first day, Mr. Maguire plaintiff second day, and so on.

"The discussion to continue until the chairmen agree that it shall terminate.

"That at least on one day females to be excluded.

"That the expense of the discussion be borne by tickets, and the surplus be given to the principals on each side, for purposes of charity.

"The price of the tickets to be hereafter decided.

"That the meeting be open to the press, and a special reporter for each party be employed, who shall be responsible for the accuracy of the reports that shall be made of the speeches, and of the entire business of the discussion.

"Two door-keepers to be provided—one Roman Catholic and one Protestant.

"That no indications be admitted of approbation or disapprobation during the discussion.

"The discussion to be published, being previously authenticated by the principals themselves; that any profits derivable to the principals from the publication, be equally divided between them for such purposes as the surplus money from the tickets.

"T. D. GREGG,

SPENCER W. WALSH, D. D.

THEOPHILUS PATERSON, Capt. Royal Marines.

4 Chapel street, April 9.

T. MAGUIRE.

JOHN MURPHY, O.S.F.

RICHARD COYNE."

Mr. GREGG—I beg to trouble Mr. Maguire with another question,—on what day would it be convenient to carry the third condition into effect, namely, the exclusion of the ladies?

Mr. MAGUIRE—Any day you please; say Friday or Saturday.

Mr. GREGG—As Mr. Maguire has left it to my option, I will say Saturday for the exclusion of the ladies; that, therefore, is to be understood as agreed.

Mr. MAGUIRE—Very well.

Mr. GREGG—Having settled these preliminary regulations, which I thought it necessary to do in the first place, I would beg most unaffectedly to say that I feel sincere pleasure at the conduct pursued all through by the Rev. Mr. Maguire; and that, if he have no objection that I should be allowed with my friends, I am sure it would be agreeable to all those who think with me, to supplicate a blessing on the results of this discussion.

Mr. MAGUIRE seemed to consent, but it appears he did not understand Mr. G.

Mr. GREGG—Let us pray——

Mr. MAGUIRE—In my opinion, as there are many persons present of different religious communions, perhaps it would be better if each person made a secret prayer in his heart to God, without at the same time throwing in any little flambeau of difference which may exist between us,—and which has unfortunately, God knows, occurred already too often.

Mr. GREGG—Then I can only shortly pray. May the Lord in his mercy bless our meeting to the spiritual good and everlasting benefit of every individual present!

Mr. MAGUIRE—And may the great and eternal God, whose unity and trinity we are about to maintain, assist and help us all, but most especially the man who has truth on his side!

The Rev. Mr. GREGG then commenced.—Gentlemen, I should consider that I were very improperly trifling with the meeting, if I delayed for a moment to dwell upon circumstances, so far as they have reference to myself or my opponent personally—I mean the challenge, and the various correspondence growing out of it, which led to this meeting. I am quite sure that neither of the combatants is respected in the matter. It is not with Mr. Maguire, or Mr. Gregg, that the company before me feels it is occupied. I am sure the great subject of consideration with every one of us, is the principles which we maintain, and your earnest desire is to hear those principles asserted, without any allusion to ourselves as very unimportant characters. I likewise think it unnecessary to dwell upon what I conceive likely to be the results of this discussion. I have formed my own conclusion of what these

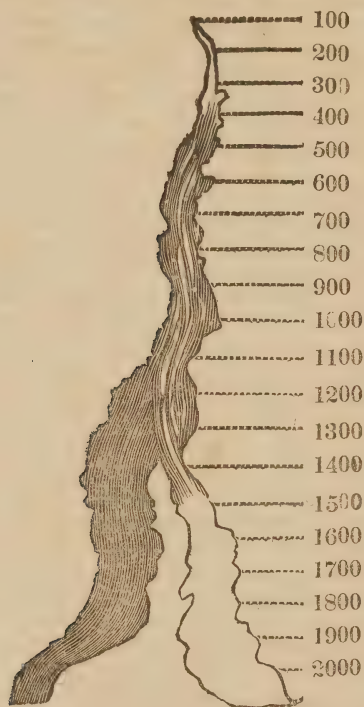
results are likely to be; and I shall only say, that feeling myself in the line of duty, standing before you as I do, I feel a great degree of freedom from anxiety with respect to the results. Duty is ours—consequences are God's. I shall state to you, in the first place, that I do not stand before you as the representative of any body; I stand simply before you upon my own responsibility, to maintain my opinions as contra-distinguished to the opinions of the Rev. Gentleman who is my opponent; and yet I would not have you think, while I disclaim standing here as a responsible representative, that I desire to view myself as standing alone. In fact, I consider myself, first, as standing upon my own responsibility with respect to representation; but I do not consider myself as standing alone in reference to my opinions. I stand before you not as an isolated individual maintaining what he considers his private opinions merely, but as a member of the holy Catholic Church established among us, to bring forward what I consider to be the mind of that Church. There is no one who has a more hesitating feeling of the soundness, perhaps, of his merely private opinions; I can assure you that I am not one of those who choose to take up private opinions. My object has been to discover the mind of our holy Church, to see that that mind is consistent with the holy Word of God, to be assured that I am taught the truths of that Church by that Word—and to assure myself likewise, that I am instructed in these truths by the Holy Spirit: so that I stand before you, not to represent my brethren in the ministry, nevertheless as giving to you my ideas of what are the opinions and doctrines entertained in our Church, but open to correction by my brethren, in case I should state opinions or doctrines that may be at variance with the principles of the Church. Gentlemen, the two propositions before us are—first, a proposition upon my part, that the Church of England is the holy Catholic Church in these kingdoms; and the second proposition is, that the Roman Catholic Church is an apostate Church. Now, I would desire to impress upon your minds that there is an intimate connection between the two propositions; for, in fact, our Church was a branch of the Roman Catholic Church. We have laid aside those doctrines in that Church which we consider to indicate the apostasy. We have laid aside those practices which grew out of those corrupt doctrines in that church; and we are simply the reformed old Catholic Church of Ireland. Hence there is an intimate union between the two propositions; for, if the Church of Rome were holy and pure—if she were in doctrine and practice unexceptionable, we should be, by our separation, schismatical, apostate, and injurious; and hence you perceive my demonstrating the apostasy and corruption of the Church of Rome is essential to the establishment of my first proposition—namely, the holiness and excellence of our Irish Catholic Church. Now I desire, in the first place, to set matters clear as to the use of an expression in my letter, which has, I think, been very generally misunderstood, and that is, the use of the definite article before the words “true church.” I asserted that the United Church of England and Ireland is the true Church of Christ, holy, catholic, and apostolic, in these kingdoms. It is said that I should have asserted it is *a* holy Catholic Church; but I disapprove of this mode of expression, because it runs counter to one of the articles in our creed, where we say, “we believe one holy, catholic, and apostolic church;” and therefore, if I said that our Church is *a* holy Catholic Church, it might be countenancing the idea (although I grant you, it may be explained) that the church was not *one*. Secondly, it is urged that I should have said “our Church is a branch of the true Church of Christ, holy, catholic, and apostolic, in these kingdoms.” I grant you that that language would have been correct; but I say my language involves that, and that it is also correct; for when I say that our Church is the holy, catholic, and apostolic Church in these kingdoms, it necessarily implies that it is a branch of it; because I might, with truth, say, our Church is the holy, catholic, and apostolic Church in our village—not meaning that the whole Catholic Church was in our village, but that a branch of it was there. Hence the language I have used I consider strictly defensible and proper. Now, in order to maintain my proposition, I must go back in a great degree to first prin-

ciples. Let us then consider what is the object of our Christianity. I shall state it briefly to you thus:—Our world is in a state of ruin by nature. We are all the children of fallen parents, and by the law of God we are condemned to destruction from the presence of the Lord, and from the glory of his power, totally unentitled to any, the least portion of Divine favor, in consequence of the apostasy of our first parents conveying to us original transgression, and in consequence of our own practical iniquity, the natural result of original sin. But it pleased God, in the exercise of his infinite mercy and free grace, to determine to reclaim our world from the guilt of sin—to redeem us from the curse, to put us in the way of escaping from the damnation of hell, and of obtaining the privileges and felicity of heaven. The world was completely sunk under the bondage of Satan, and God the Son, came down, in the likeness of sinful flesh, and for sin to condemn sin in the flesh, to reclaim the whole world, so as to make righteousness cover the earth as the waters cover the great deep. It had been covenanted to him that he should obtain the heathen for his inheritance, and the uttermost parts of the earth for his possessions; and that, from the rising of the sun to the going down of the same, his name should be glorified. In the accomplishment of this great and glorious work, our blessed Lord appeared upon earth, and commenced his work by establishing upon earth a small society taught and instructed in the maintenance of holy doctrines, and commanded to increase and multiply itself according to certain laws, and thus extend itself to every part of the world, and that it should at length cover the whole earth. Now this society is the Church; the law for increasing it by the addition of new members is the ordinance called baptism, by which, as through a door, new members are admitted into the Church; and the law whereby officers are appointed in the Church is called “orders.” I think it will be found that my Rev. opponent fairly may agree in my view as to the nature of officers, so far as is essential. Now, established as a society under these laws, the Church in the beginning was pure and holy, and even in the lifetime of the blessed Apostles, it extended itself to such a degree—so far and wide into all the corners of the world—that St. Paul says, “Our sound has gone out into all lands, and our words to the end of the world.” That society extended itself according to our histories, even in St. Paul’s time, into Britain—some imagine by his instrumentality—others that it was caused by the instrumentality of Joseph of Arimathea; but that makes no great matter, for this is an uncertain tradition, and does not involve any of the essentials of our argument. This Church, then, extended itself, far and wide, even in the Apostles’ time. But mark! I would desire to lead you to a very necessary distinction. Even in the very lifetime of Jesus Christ (to whom be glory for ever and ever) we have reason to believe there were divisions among his followers; for we find at one time his Apostles came and told him that they found certain persons “casting out devils in his name,” but who followed not with them, and they asked him that he should forbid them; whereupon he answered, “Forbid them not; no man can cast out devils in my name and lightly speak evil of me. He that is not against us, is on our part.” This leads us to suppose that if they cast out devils in the name of Jesus, their doctrines must have been according to godliness, although they “followed not with them” (the Apostles.) Now that sort of a division is called a schism or split. Likewise schisms in the Church of Corinth have been frequently alluded to by the Apostle. Heresies also were alluded to in the Scriptures—for instance, the heresy of the Nicolaites; and there was likewise evidently a growing up of heresy in the Church of the Galatians, which should lead us to glorify our blessed God; for you perceive, my dear friends, how he has made the wrath of man to praise him; had not these heresies then existed, we should not have received those godly cautions contained in the Scriptures, which we derive therefrom, there sprung up along with the society of Jesus other small societies; they were called after the names of private individuals—for instance, Paul or Apollos; then there were the Nicolaites, the Cerynthians and Donatists, if indeed these can be considered heretics. Now, these

circumstances lead us to the necessity for a distinction. It became necessary, when the question was asked, "Are you a Christian?" and when the individual said "Yes," to ascertain did the individual belong to the common body, or to a private, separate, and particular body? Hence, those who belonged to the common body—to the society established by Jesus Christ and his Apostles, were called 'Catholic,' because these were, as contrasted with the rest, very general; and the others, as contrasted with them, were private. Now, you can conceive those private sects, or heresies, propagating their doctrines, so as to send for example into other countries off-shoots from them, so that they might be a little tree of corruption, just as the true Church was a holy vine, of which Christ was the stem, and all the members branches. Now, bear in mind this distinction. You see then that the term Catholic is not a positive, but a relative term, not as indicating that the extension of the Catholic Church was universal—the Church was called Catholic, evidently in that sense in which we take it, as a distinctive term—for there never was a time when the Church extended to every part of the world. Now, I pray God to enable you to follow me when I come to the next branch of my statement. I assert, and I am prepared to prove, to the satisfaction of every one present, that while Christ declared that the gates of hell should not prevail against his Church—that it should stand firm as a rock amidst the roaring of the billows, unmoved, undestroyed, and permanent, till it should accomplish the grand purpose for which it was designed—that very blessed Jesus did also tell us that that standing, and that that holding of its ground, and maintenance of its integrity, should be connected with an amazing mystery—and that is, with an apostasy that should overtake the whole Church, so far as it was visible, and that that apostasy should spread itself all over the Church, so that the vine of Christ, originally pure, should in the main bring forth the grapes of Sodom, and the clusters of Gomorrah. I will demonstrate to you that this dreadful apostasy was foretold, and that the nature of it was described—the way it should come in, and the nature of the doctrines it should teach—the place of its seat, and the time that it should continue; that it was described as the most dreadful, the most monstrous, and the most shocking evil that had ever previously appeared upon earth. All this was consistent with the truth that Christ foretold, that the gates of hell should not prevail against his Church; for Christ told us that during the time it should, by its authorized Ministers, teach blasphemous fables and dangerous deceits, he would have a stream of truth running through it, keeping it alive by a few witnesses, so that it never should fail, but who should testify boldly and plainly against the existing apostasy, strengthened by the spirit of the Lord and the power of his might—that these witnesses would be triumphant in their protestations, and bring out a pure and holy church conformed to primitive doctrines, from the midst of a corrupt and apostate mass. I trust, gentlemen, you understand the views I have given to you. Now I know it is sometimes useful to make things plain to the eye, and I shall do so now, so there may be no mistake. I trust I may say that a holy and a happy influence has led me to adopt this means of making myself understood. The demonstration will be subsequent. Give me leave to present this to your view, and to the view of Mr. Maguire,

(Here the Rev. Gentleman displayed the following pictorial representation of primitive Christianity, under the symbol of molten gold, pure in the beginning, but as it flowed, it became gradually corrupted by the admixture of baser metal, until it nearly disappeared—when suddenly, on the *right* side, it is discovered emerging from its obscurity, and flowing forth in all its original purity, leaving the alloy to take its downward course to the left.) I know, (continued Mr. Gregg) my respected opponent will not consider this a very injudicious proceeding, because, as you are well aware, there is a similar sort of thing exhibited in his church—I mean that which is called the tree, or the vine, with its branches spreading in all directions, the fruits of which are the various churches existing in the world. I mean by this [pointing to the gold at the top of the picture] to represent the primitive church

as established by Christ in the days of the Apostles; the red streaks you see through it are the streams of corruption and apostasy, which began to flow even in those days, and which, gradually spreading, overflowed and overwhelmed the primitive Church: through it you still see slight gold streaks, which represent the primitive Church still existing, almost invisibly. That is painted to you there in a very plain way; the colour you will easily understand; you may perceive it is all scarlet, and I mean to represent thereby "the scarlet whore." Believe me, my Rev. opponent,



I do not design to use, during this controversy, a single word that is calculated to irritate. No, I tell you the truth, Mr. Maguire, I mean to have you as a convert to the old, holy, primitive Catholic Church. But it pleased God that he should bring his holy Church out of the corrupt mass. Thus the design represents the Church of England and Ireland coming out; and observe, it is the same colour as the primitive gold; and when it comes out, the other becomes darker and darker—deeper and deeper. I most solemnly tell my respected opponent that it will continue to become darker and darker, till it becomes as the blood of a dead man, and every living soul dies in the midst of that church, previous to the outpouring of that awful judgment which is to destroy it.

The half hour expired.

Rev. Mr. MAGUIRE.—Gentlemen, I suppose, you are already half persuaded that the united Protestant Church of England and Ireland is the true Church of Jesus Christ, one, holy, Catholic, and Apostolic.

Rev. Mr. GREGG.—In these kingdoms.

Rev. Mr. MAGUIRE.—Very well, in these kingdoms.—Gentlemen, I really cannot perceive, but that is owing, perhaps, to my natural want of intellect; I cannot perceive, I say, how anything that my Reverend opponent has said during

the last half hour, bears upon the subject of this day's discussion, either directly or indirectly. The Rev. gentleman has, in the first place, shewn you an admirable picture—a most splendid picture as illustrative of his argument; but, for my part, I really thought that it was a representation of the falls of “Niagara.” He shows you by that picture that the original church was gold, and he tells you that Jesus Christ was the vine—and in all that I perfectly agree with him: and then he tells you that the church was like the mustard-seed at its commencement, but that it subsequently grew to such a vast extent, that the birds of the air might nestle therein; and then he tells you of the several divisions which took place in the church, but when he attempted to explain how those divisions and schisms originated, I really felt for him, because I know his intellect to be vast and his ingenuity consummate. I felt for him when he stumbled at the very threshold. He tells you that Jesus Christ established a school in which his children were to be taught all things necessary to salvation; and then he went on to speak of the divisions which took place; but when he did so, he should have shown us how those divisions would affect the church which Jesus Christ established. He should have explained the horrible effects of schism—and he should then have acknowledged the power which the Church of Christ exercised from its earliest age in suppressing it. Instead of doing that, he commenced by speaking about the first men who originated those novelties. He tells us about the difference which arose in the Church of Corinth as to whether Cephas, Paul, or Apollo, was the best preacher—but surely that was not heresy, it was a difference in opinion as to which of the three was the best preacher, and consequently it had nothing whatever to do with matters of faith—could that difference of opinion be compared with the heresies broached by Simon Magus, Cerinthus, Menander, &c., or the doctrines of those other arch heretics, who rent asunder the seamless garment of Jesus Christ? Now, gentlemen, I will tell him what the nature of schism is, and also what that of heresy is—heresy is derived from the Greek verb *haireo*, and signifies a self-chooser, and is applicable to those who choose a Church, or set up a religion for themselves in direct opposition to that established by Jesus Christ. Schism is also derived from the Greek verb *schizo*, and means a lopping off, and may be applicable to those of whom St. John the Evangelist speaks, when he says—“They went out from us—they were not of us—for if they were of us, they would no doubt have remained with us.” I John, ii. c. 19 v. The Church of Jesus Christ will not bear heresy or schism, will not allow anything rotten, or impure to remain in her bosom, or to attach itself to her, she lops it off, and will not allow any impurity to corrupt the pure stream of truth, to become, as it were, like the leaven spoken of by Christ himself—“A little leaven corrupted the whole mass;” which, if allowed to remain would cause fermentation, and thereby, in process of time, corrupt the whole body. Heretics and schismatics will not hear the church, and Christ says—“He that will not hear the Church let him be unto thee as the heathen and publican. Matt. xviii. 17 v. and therefore it is that Simon Magus, Nicholas, Cerinthus, Manicheus, Arius, and all the rest of the *tail* that pretends to fasten itself to the true Church of Christ, have been lopped off according to the words of Jesus Christ, quoted above, and punished with spiritual excommunication; they are cut off according to the instruction of the apostle, for St. Paul says, “a man that is an heretic after the first and second admonition avoid knowing that he that is such an one is subverted and sinneth, being condemned by his own judgment.” Epis. to Titus, iii. 11. Now, my brethren, if no man is allowed to exercise his *own judgement*, in despite of the Church—if no man is to be tolerated according to the words of Christ and the apostle, to choose for himself in matters of religion, how can Mr. Gregg prove that those rejected, and ejected members, instead of being the vessels of God's wrath and the Church's condemnation, belong to that body which rejected them, and cast them off for their disobedience and heresies. If there be a heretic, St. Paul tells us to avoid him; and he further tells us, “Not so much as eat with him;” and Saint John the Evangelist tells us not to salute him;

and we are also told, upon the authority of *Eusebius*, an authority which I have here upon the table, and to which the Rev. gentleman can refer if he pleases; we are told by *Eusebius*, that when St. John went to the bath in Rome, accompanied by Polycarp, and saw Cerinthus the heretic there, he begged of Polycarp to run out with him lest the bath would fall upon and destroy them. So that here we see how those men who set themselves up against the Church of Christ, who followed the dictates of their own private and fallible judgments were condemned. These "*silent witnesses*" who were banished out of the Church of Christ for their heresies and impurities, soon began to protest and establish Churches of their own, and those are the very heretics, self-choosers, whom my Rev. friend, *from his principles*, will be obliged to connect himself with. In the Book of Revelations, St. John the Evangelist, by order of Jesus Christ, in communication with one of the Churches in Asia, recommends one of the Bishops, because of his conduct in censuring those Nicolaites, of whom we have heard so much from my Rev. friend; St. John the Evangelist thus wrote, Revelations, 2 chap. v. 6., "But this thou hast that thou hatest the deeds of the Nicolaites, which I also hate;"—and yet those are the very men with whom he wants to connect himself by his advocacy of the right of private judgment—men who were condemned by the whole Church of Christ, and which condemnation proves to a demonstration the power which she always exercised in condemning refractory members, and lopping off all rotten branches.

When Arius, that arch-heretic, set up a school for himself; when he set up his own private judgment in opposition to the church, when, following the dictates of that private judgment, he denied the divinity of Jesus Christ, who condemned him? Why the Roman Catholic Church. A council was called—his doctrines were condemned, and he was banished, and seven bishops with him from the pale of the Catholic Church, and cut off from all participation in her sacraments, and that sentence of condemnation and excommunication is approved of by my Rev. opponent and his church, for they have acknowledged the power, and have adopted the creed of that very council by which Arius and his party were condemned. Now, I want to know, will my Rev. friend connect himself with Arius and his followers? will he claim to belong to those to whom alone his church, and her doctrine of the right of private judgment can be traced?—and from whom but such heretics can she derive her title to unity, sanctity, catholicity, and apostolicity. Oh! but he calls himself one of the branches—for he says that his church is "a branch of the true church;" but she has been cut off; she is a lopped off branch; and we all know that a lopped off branch can never flourish—where will it get the sap to nourish and support it? No, my Rev. friend; if you wish to flourish you must stick to the head—and the head is Jesus Christ. Never was I so astounded—never did I feel for, or pity my friend so much—for I respect talents, and I admire the manliness with which he came forward upon this occasion—never did I, I say, feel more pity for him, than I did when he told you that Christ said, "That the gates of hell should never prevail against his church:"—"I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it;" (Matt. c. xvi. v. 18.) and then in one and the same breath he added, that notwithstanding the promises of Jesus Christ there was "apostasy"—apostasy in what? why in that very church against which, according to the promises of Jesus Christ, her divine founder, the gates of hell should never prevail; but yet he tells you, gentlemen that notwithstanding these promises, an apostasy the most awful, and most general, did spring up in that church—that the gates of hell *did* prevail against her, and that she became an apostate. However, I suppose, that when my Rev. friend comes to explain that inconsistency, he will tell you that the gates of hell did not prevail against it; for although the apostasy was to take place, and did take place, yet that a stream of pure doctrine never ceased to flow, *invisibly* indeed, but still it flowed, and that therefore the gates of hell did not prevail against the church. He will tell you this in order to excuse his church for the blunder which she committed, when she declared that for

800 years "and more" before the Reformation, there was not a man, woman or child, bishop or priest, learned or unlearned, that was not buried in dark, dismal, and damnable idolatry. Luther himself has declared, that not a single individual existed for 1000 years before his time, that was not sunk in the deepest and most damnable idolatry and superstition—and that during the period of 1000 years there was not, in the whole world, a true professor of the Gospel of Christ; that is to say, that the promises which Christ, the God of truth and justice, made to his Church had failed—and that for the period of 1000 years, there was not a true professor of his creed throughout the whole world. My Rev. friend tells you that the meaning of the word "Catholic" is not that the faith of Christ is spread over the world, but that it is to be spread over the world.

Rev. Mr. GREGG.—No, no.

Rev. Mr. MAGUIRE.—I beg of you not to interrupt me, you can reply when I am done. I have not interrupted you. He tells you that the church did not spread over the world, and that it never spread over the earth, but that it ought to spread over the whole earth, but I assert that the Apostles put the word "Catholic" into the creed, as a distinctive mark of the Church being spread over the earth, and in order that the most ignorant might discover where they might go to be taught the doctrine of Jesus Christ; it is a distinctive appellation by which the true Church can be discovered amongst all other Churches—now what is the meaning of the word "Catholic"? It means, that of all Christian societies in the world—the Catholic Church of Jesus Christ will immeasurably exceed all other Churches in its extent, so that it will be manifest to all who wish to discover it; it is a mark set upon the true Church, so visible, so easily discernible, that even a fool may discover it—and cannot err therein. "And a path, and a way shall be there, and it shall be called the holy way; the unclean shall not pass over it, and this shall be unto you a straight way, so that fools, shall not err therein."—Isai. xxxv. v 8. But let me ask, how will a fool find out the truth by the many paths which the right of private judgment has opened? will the map which my Rev. friend exhibited, direct him? How will he be able to find out the true Church of Jesus Christ? My friend's map would not give him the slightest information, he would be as much as ever astray even with that for his guide. My friend again tells you that the Protestant Church, established in England and Ireland, is the true Church of Christ; but I tell him that it is not, and to show him that I am correct in making that broad assertion, I beg to refer him to the 15th chapter of the Acts of the Apostles, and he will see there, that when Paul and Barnabas were preaching to the Antiochians, they were opposed by some from Judea and others from Antioch, who maintained that circumcision was necessary to salvation, "And certain men which came down from Judea taught the brethren, and said except ye be circumcised after the manner of Moses, ye cannot be saved—when therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem, unto the Apostles and Elders about this question—and when they were come to Jerusalem, they were received of the church, and of the Apostles and Elders, and they declared all things that God had done with them. But there rose up certain of the sects of the Pharisees which believed, saying, that it was needful to circumcise *them*, and to command *them* to keep the law of Moses; and the Apostles and Elders came together for to consider of this matter, and when there had been much disputing, Peter rose up and said unto them, men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe, and God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. Then all the multitude kept silence, and gave audience to Barnabas and Paul. After they had held their peace, James answered, saying, men and brethren, hearken unto me, Simeon hath declared how God at the first, did visit the Gentiles to take out of them a people for his name. Then it pleased the Apostles and Elders with the whole

church, to send chosen men of their own company to Antioch, with Paul and Barnabas, *namely*, Judas surnamed Barsabas and Silas, chief men among the brethren, and they wrote letters by them after this manner, the Apostles and Elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch and Syria, and Cilicia. For as much as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, *ye must* be circumcised and keep the law, to whom we gave no such commandment. We have sent, therefore, Judas and Silas, who shall also tell *you* the same things by mouth. *For it seemed good to the Holy Ghost and to us, to lay upon you no greater burthen than these necessary things.*" Acts of the Apostles, chap. xv. verses 1, 2, 4, 5, 6, 7, 8, 12, 13, 14, 22, 23, 24, 27, 28. The Antiocheans and Judeans maintained that circumcision was necessary. But St. Paul withstood them, and they him, they were not convinced by the preaching of those Apostles, and we are told that there was a great disputation and an appeal was had to the College of Apostles and Priests at Jerusalem, they appealed to a general Council of what my Rev. opponent calls "the officers of the church," he was afraid of the word "Priest," and therefore he was pleased to style them "officers;" but I can tell him that although every "Priest" is an "officer," it does not follow that every officer is a Priest; I therefore wish that he would give up his holy horror of the name, and speak more ecclesiastically. Well then, my brethren, bear this with you, Sts. Paul and Barnabas allowed the appeal to the Council, and there the matter was discussed and settled. Now if the right of private judgment was allowed, if every man was permitted to judge for himself in matters of faith, St. Paul was a wicked man for allowing the appeal to the Council at Jerusalem, and for sitting in judgment upon *private judgment*. He did that which he ought not to have done, and the Apostles were equally guilty for sitting with him in judgment, receiving the appeal, and deciding against, and forever silencing the Antiocheans and Judeans, who never afterwards uttered one word against the decision; they bowed to the authority of the Council and the Holy Ghost, for the Council declared—"It has seemed good to the Holy Ghost and to us," verse 28. Now, my friends, if the right of private judgment was the rule of faith established by the Holy Ghost, this decision would not have been made by the Apostles, for they would not have dared to rescind the tribunal of the Holy Ghost. Their decision, therefore, is a flat negative to the doctrine of "private judgment," which is the base and boast and origin of all Protestantism. Now, gentlemen, with respect to that assertion of the Protestant Church—and which assertion has been reiterated here to-day by my Rev. friend—to wit, that the church was invisible for 800 years and more—that the whole world was buried in gross idolatry and superstition—how, I ask, if that was the case, were the promises of Jesus Christ fulfilled? What incomprehensible fools must have been the martyrs who, for the first 500 years—when the alleged apostasy had set in—spilled their blood in Spain, Italy, Germany, France, Portugal, and the Low Countries;—what egregious fools they must have been to give up friends, property, and life—to suffer their eyes and tongues to be pulled out, to submit to be torn in pieces by wild beasts, and to undergo every species of torment, torments of the bitterest description—and all for the sake of a vile church that drank deeply, even at that period, of the abominations of apostasy, if we are to believe the assertions of the Rev. champion of the Protestant Church; and, mind you, my friends, this too at a period when England herself received the Gospel of Jesus Christ, which was preached to her by a Minister of that apostate church—for the whole world was at that time within the visible pale of the Catholic Church:—what madmen, I repeat, must all the saints and martyrs have been, to have their properties destroyed, to be tied to the stake,—what mad people they must have been, as I have already observed, to suffer all this for an accursed and an apostate church? or, how foolish to imagine that that church for which so many holy men and women have suffered the most ignominious deaths, should be apostate? I ask you, why so many beautiful virgins submitted to be torn in pieces by wild beasts? And why, as it sometimes happened, did the wild beasts

to whom they were thrown, refuse to devour them? If the Catholic Church were not the Church of Christ, let me ask, why, when locked up with the raging beasts in their dens, did those animals lick their feet and shew them that mercy which barbarous man denied? Gentlemen, I ask you, were not these some of the visible marks of the true church? And I challenge my Rev. friend to show me in what other church have such miracles happened—or for what other religion have such sacrifices been made. I challenge him to shew me any. St. Paul gave God thanks for the Romans that their faith was praised all over the world—"To all that be in Rome beloved of God, called to be saints; Grace to you and peace from our God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Romans, 1st chap. 7, 8 verses. They had the true faith at that time. He allows that we had the true faith in the beginning: he admits that. And now I call upon my Rev. friend to tell me, when we lost that true faith? Will he name to me, my brethren, what was the first heresy? when did it commence? under what Pope or Emperor was that heresy broached? Let him name the historian by whom that heresy is recorded. Let him name any heresy that ever was broached without the Catholic Church having excommunicated the man that broached it. The Catholic Church never permitted an error to be broached without attacking and confuting it, and lopping off from her communion the individual that promulgated it. Now, if he can show one heretic that was not excommunicated—if he can show one heretic that was allowed to remain in communion with the Catholic Church, after he put forward his heretical doctrine, let him name him, and if he does, he will be doing something for the cause of his church; I say, then, he cannot name one, if he can I call upon him—nay, I defy him to do so. What noise Arius caused in the world, when he broached his heretical doctrines,—who brought him to task for denying the divinity of Jesus Christ, who condemned him, and who condemned all the persons in the whole world that ever promulgated heresy, but the Roman Catholic Church? Will you name me one heresy that she did not condemn? You cannot, and I again defy you to do so; does not Martin Luther, the great grandfather of the reformation, and apostle of your church, declare that in the beginning, he stood alone? "*Primo solus eram, et certe ad tantas res tractandas ineptissimus et inductissimus; casu enim, non voluntate, nec studio, in has turbas incidi, Deum ipsum testor.*" In pref. to 1. lat. And in his short confession, *Brev. Conf.* he says his doctrine is "new, and above measure scandalous all over the whole earth." In his book "*De Summa Mandatorum*," he says, "I know of no person, since the Apostles, who judged correctly of Faith and Works."—*De Captivitate Babylon*, he says, "The Papal tyranny has extinguished the faith for many years back."—*Contra Regem Angliæ*, he says, boastingly, "I have brought the word of God to light in such a manner, as has not been heard of these thousand years."—*Contra Missam*, he says, "Be not staggered at the thought, that the whole world is against us, both in its faith, and its practice." And "*De abrogata Missa*," he says to himself, "Art thou alone wise?" Have all the Universities of the world erred? Have all ages been in ignorance? Now, Rev. Sir, where was the Holy Catholic Church then? was it then invisible? Luther was obliged to make an act of faith in the Catholic Church, under pain of eternal damnation, and how could he make it if the church was invisible? Where was then the visible Catholic Church? You know, Sir, that Christ himself says, "And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto them as a heathen and a publican."—Matt. xviii. c. 17 v. How, Sir, can you obey a church how can you hear a church, if that church is not to be seen? Where then was that church which Luther was commanded to hear and obey? If it were invisible as you say it was, I again repeat it could not be heard and obeyed; where then was the church which Luther was to obey? He, himself says, it was no where, and you Sir, make the same assertion, and if you be right, how could either you, or he, act in obedience to the command of Christ, "To hear the Church, which you and he say was

invisible for 800 years and more? And how could he comply with that article of the Apostles' creed, which says, "I believe in the Holy Catholic Church?" The only church then in existence laying claim to the term "Catholic" was ours, and how could it be competent for him, or for you, or for those who sanction your religious opinions, "to hear or to obey" a church, which you allege was an invisible church before the days of Luther, and an apostate one at the present period? A church must be visible to be heard, and that I take to be a principle consistent with right reason and common sense. Now, my brethren, I shall say a word or two with reference to the doctrine of the invisibility of the church. I will shew him that he must come over to our church, I will demonstrate to him that it is not possible for any man of his religion to convert a Jew, and if I show him that, he must come over to our side. He says that he would at once give the Jew the book of God, and then preach Jesus Christ crucified.—But this is supposing every thing and proving nothing. The Jew denies the New Testament, and denies Jesus Christ. How would he reconcile the Jew to his invisible church? The Jew whom he would seek to convert would say unto him, why, Sir, for eight hundred years and more, according to yourself, there was not a human being in the church of your Messiah, that was not sunk in base and infamous idolatry; here, Sir, is the 2d chapter and 18th verse of Isaiah, "And idols shall be utterly destroyed." "Then will I sprinkle clean water upon you, and ye shall be clean from all filthiness, and from all your idols, will I cleanse you." Ezek. 36 chap. xxv. v. ; and again, verse 23 ; "And I will sanctify my great name which was profaned amongst the heathen, which ye have profaned in the midst of them, that the heathen may know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." And again, in Micah, 5th chap. xiii. verse ; "Thy graven images also will I cut off, and thy standing images out of the midst of thee, and thou shall no more worship the work of thy hand;" and again, "And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirits to pass out of the land." Zach. 13 c. ii. v. Now Sir, the Jew would say there was to be no idolatry in the Christian dispensation, according to our prophets, for the ancient prophets expressly declare that in the new covenant there never would be any idolatry—since then, you declare there has been no idolatry, in what you call the new covenant, for 800 years or more, you contradict yourself, and our prophets, and therefore your religion cannot be the religion of the true Messiah, and secondly, he whom you call the Messiah, to wit, Jesus Christ, has expressly promised, "That the gates of hell should never prevail against his church." Matt. 16 c. 18 v. "That he would be with her all days, even unto the end of the world." Matt. xxviii. 20. that he would "send her the spirit of truth to guide her into all truth". Jno. 16. 12. 13 v. "That she should be like a city built upon a mountain which could not be hid." Matt. 5 c. 14 v. as "That her bishops and pastors would be the salt of the earth." Matt. 5 c. 13 v. and "That he that did not hear her, should be as the heathen and the publican." Matt. 18 c. 17 v. Here then the Jew would say, is your own Messiah predicting that his church should never tolerate idolatry—but you say that she has not only tolerated it, but that she has been actually swallowed up in it for 800 years and more; therefore, Sir, either your religion is not the religion of the true Messiah, for you contradict both him and our prophets, or your Messiah has broken his promises—and if he has broken them, he could not be the true Messiah; therefore, Sir, you must either become a Jew, or look out for some other church, as the true church of the Messiah. Now, Sir, I should be glad to hear your answer to this argument of the Jew.—Surely, Sir, the Jew would say, as I have already observed, that there was to be no idolatry in the Christian dispensation; and he would prove that on the authority of his own prophets—and then he would tell you, before you teach me a new religion, reconcile it with the language of the great God, as spoken by the mouth of the prophets—shew me that this new religion which you preach to me, and which you want me to believe, is consistent with

our prophets who never preached, nor promulgated what was false—show me that—but until you do that, I will not hear anything from any man's lips, who says, that our prophets were liars: and, Sir, I tell you, that you never will gain over one of my religion to embrace that which you profess, so long as you maintain, that in the visible church of your Messiah, there was nothing but idolatry “for 800 years and more,” which doctrine of yours is a flat contradiction to our prophets, and consequently, not to be received by us. That is the answer, Sir, which you would receive from the Jew, if you attempted to convert him to your opinions—opinions, which I maintain, have no settled or definite principles to rest upon. Now, Sir, I will give you what I will call a segment of the arguments, which I will use in the course of this discussion. I ask you, Sir, what signifies it if you prove that our religion is wrong? it may be wrong, but it does not follow, if our church be wrong, that therefore the church of England is right.—You, Sir, have blinked that question—you have given that question the go-by—therefore, my brethren, it is not at all necessary for me to say one single word in defence of my own religion, in reply to him, and for two reasons: First, he has not advanced one single argument against it; and secondly, if he did, it is not the subject of this day's discussion. But now, one word with respect to the Church of England; and here I must take a liberty with my friends, the Dissenters. The Dissenters are a numerous, a respectable, and an intelligent class of Christians, and are equally opposed to the monstrous grasping and tyrannical ambition of the Established Church, that thrusts her hands in every man's pocket, whether he prays with her or not—whether he agrees with her doctrines or not—or whether he curses them or not, every man must pay! friends as well as foes, must contribute. The Dissenters have been flung off—and why? because they will not swear to the observance of twenty-two negative articles, which they repudiate, and are not willing to pay her what she has not earned. Nevertheless, they must pay. The Dissenters are told by the Church of England, “you must pay—you must contribute to the support of the wives and daughters of my ministers, and you must enable them to roll in their carriages; you must enable my bishops to portion off their daughters, who are to be married to parsons, and have benefices for their sons.” That is the language which the Protestant Church uses towards the Dissenters; and there is not an argument, or, more properly speaking, an assertion that he may advance that I will not retort upon him, with double force, in the name of the Dissenters. Gentlemen, I will fling the Dissenters in his face,—I will show that his doctrines, and those of his church, have damned them, and that his church oppresses and persecutes them, and that his rule of faith would damn me, as well as him and them, if I were fool enough to adopt it. He tells me, forsooth, that he is right, and that I am, and those who think with me are wrong; and therefore if we are wrong, he is right. That is his argument: it is a complete *non sequitur*; but, if his argument were right, it would go to this—that no man outside the pale of *his church* could be saved.

“This hell-fire creed is ‘Tresham's,’ every line,—
Oh! priestless parsons, take it not for mine.”

Gentlemen, that is his creed; it is not my doctrine, for I will not be so uncharitable as to say that any man who *sincerely* and *solemnly* believes that he is right, will be damned; but nevertheless he is bound to take care and examine that he may see that he be in the truth. I belong to a church which commands me not to judge, lest I may be judged—“judge not, and you shall not be judged;” and I also know that the right hand of God's mercy is not to be tied down by us. It is true that I believe no heretic or schismatic will be saved; but who is to decide here who is the heretic and who the schismatic? The man that professes the doctrines of a false church, and knows them to be wrong, is a heretic and will be damned. St. Paul says so, “he is condemned by his own judgment.” Luther, that great apostate and apostle of the Reformation, was a heretic, because he went out from us, and preached new doctrines; but a man that remains in the wrong church through hereditary

ignorance, or through mistake, if such a case could be supposed, I would be very sorry indeed to say, much less to imagine, that that man would be damned on account of his faith. St. Paul says, that "there must be heresies," as Christ says, "scandals must come." But why is heresy so strongly reprobated by that great apostle? Why? Because it excludes from the kingdom of heaven. Now, I ask how could my reverend opponent call the Rev. Mr. Burgh a heretic, merely because he differed from him in opinion? Why has not Mr. Burgh, who judges not others lest he may be judged, a right to judge for himself? Has he not the right of private judgment as well as Mr. Gregg, according to his own principles? Why, to be sure he has. But Mr. Gregg stands up for the right of private judgment. He says that every man, learned or unlearned, has a right to exercise it; but the very moment persons attempt to do so, and especially if they dare to differ from him, up he jumps and condemns them and their private judgment into the bargain. He condemns Mr. Burgh for exercising his private judgment, although he maintains that every man has a right to the exercise of it. He condemns Arius for denying the divinity of Jesus Christ; and yet, according to his principles, Arius had as good a right to the exercise of his private judgment as my reverend friend. Now, my friends, upon his own principles, and upon his own showing, have I not a right to the exercise of my own private judgment? And let me ask him, *upon his own principles*, how he could consistently with those principles which he is endeavouring to maintain, attack me if I chose to broach a new heresy to-morrow?—and I can assure him that I could broach one as well as many who have done so already.—Suppose I was to say that my friend, the Rev. Mr. Gregg, was not to have a second coat—the Gospel says so: if I said, "when you are asked for your coat, to give your cloak also;" "If you are struck upon one cheek, turn the other;" or, "If your eye offend thee, pluck it out;" and if I said to my hearers, you are to understand these texts literally, what right would you, who maintain the right of private judgment, have to call me a heretic? or how would you answer me, or refute my doctrine, if you had nothing but the mute Bible alone to assist you? If you object to me, I hold out the Bible and its truths to you; and you admit that it contains the words of God; but you assert that every man has a right to judge it by his own private judgment, which doctrine I have already shown to be contrary to that preached by Jesus Christ, who commands us to hear the church, as it is also to that preached and practised by the apostles. The texts of Scripture, as they stand in the Bible, are in favour of the new doctrines I have broached? how then can you refute them on the principles of private judgment?

Here the half hour expired.

MR. GREGG.—I entreat your attention, in my reply to what has been urged by Mr. Maguire, and I must repeat that I stand here as a member of the Church of England, not as a private individual. I will stand by the Church of England, God willing, to my last breath. I shall take up Mr. Maguire's last proposition first, and I shall be very brief in my observations on such parts of his speech as deserve to be noticed in reply. He accuses me of standing solely on private judgment. I deny the charge. As a member of the Church of England, I hold that the Church is the judge in controversies concerning faith; and I conceive it the privilege of the holy Catholic Church to be a living witness against all heresies; so that I may say I very nearly accord with my opponent in his views as to ecclesiastical authority in that respect. I say the holy Catholic Church has a title to condemn heresies; I only declare that the unholy Catholic Church has not that right. I do not object to that which is right in the Roman Catholic Church; I object only to her errors; and I grant that the holy Catholic Church has a right to object to and repudiate all heretics, a right which we well understand in our holy, catholic, and apostolic Church. Mark, I do not stand on an indefeasible and paramount right of private judgment. I say there are two rights: first, the right of public judgment—the church has a

right to speak ; second, the right of private judgment ; and I assert that a judiciously exercised judgment will, after a careful consideration, accord with the public judgment of the church. I will, for instance, take an example from mathematics. Who will say that a man has not a right to exercise his private judgment in mathematics ? We all know that by the exercise of that right we attain to the knowledge of mathematical truth. Now, suppose a man stood up and said, " I have made a grand discovery : I have found out that the three angles of a triangle are equal to two right angles and a half, and I insist and maintain that I have a right to think so." I might say, " you have a right to entertain the opinion, but it is very ridiculous in you to do so ; public judgment is against you ; the common consent of mankind is against you." So likewise in religion, the judicious exercise of private judgment will accord with the public judgment of the church. They will never clash. This has been my rule ; when I found my private judgment running at variance with the judgment of the church, I have said, " wait a little ; perhaps I do not see this thing right ; I will look in prayer to Jesus Christ, and ask of him to lead me into truth ;" and, by waiting, I have found that the universal judgment of the church was quite correct, while my hasty private judgment was mere precipitation. Observe, we condemn heretics who stand up for the sole right of private judgment, because they deny public judgment : and we stand out against the Church of Rome, because it insists on public judgment, and will not admit private judgment ; whereas both should be duly exercised ; and therefore the reverend gentleman may see that his fulminations against private judgment affect in no respect the Church of England. It is for a union of both that the Church of England contends. Mr. Maguire asserts that the Church of England can make no converts to Christianity among the Jews. Now, one fact is worth a thousand arguments. I can, however, give you a thousand facts to support my view. It is notorious that the Church of England does convert the Jew. I met a Jew once who resided in Poland, and who had been converted to Christianity ; I was very much interested about him, and was very desirous of ascertaining what were his feelings respecting Christianity before his conversion. His reply was, that when he beheld images paraded through the street—when he saw those idolatrous processions—when he beheld the people bowing down and worshipping those images, he abhorred Christ as a deceiver, who could establish such a religion as this ; he was disgusted with Christianity, and regarded it as the greatest nuisance ; but when he came to England, and perceived the spirituality of true religion—when he saw in it the beauty of holiness—he changed from his former opinions, and gladly embraced Jesus as the Messiah ; he counted Him all his salvation and all his desire ; and, said he, " by the grace of God, I am what I am." It is then notorious that the Church of Rome is the ground and origin of the hard-heartedness of the Jew ; she is the mother of every species of superstition ; she is the mother of every false church ; she is the mother of abominations ; she calls herself " Mother Church," and I shall prove her a foul and filthy mother, as well as the mother (if I may so speak with propriety) of the hard-heartedness and continued apostasy of the Jews.

Mr. Maguire has said that there could be no idolatry in the Christian Church, and has cited Scripture for that purpose ; and he tells me that the Jew would also quote these Scriptures as objections against me. But I tell you solemnly, that I think I could not adopt a better plan for the conversion of the Jew than to refer him to the idols of the Roman Catholic Church, and then to take him to the Scriptures of both the Old and New Testaments, and so show him that the prophets, and apostles, and evangelists, and even Jesus Christ himself, foretold the coming of this great idolatrous apostasy. I would refer him to Zech. xi. 16. There the Lord, speaking expressly and prophetically of the Church of Christ, says—" I will raise up a shepherd in the land, which shall not visit those that he cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still ; but he shall eat the flesh and the fat, and tear their claws to pieces. Woe to the idol shepherd that leaveth the flock ! the sword shall be upon his arm, and upon

his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened.”—Here I would refer him to the raising up of the idol shepherd in the Church of Christ. Mr. Maguire objects to my use of the words heresy and schism; but in my opinion he appears to confuse their meaning very much. I am sure not intentionally—but he does so. The word schism is formed from the Greek *schizo*, and means a splitting. The Apostle, writing to one of the Churches, exhorts them to live in union, and to have no divisions (*schismata*) among them. These *schismata*, or splittings or divisions, were I admit, frequently caused by preachers, who were a most fearful cause of schism. Now with respect to heresy, I shall refer Mr. Maguire to the Scriptural meaning of the term. I grant that the word heresy means a choice; but I suppose Mr. Maguire will not say, that if I am led by a judicious and sanctified choice to the truth, it is a heresy: it is when the choice is abused, and when we make our right an injury, that the choice becomes a heresy—the word is taken from *haireo*, which signifies to choose; it is sometimes taken in a good sense “after the most strictest sect (*heresy*) of our religion I lived a Pharisee.” Again, “There shall be false teachers among you, who privily shall bring in damnable heresies.” This is the use of the word in a wrong sense, so that we see the proper meaning of the word “heresy,” is a choice of error, and that of “schism,” a split or division. We may apply it to the cutting off of an individual, but in the ordinary common sense acceptance of it, it is as we take it. I trust, my Rev. opponent will not be offended, when I candidly tell him that I do not think there is any other point in his speech which I need detain myself by refuting, I shall therefore proceed onward.

My Rev. opponent blames me for not proving all at once that the Church of England is the true Church in these countries; that I will do; but if I had the seven heads and ten horns, I could not do it at once, along with following the arguments of Mr. Maguire. He asks me to point out a time when the heresy of the Church of Rome began. Now to take a simple illustration—if I were to ask any gentleman here who has a white head, when his hair became grey, would he not be rather puzzled at the question? and tell me that it did not happen in one day, but that it become grey by degrees. In the same way, when I am asked when the Church of Rome became corrupted and idolatrous, or if you choose, when it became red; I answer, by degrees; however, I must say that it is not my telling him so that is worth anything, but what does God say? I shall now refer Mr. Maguire to his favourite Apostle, and the favourite Apostle of all true Christians, 2nd Peter, chap. ii. verse 1, where it is said. “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”

Now, Gentlemen, observe in this text, first the *introducers* of those heresies, “false teachers,” “there shall be *false teachers* among you.” Secondly, observe the *matter* of these heresies, “who shall privily bring in *damnable heresies, even denying the Lord that bought them.*” Thirdly, observe the *manner* in which those heresies are brought in “privily;” that is, they brought in “privily” all their corruptions—just to use my illustration, as a man’s hair becomes grey, imperceptibly, and by degrees; “who *privily* shall bring in damnable heresies, denying the Lord that bought them,” and then the fatal and awful conclusion to which these heresies must lead, is to bring upon their authors “*swift destruction.*” But mark in the last place, that which is first in the verse; the manner in which we should discover the nature of these heresies. “But there were false prophets also among the people,” that is, among the Jews, even as there shall be false teachers among you,” that is, we should look to the ancient Jewish Church, in order to discover the manner and the mode of the apostasy that should be brought in, so that when we refer to the Old Testament, to discover what is the character and nature of those apostate Christian teachers, who should bring in the damnable heresies here spoken of, we have a fine field open unto

us. Now what was the nature of the heresies which distinguished the Old Testament Church? The heresies were *idolatrous*, as I shall prove, and that abundantly. But while they were idolatrous—mark well what I say, and I hope Mr. Maguire will mark it—their idolatry did not consist in a *total* denial of the Lord; but they made their idolatry in some sort subservient to the worship of the true God, according to their darkness and ignorance; they did not *profess* to abandon God, they professed to serve him, but in truth they abandoned him.

It would be perhaps almost superfluous to refer to the Old Testament in proof of this; every part of it furnishes us with examples, and that even from the earliest period. Let us go to the beginning of it—to the time of Moses—to the time when Aaron formed the golden calf, and set it up for the people to worship it; and mark the nature and character of the idol he set up. You will find it mentioned in the 32d chapter of the book of Exodus. “And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, “Up, make us gods which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.” Aaron complied, and made them a molten calf, and said, “These be thy gods, O Israel, which brought thee up out of the land of Egypt.” He did not say that they were the gods of the Egyptians, nor the gods of other Pagan nations, but that these were the Gods which led them out of the land of Egypt; that is, they were intended as a representation of the *Elohim* the God of Israel, and perhaps here we may ask why they assimilated the living God to the likeness of an ox? It was derived evidently from the sacrifices of the Jews, and from the well known rite of sacrifice which prefigured the Messiah. They were aware that these sacrifices all prefigured the Messiah, and through these sacrifices they looked to him, and they following out the idea, took the calf and set it up as God, and said “these be thy gods,” making the sign (observe) their idol. Now, is not that the very identical thing of which we accuse the Church of Rome? We have a sacrament, and blessed be God *we* have the real presence in the sacrament. Yes, blessed be God, even the Father of our Lord Jesus Christ, he does give us himself to be really and truly in our hearts in his holy sacrament. Yes, my dear friends, I tell you there is the “real presence,” and he who does receive the sacrament in truth, receives Christ in truth, but it is Christ in him the hope of glory:—mark, not the elements changed into Christ, but we receive Christ through the elements as the means, and we have Christ really living, dwelling, stirring within us, and giving us power and might and energy, leading us and guiding us into all truth. But the Church of Rome pretends that the elements are transubstantiated into the body of Christ, just that the people may be deprived of the real presence, and get and adore a fiction in his stead. Now, they worship those elements in a manner precisely analogous to those who, in the beginning of the apostasy in the ancient Church of Christ, worshipped the calf. But let us proceed all through the history of the ancient Church before the coming of Christ, and we will find that their apostasy was an idolatrous apostasy, and an apostasy at the same time not avowedly denying the Lord God. In 1st Kings, we have an instance of this, we have the false prophets prophesying against Ahab in professedly the words of the Lord: and mark the language of these pretended prophets—“And Zedekiah made him horns of iron, and he said, “thus saith the Lord, with these shalt thou push the Syrians until thou have consumed them.” Mark how he called his false idols “the Lord;” and all the Prophets prophesied so, saying, “Go up and prosper, for the Lord shall deliver it into the King’s hands.” So that you perceive that these very apostates who worshipped figures instead of God, who formed idols to which they fell down, all the while professed to serve the true and living God. This idolatry was the apostasy of the ancient church of the Jews. Observe, then, the precise accordance between the manner of that apostasy, and what we lay at the door of the church of Rome. Here then, we find that the people were warned that these false teachers were to be in

the church. Mr. Maguire asks how were the people to distinguish them? Here is the means, they were to take up this book (the Bible), and read it, and by so doing, they would be enabled to avoid them; and, had they done so, they would have discovered them. But they closed their eyes and ears against this testimony, "having eyes they saw not, and ears they heard not;" and therefore, they did not recognize those false teachers against whom they were cautioned. Mr. Maguire asks, how could these errors be in the Church established by Christ? But see the picture of the Church as described in the xi. chapter of Revelations, where it is likened to a temple, an image under which it is frequently described in the Scriptures, "And the angel stood, saying, rise and measure the temple of God and the altar, and them that worship therein; but the court that is without the temple, leave out, and measure it not, for it is given unto the gentiles." Mark, the greater part of the temple is given to these gentiles—to those who held and followed the doctrines of the gentiles—how then was the truth of Christ to be kept alive in the church? Christ tells us, "I will give power unto my two witnesses, and they shall prophesy for 1260 days, clothed in sackcloth." These two witnesses prophesied for a time, accordant with the time foretold by Daniel, in which the gentiles were to be permitted to trample under foot the church of Christ. God had by these witnesses raised his standard, and had the people attended to the voice of God, they might have escaped that dreadful apostasy. Mr. Maguire asks where was the church in the time of Martin Luther? Let me tell him, it was then invisible, in the midst of the apostate body. I tell you that an Augustinian Monk was the instrument of leading Luther to discover the errors of his way. Luther was brought into a dreadful state of conviction of sin, and he endeavoured to put away his sins by the ordinary methods of purification prescribed by the apostate church, holy bones, holy stones, holy candles, holy chips, holy nails, holy salt, hair shirts and so forth, but he could find no peace. Luther was an austere man, and a sincere man, who held his opinions manfully, but he could find no peace by these austerities. He mentioned his distress, (it is given *ipsissimis verbis* by his friend Melancthon) to an Augustinian Monk, "to whom, when he explained his consternation of mind, he heard the monk discussing many things concerning faith; the monk took him to the article of the creed, in which it is said, "*I believe in the remission of sins*;" he declared that that article was not to be taken in general, as that sins were remitted to some, which even the devils believe; but that it is the command of God, that we should, each of us, individually, believe that our sins are remitted to us; he (the monk) said, that this interpretation was confirmed by Bernard; and he showed him a place in his sermon concerning the annunciation, where these words occur—"but add, that thou believest this also, that through him thy sins are pardoned to THEE." *Luth. Opera, Tom. II, in pref. p. iii.* Luther, after dwelling on this truth, did look to Jesus as his Saviour—he renounced all self-dependance—he came to Jesus as a wretched man, counting his austerities as not worth a straw—he was washed in the blood of Jesus—he acknowledged that he had no merit of his own—he dismissed his fears and his consternation—he was brought into a state of peace and happiness, because he received the gift of God's holy spirit. This blessed change was produced in Luther by the instrumentality of an Augustinian Monk, who no one thought held such a doctrine. There he was in the midst of Babylon, a silent witness for the truth, as it is in Jesus. The church was then invisible.

Here Mr. Gregg's half hour terminated.

Rev. Mr. MAGUIRE—Gentlemen, you have just now heard that Martin Luther was an humble, unassuming Augustinian monk, and also that he was "a silent witness;" I must say, for myself, that I always thought the contrary, for I never heard of any man, in the whole history of the Christian Church, that made more noise in the world than this "silent witness." Why, he made more noise than even Arius himself, and yet, my Rev. opponent styles him, "a silent witness," so that every man who

is meditating novelties and innovations, who upsets all social order, and causes the shedding of blood, by the promulgation of strange, and until then, unheard of doctrines, is to be considered, to use the language of Mr. Gregg, as a "silent witness." But that is a subject not much to the purpose. I asked Mr. Gregg, where was the true church, in which Luther, was obliged, under pain of eternal damnation, to make an act of faith, according to the Apostles' creed, at the very time he was thinking of those novelties, and about to promulgate the doctrine of the invisibility of the "Holy Catholic Church," for one thousand years before that period. I have asked him where was that church, and I have been told that it was no where, it was invisible, *De Non existentibus et non apparentibus eadem est ratio*. If the church of Christ was invisible, as my Rev. friend says she was, why, it follows that she was not in existence at all. Well, again I ask him, where was the church to be found, if it existed at all? and if it ever did exist—*where*,—when, and how did it disappear? was there in reality, for 1500 years, no visible church upon earth? If my Rev. friend be right, then we have had no visible church upon earth until this "silent witness," Martin Luther, made his appearance; and yet, we have Jesus Christ expressly telling us, that "he that does not hear the church, let him be unto thee as the heathen and the publican." Matt. xviii c. and 17 v. Now, if there were no church, how could she be heard? How could she be appealed to? how could the church direct? or how could a person be stigmatised as a "heathen and a publican," for not hearing the church, if there was no church to hear? I hope, Rev. Sir, that you will give me an answer to that; how could a church be heard, if there was no visible church in the whole world for 800 years and more? and yet, Jesus Christ, the divine founder of Christianity, has declared, that the church which he established in his blood, "was like a city, seated upon a high mountain which could not be hid." Matt. v c. 14 v. "A candle upon a candlestick," as well to be seen by the whole world, as a candle to the whole room in which it burns; a tree which overshadowed the whole earth; how then, if she were invisible, could the birds of the air nestle or find shelter in her branches? A rock, against which, the gates of hell should never prevail. Yet more, he said to his apostles, "Go, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, and behold, I am with you all days, even to the consummation of the world." Matt. xxviii c. 19-20 v. With whom was he? why, gentlemen, he was with those individuals whom my Rev. opponent has called "officers," but whom I call priests; he was with the bishops, and priests of his church, and how was he with them? He was with them, teaching, preaching, and baptising; and how long was he to continue with them? why, we have his own words for it, he promised to continue with them to the end of the world; "and lo, I am with you all days even unto the end of the world." Again, I have asked my friend, but I know I will ask him in vain, for he will never answer me until the day of judgment; but, again I ask him, where was the church? He says, she was invisible, and he makes that assertion in direct opposition to the express promise of our Blessed Redeemer, who said that she could not be "hid," that is, that she could not be invisible. Hear what the ancient prophets say, about the visibility of the church of Christ; "But in the last days, it shall come to pass, that the mountain of the house of the Lord, shall be established on the top of mountains, and it shall be exhibited above the hills, (what more visible) and people shall flow into it; and many nations shall come and say, come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, &c." Micah. iv c. 1-2 v. Again, "Ask of me, and I shall give the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." Psalm, c. ii. v. 8. "All the ends of the world shall remember and turn unto the Lord, and all the kindred of the nations shall worship before thee. Psalm xxii. 27 v. "In his (Christ's) days, shall the righteous flourish, and abundance of peace so long as the moon endureth, and he shall rule from sea to sea, and from the river even unto the ends of the earth." Psalm, lxxii. 7, 8. "All the ends of the earth have seen the salvation of our God." Psalm, xcvi. 3 v. And again, "Then

saith our Lord if my covenant with the day can be void, and my covenant with the night, that there may be no day nor night in their time, also my covenant may be made void with David my servant, that there be not a son of him to reign in his throne, and Levites and Priests my ministers, even as the stars of heaven cannot be numbered, and the sands of the sea be measured, so will I multiply the seed of David my servant, and the Levites, my ministers." Jerem. c. 33, v. 20, 21, 22; and again, "From the rising of the sun, even to the going down thereof, great is my name among the Gentiles, and in every place there is a sacrifice, and there is offered a clean oblation, because my name is great among the Gentiles, saith the Lord of Hosts." Malachi, ch. i. v. 11 So much for the promise of God, as spoken by his prophets. Now, hear what Jesus Christ himself says, "Ye are the light of the world, a city set on a hill cannot be hid; neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house." Matt. c. v. 14, 15. v. so much for the invisibility of the church. Again, "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, *even* unto the end of the world," Matt. ch. xxviii. v. 20; and again, "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever." John. c. xiv. v. 16. Now, do not these texts upset your doctrine of the invisibility of the church? Jesus Christ says, that she could not be "hid"—you say she was hidden, and your church says that she was hidden for 800 years and more; therefore, as your church teaches doctrines contrary to Jesus Christ and the prophets, she cannot be the true church;—again, I ask you, did not the apostles put into the creed, "I believe in the holy Catholic Church," as well as, "I believe in the Holy Ghost." The belief in one article is inseparable from a belief in the other—"Catholic" means "universal:" how, then, could the church be Catholic, that is universal, if it were as you say invisible; and then, how could it be universal, if it were not to be seen on the face of the earth for 800 years and more? Can a thing which is universal, be visible and invisible at one and the same time? Thus are those men who profess false creeds driven into corners—thus are they obliged to have recourse to subterfuge, and are forced, by the light of truth, to contradict themselves, and plain common sense.

Gentlemen, I put him in mind of Paul and Barnabas, who recognized the right of an appeal to the council at Jerusalem, on a matter of great importance to the peace of the church, and I did so, for the purpose of showing him, that the right of private judgment was not tolerated in the days of the apostles, but I reminded him of that fact in vain; and when I put him to the test about his rule of faith, he tells me that I am not to stand up for that, because he says, that I go by the public rule of my church, and not by private judgment—to be sure I do; but is that an answer to me? But now I ask him, and I hope he will answer me: Did the Holy Ghost establish public and private judgment conjointly? If so, let my friend show me how he will reconcile his private judgment with public judgment, when they come into collision? He is for public and private judgment conjointly. The Dissenters assert their right to private judgment; and yet he has the hardihood to deny that they have that right; and because they exercise that right, a right which his church teaches that every man has, and a right which he claims for himself: he says that they are not in the church—that they do not believe in the Catholic Church, although dogmatically speaking, he agrees with them in the first principle of Christianity; but yet he does not hold them to be members of the Catholic Church—because by making use of their private judgment they differ from him—they only exercising the right of private judgment—a right which he not only claims for himself, as I have already stated, but one which he asserts was established by the Holy Ghost.

Rev. Mr. GREGG.—I protest against you, sir, taking upon yourself the character of a dissenter.

Rev. Mr. MAGUIRE.—How can you protest against what all must acknowledge to be a fair and legitimate argument?

Rev. Mr. MACNAMARA.—He is only reasoning.

Rev. Mr. GREGG.—I argue with you, sir, as a Roman Catholic clergyman ; but if you turn dissenter, I must take a different course.

Rev. Mr. MAGUIRE.—My argument is too strong for you, and I know that you feel it, poor man. Mr. Pope never interrupted me in this manner.

Rev. Mr. GREGG.—You are a Roman Catholic Priest, sir, and I argue with you as such—when you turn dissenter, I will then know how to deal with you.

Rev. Mr. MAGUIRE.—Deal with me as you can. The chairman will decide that question. My friends, he says that I am not to take upon myself the character of a dissenter. I never was a dissenter—and what is more, I am positively certain that I never will. I adopted that line of argument for the purpose of showing him that, holding the principles which he professes to hold, he never could answer a dissenter. But, sir, you have not said one word about your church's claim to "unity, sanctity, and apostolicity as yet;" you have spoken a great deal, but not to the purpose; your church's claim to apostolicity is therefore to be left a dead ball; you have to be sure treated us to something about public judgment and private judgment, but if they happen to come into collision, who is to decide between them—is it the Holy Ghost against the Holy Ghost? And again; if two persons, both of whom say they have the Holy Ghost—who lay claim to inspiration—should disagree about the interpretation, or the true meaning of any text of Scripture, who is to decide between them? will the Holy Ghost decide against himself? or can he, who is the Spirit of Truth, contradict himself? Again; I will be told that the Scriptures can decide the question at issue; but I will tell him that the Scriptures of themselves cannot decide any thing—they are *objectively* infallible; that is, with regard to God and to themselves; because all that they contain is true—but they are *subjectively* fallible with regard to us, because we may be deceived in the sense in which we understand them, for the meaning that we may happen to give to a particular passage, when exercising our private and consequently fallible judgment, may not happen to be the meaning which the Holy Ghost intended should be given to it. Now when any difference exists as to the true meaning of any particular text, there must be a rule established by which the controversy, between public judgment and private judgment, may be decided. And let him mark this well! before public judgment decides, or private judgment decides, by having recourse to the Scriptures, it must first be determined whether or not the Scriptures be the Word of God, uncorrupted during the great apostasy which he alleges took place in the Church of God, contrary to the express and positive promise of its divine founder, Jesus Christ. And if public judgment runs counter to private judgment, and if private judgment will not yield to public judgment, who is to decide? Will it be said that the Holy Ghost, the Spirit of Truth, could contradict himself? I call upon my friend to get out of the dilemma. I ask him is the Holy Ghost the author of absurdities? My Rev. friend says that he gets out of the dilemma in which he has placed himself, by this very curious mode of reasoning—not reasoning indeed but assertion—for he says, that private judgment is only right so long as it coincides with the public judgment of the church—so then we have him admitting that public judgment is superior to private judgment; but he wants to gain the sympathy of the dissenters, and therefore he says, he shall still have private judgment, notwithstanding the superiority of public judgment over private judgment; here is the dilemma in which I have him. He first says you have a right to private judgment; but come and examine him, and you have a right to do so, and then you will find him throwing private judgment overboard, for he says that private judgment is only right so long as it does not run counter to the church. There is a logician for you. He says that the church has authority in controversies of faith—what church does my Rev. friend mean? Is it a church that confesses herself to be fallible? Is she to have authority in matters of faith? Who, I will ask him, gave his church authority in "controversies of faith?" who ordained it to judge of the faith of Christ Jesus? If she be not the

true church, established by Christ and his Apostles, she has no such authority; and if she possesses not that authority, why does she say she has it? If she be the true Holy, Catholic, and Apostolic Church, to which alone belongs sanctity and unity, why is she blundering and floundering between public judgment and private judgment? running from one to the other when attacked? Attack her on public judgment, she runs to private judgment; and if you attack her upon her favourite doctrine, "private judgment," she takes refuge under cover of the public judgment of the church. That is a pretty way indeed to possess authority in "controversies of faith." But again; I ask her, if that authority is possessed by her, but which I deny, who gave it to her? If she derived not that authority from Jesus Christ, from whom did she get it? Was it from Harry the VIII.; or the chaste Queen Bess; or little "Neddy;" or was it from the cruel, avaricious, grasping, tyrannical, and plundering Somerset? From which of those worthies did she derive her authority? and mind, sir, I will expect an answer to that interrogatory. This church, of which my Rev. friend is the champion, thought fit to set up a religion for herself: she manufactured Thirty-nine Articles—twenty-two of which were never heard of before, nor professed by any Christian church in the whole world; and how many of those articles have been thrown overboard by the clergymen of his own church, although they are sworn on the holy Gospels of God to maintain and observe them? Is she not consequently a foolish and a blundering church, for imposing on her followers articles, as matters of faith, which are thrown aside by those very men whom she has compelled to swear that they will observe them? So much for her doctrine of private judgment—she will not allow them to object to her articles. There are twenty-two negative articles out of the thirty-nine—and I ask my Rev. friend, can any one of them be found in, or sustained by, the Holy Scriptures? I do expect an answer to that question—and I can assure my friend that I will not be driven out of it. My friends, the question to day is, whether or not the Church of England is the Church of Christ.

Rev. Mr. GREGG.—In those kingdoms.

Rev. Mr. MAGUIRE.—In those kingdoms. I say, and therefore, it is not necessary for you to interrupt me—for when I speak of the Church of England, I mean it in your sense. My friends, the question to-day, is not about the Church of Rome—I will show you some sport upon that subject to-morrow. I again ask him, will he support the twenty-two negative and reformed articles of his church? I do not ask him to prove those which he admits in common with me, and which relate to the Trinity, the Incarnation, and the Atonement, &c.; they borrowed those articles from us when they ran away and left us. But I want to shew you, my friends, that he cannot sustain the reformed articles of the Church of England, and I will endeavour to keep him to that question. I want him to prove his twenty-two negative articles by the Scriptures, by the word of God, and that is the only way to prove, whether she is, or is not the Church of God. I will, now, propose a question or two, relative to the Church of God, and, I hope and trust, that my Rev. friend will give me satisfactory answers—that he will give me sound arguments, and not waste his next half hour in idle declamation, which signifies nothing. He may, of course, go on with the apostasy, but you will see how I will snaffle him upon that. I now say, that Church cannot be the true Church of Christ, which accuses Christ of having broken his promises; but the Church of England accuses Christ of having broken his promises, therefore, she cannot be the true Church of Christ. Now, I will prove my minor proposition, as my major proposition is self-evident—Christ said, "I also say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it"—Matt. chap. xvi. v. 17.; and again, that "He would be with her all days, even unto the end of the world"—Matt. chap. xxviii v. 20.; and again, "That she should be the pillar and the ground of the truth"—1 Tim. c. iii. v. 15; and again, "That he would send her the spirit of truth, to guide her into all truth"—John xvi. chap. 13 v. Those promises we have in the new law,

an here I must observe, that as to any of all the texts, which I have quoted from the ancient prophets, in order to show that the promises of God could never fail, my rev. friend has not said one word in reply. He passed them by; he did not answer one of them, and I require an answer. Now, my friends, with regard to the promises of Jesus Christ—He said that he would be with his church for all ages, even unto the end of the world. And again he says,—“As my Father sent me, so I send you; and when he had said this, he breathed upon them—receive ye the Holy Ghost: whose sins ye shall forgive, are forgiven, and whose sins ye shall retain, they are retained.” John, 20 c. 22, 23 v. As his heavenly Father sent him, he also sent them—not to preach idolatry, I hope; he gave them the *same* commission, which he himself received; and if he was to be with his church during all ages, even unto the end of the world; and, if the gates of hell could not prevail against her, she could not fall into error and teach idolatry, unless the promises of Christ, the Son of the Eternal God, failed. Christ says: the commission which my Father gave me, the same I give you, and “lo, I am with you all days, even unto the end of the world;” therefore, the Catholic Church, being the Church of Christ, she could not fall into error, because if she did, Jesus Christ has broken his promises; and, indeed, I am quite certain, that my Rev. friend will not have the hardihood to allege, that the promises of the God of truth have ever, or could ever fail. But the Church of England teaches that the promises of Christ, failed, for she teaches that there was not one true church in the whole world, for 800 years and more, and that during so many ages, the whole world was buried in dark and damnable idolatry, consequently, the gates of hell must have prevailed against the Church of Christ, and the promises of Christ must have failed; therefore, I say, that the church which teaches that the promises of Christ failed, cannot be the true Church of Christ; and the Church of England, having taught and promulgated, and as she continues to teach and promulgate such doctrine, she cannot be the Church of Christ, for if she were the Church of Christ, she would not blasphemously assert that Jesus Christ forsook his church, allowed her to fall into a state of damnable superstition and idolatry, and, consequently, that he had broken all his promises, and those of his heavenly Father, as spoken by the mouths of his inspired prophets. The Rev. Mr. Gregg has referred me to the Holy Scriptures, in order to show me that the Jews fell into idolatry, and were punished for the crime. He has quoted various texts of Scripture to prove this, as if I denied it, he has given them his own gloss, and he tells you that every member of the Established Church may be inspired by the Holy Ghost, and is so, that he can truly interpret the Scriptures. I do not deny that an inspired man can interpret the Scriptures truly, and give them the meaning which the Holy Ghost intended should be given to them, that is, if he be really inspired; but, there never yet was a “roarer” or a “rauter,” that did not lay claim to be inspired by the Holy Ghost. They exercise the right of private judgment; they call in the Scriptures to their aid, and give them whatsoever interpretation they please. The public judgment of the church may be against them. But what care they? they are all inspired; and they have a right to the exercise of their own private judgment. My friend says, the Holy Ghost governs the Church of England,—the Church of England maintains the right of private judgment: and, my friends, I tell you, that private judgment has repeatedly come into collision with public judgment, and when it did, the Church of England had no means of deciding the dispute. The Holy Ghost, as I have repeatedly observed, must be against the Holy Ghost, for, according to the doctrine of the Church of England, you may have recourse to either judgment; one of them may be egregiously wrong, or both may happen to be right. Every enthusiast, heretic, and schismatic, claims to be inspired. They take the Scriptures; they give them their own interpretation; bring them to account for their gross misinterpretation of them, and what is their answer? Why, forsooth! they are all inspired;—and they have a right to the free exercise of their private judgment: and, therefore, it follows, according to my friend's doctrine, that every

one who says he has the Holy Ghost, must be taken to be infallible. But what sign have we, that every man who says he has the spirit, hath the spirit of truth? Ah! my friend, "every spirit is not of God;" for you must know, that there are black spirits, as well as white. Now, Sir, who is to distinguish—who is to know by which of those spirits you are inspired? You say, that you are inspired by the Holy Ghost—and indeed, I sincerely hope you believe so,—but see what St. John says about spirits and inspiration, "My dearest, believe not every spirit, but prove the spirits if they be of God. We are of God, he that knoweth God heareth us, (that is, the Pastors of his Church.) He that is not of God, heareth us not. In this, we know the spirit of truth and the spirit of error." I John iv c. 1 and 6 v. Here, my friend, St. John meant to give to posterity a standing rule to know a false spirit from a true one. Now, my friend, when you quote the Holy Scriptures, you give them your own gloss. I do no such thing, in quoting the Holy Scriptures. I do not give them my own gloss; I give them them the gloss which has been given to them by the visible Church of Christ, which has now existed for upwards of 1800 years—a church which has withstood the storms of persecution for a like period of time, and I give them the interpretation which was given to them by those men who adorned it by their wisdom and learning, and holy lives, who studied the Word of God in their secret cells, and on the rocks, and in the caves of the desert, some of whom, in testimony of its truth, shed the last drop of their blood—and of others who spent their lives in writing out annotations of it. I give the sacred Scriptures the interpretation given to them by the primitive Church—the Church of the Saints—the Church which converted the whole world. What Church, I ask him, converted his own country? Was it not the Church of Rome? Was it not the Church of Rome that converted France, Spain, Germany, Portugal, the Low Countries, England, Ireland, and Scotland, from Paganism to the divine truths of Christianity? And now, I call upon him, to name one Pagan nation that the Church of England ever converted; I mean the Protestant Church of England, ever converted. Oh! I beg pardon, we hear a great deal about the conversion of the Jews by Protestant. I, myself, heard the Rev. Joseph Wolff, state, in this very room, that he converted a Jewish Rabbi in Jerusalem, to Christianity. But I can assure you, that I know something of the history of that pretended conversion, and my authority is beyond all doubt, for he is a man of high honour, and great respectability, Doctor Madden; a great traveller—a profound scholar, and a gentleman of the strictest veracity, assured me that he had a conversation with this Jewish Rabbi, in Jerusalem; that he showed him the newspaper containing an account of his conversion, at which the Jewish Rabbi smiled, and then, in order to convince Dr. Madden, that the report was a false one, he showed him the Bible presented to him by Mr. Wolff, and in which, Mr. Wolff's name was written; but the New Testament was torn out of it; the Rabbi reserving the Old Testament only, as a memorial of his friend the Rev. Joseph Wolff. So much for the conversion of the Jews by the Protestants. I ask him now again, to name me one Pagan nation, that ever was converted to a knowledge of the great truths of the divine religion of Jesus, by the Protestant Church of England—He cannot do so. She never converted any one, and why? Because she has neither the marks of the true church of Christ, nor principle to act upon. No, my friends, all the marks of the true church, belong to the Holy Roman Catholic Church, and that it has them all, shall be plainly and satisfactorily demonstrated before this discussion terminates. My friends, people laugh at us, when we say, that in our church, there is a power to work miracles, and here I assert, that she has that power whenever miracles are necessary, for the promises made to her by Jesus Christ have not failed, neither has the Holy Ghost departed from her. The Holy Ghost—the Paraclete—the Comforter—the Spirit of Truth that was to guide her into all truth, that spirit which her divine founder promised to send her; that spirit of truth that should remain with her for all ages, even unto the end of the world, still continues with her, for the promises of Jesus Christ never could fail. Now, my friends, suppose a man

says, "I will work a miracle, and in proof of that assertion, he takes a number of lambs and he turns them into a desert, where nothing is to be found but howling and ravening wolves; in the beginning, some of the lambs are slaughtered, but, in a short time, by their good conduct, by their mildness, and forbearance towards their enemies, they changed the wolves and tigers into lambs, and made them as mild and as tame as themselves, would not that be a great miracle? And such, exactly, has been our case. "Behold, (says Jesus Christ) I send you as lambs among wolves; Luke x. 3. And such was the case with the holy apostles, martyrs, confessors, and virgins of our church. They were sent into the desert of this world, numbers of them were murdered, but in the end such was their conduct, that they converted the fierce and ravening wolves of paganism, into glorious and innocent lambs, and made them all follow the good shepherd, Jesus Christ. Did not St. Francis Xavier, convert more souls to Christianity in India, during the short space of three years, than all that were ever converted by the Protestant Church put together? Even Protestant historians acknowledge the miracles of that great and holy Saint; for God knew that when he was sent to carry the Gospel of Jesus Christ into an infidel country, miracles were necessary to attest the truth of his mission, and to convince the pagans that his commission to preach, and the doctrines which he taught, were of a divine origin; such conversions are not like those effected by the Protestant Church. My Rev. friend's maxim would be, to give the unbeliever the Bible, and then he was converted, although the imaginary convert might cast away the Bible in a moment or two afterwards, or, like the Jewish Rabbi, said to be converted by Mr. Wolff, cut a portion of it out, and keep the remainder as a memorial of his friend. It may be said to the ignorant Protestants, as Abraham said to Dives—"they have Moses and the prophets let them hear them." (Luke xiv. 29.) Why, sir, they have no such thing; what do ignorant Protestants know about the Bible? How many years would they take to go over the Bible? How would they understand it? How could they interpret it? According to Mr. Gregg, they are at liberty to do so, agreeably to their own ignorant, and therefore fallible private judgment. Gentlemen, you will hear his interpretation of the Apocalypse, according to his "private judgment," and you will find that he will not have it all his own way. To-morrow, my friends, you will see how I will refute all his assertions that he has brought, and may bring forward against my church. What will you think of his interpretation of the Scriptures, when he tells you that the "Antichrist" foretold, will be in the Church of God. But I will prove from the Holy Scriptures, that he will be out of the church—that he will deny Christ and the church, and that he will not come until near the end of the world,—that his reign will be for three years and a half only; "he shall reign for a time, and times, and a half a time." "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change time and laws, and they shall be given into his hand, until a time, and times, and the dividing of time." Daniel, vii. 25. I will prove to you, gentlemen—in fact, that text alone proves it—that he will be but one man, "and he shall speak." and not a succession of Popes, as Mr. Gregg has attempted to show you; and I will prove to a demonstration, that his interpretation of the Scriptures is both nonsensical and foolish in the highest degree. I will show you some of the greatest Protestant writers that ever lived, laughing at him and the interpretation which he has put upon those texts which he has quoted. I will now, my brethren, in my turn, ask him to prove from the Holy Scriptures any one of his thirty-nine articles, with the exception of those I have already mentioned, and in the belief of which we both agree. I call upon him to give me proofs from Holy Writ in support of his twenty-two negative articles. He is bound to give me proofs. He says, and his church says, that it is essentially necessary to a man's salvation to believe them; and she not only says so, but she compels men to swear to them. I ask him this, either a man is bound to believe them, or he is not? If they are essentially necessary to salvation, every man is bound to believe them: but, in order to be binding, they must be founded on the

Holy Scriptures ; and if so, they can very easily be supported by the Word of God ; but if they are not essentially necessary to salvation, why compel men to swear to a belief in, and an observance of them ? Again, I say, if they are essentials, he must hold that no man can be saved without a perfect belief in, and a full compliance with them ; and therefore, I ask you, my friends, is he not bound to prove them—to sustain them by the Scriptures ? If he cannot do so—and I defy him to do so—am I not, then, warranted in saying, that Protestantism is a compound of human inventions ? Oh, look at what a miserable figure she will make when the world will see that her great champion cannot support, by Scripture, any one of her twenty-two negative and reformed articles ? Her articles have been rejected by millions who have left her communion, because they could not act in unison with her ; they saw that those articles, which she tyrannically imposed upon them, and made them swear to observe, in the teeth of that doctrine which she teaches, I mean “private judgment,” were unscriptural ; they, therefore, went out from her. She did not condemn them—she could not, she dare not ; they exercised that right which she allowed them to exercise the right of private judgment : and she could not consistently support her own articles of religion—her rule of faith by the Scriptures—she could not support it by the Word of God. Consequently, I pronounce her to be one great mass of error and self-contradiction. She is not like a city seated upon a high mountain ; she is not like that glorious tree which overshadoweth the whole earth, in whose ample foliage all the birds of the air might nestle ; she has not the visible marks of the true church. That church, to which I belong, fills all nations : she is Catholic, which means universal ; there is not a nation upon the face of the earth in which she is not to be found ; she is like a city seated upon a high mountain ; she is like the glorious tree, which, from being like the little mustard seed in the beginning, has at length shot up to such an amazing height, as to overshadow the whole earth, and spread herself over all the world ; she is like that tree, in which all the birds of the air might find shelter. But those who build nests for themselves—those who are fond of novelties and romancing—those, that nothing will please, but that which is dictated by their own fancies, we leave to shelter where they will ; we cannot compel them to come into our fold, although Jesus Christ says—“other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.” Jno. x. 16. Now, where was that shepherd, and where was that one fold for 1000 years ? Where were they during that time ? Did Jesus leave them so long alone ? No, certainly not ; for his promises have never failed. The promises of Jesus Christ could not fail ; and, therefore, I do say that the doctrines of the Protestant Church, as explained by Mr. Gregg, are false, and in direct opposition to the religion revealed by Christ, and preached by his apostles. Again, I say, that church, is a false and an ignorant church, which contradicts the Holy Scriptures, right reason, and common sense ; but the Church of England contradicts the Holy Scriptures, right reason, and common sense ; and, therefore, she is an ignorant church. Now, I prove my minor proposition. The Church of England maintains that a part is greater than the whole, and this she does, when she teaches that the private judgment of one member of the church, is to be preferred to the judgment of the whole church. Now, this was the doctrine of the early Reformers,—it was the doctrine of Luther and Calvin, that the private judgment of each member of the church, was greater than the judgment of the whole church ; for otherwise, if that was not their doctrine, how could they excuse themselves for separating from the whole church ? Now, when the Church of England teaches that a part is greater than the whole, she teaches that, which is contrary to the first principles of reason, and common sense, and therefore I again say, that she is a false and ignorant church, and I challenge my Rev. antagonist to prove the contrary, by showing that she teaches the truth, and does not contradict both herself and common sense. He relies much upon Martin Luther, that great apostle of his church, but what has Christianity to do with Martin Luther ? Nothing—he was the mere founder of a new religious system, unknown

to all the world before his time. He stood alone, and therefore, it follows, that all the Christian world was against him. He had nothing to do with Christianity, for "Faith comes by hearing, and hearing by the word of God." "But how can they *hear* without a preacher? and how can they preach unless they be sent." Who sent Luther, eh! who sent that blustering Apostle of a new religion until then, unheard of? where did Luther get his commission to preach, and to teach that new religion? was not Luther baptized by us? was he not educated by us? did he not get his ordination from us? did he not get his very Bible from us? for one thousand years we were the only church in the world laying claim to Catholicity, and that had possession of it. Luther, himself, could not make an act of faith, except in the Catholic Church, and no man who does not adhere to the doctrines of that church, is capable of making an act of faith, he is no more capable of making an act of faith, than the child unborn, according to your own doctrines, you have not even a moral certainty, that you are in the true church, and no act of faith can be made upon a mere probability, and therefore, I say, that the Church of England cannot be the Church of Christ, and for this reason, Jesus Christ could reveal nothing that was *only* morally certain and probable, because then his eternal veracity would only amount to probability. If every thing that is in the church of England, can only amount, at most, to moral probability, because she avows her own fallibility, and as no revelation of Jesus Christ, can be grounded upon fallibility, that is to say, which may be, or may not be true:—Therefore, as the Church of England teaches her own fallibility, she cannot be the Church of Christ. I ask then my Rev. opponent, since there is ~~nothing~~ in his church that is not fallible, how can he make an act of divine faith on fallibility, for no absolute certainty can be built on mere moral probability? How then can he infallibly certain, how can he be infallibly sure that he has the true faith? when he has no infallible organ to teach him the true faith? How many fallibilities will he require to lead him to infallibility. How different was the Apostles' faith—*Scio cui crededi et certus sum*, "I know whom I have believed." 1 Tim. i. 12.

Here Mr. Maguire's half hour ended.

Rev. Mr. GREGG.—Gentlemen, I do from my heart and soul congratulate the people of Ireland on this discussion. It is a glorious thing; I congratulate them because I feel assured that before it shall have terminated, they will be convinced that the Church of Rome is a false church. Mr. Maguire has spoken for half an hour, and I do undertake to say, that when the report of this discussion goes before the public, they will pronounce his speech unintelligible. He has been darkening counsel by words without knowledge, I say he has been sophisticating and trifling, instead of dealing plainly with the truth. He does not answer *my* questions, and then he stands up and gets into a fume and a passion, and tells me that I do not answer *his*. He said, "your church cannot convert a Jew." I answered that, then he defied me to stand out about private judgment; I said I did not assert a *paramount* right of private judgment. Thus he makes a battle against his own imaginations. He makes the giants first, and then he kills them; he contends against me as if I were a private separated individual, when I tell you that I am a member of the Church of England, and that there is a consistency between the public judgment of the church, and a well exercised private judgment. Luther, he says, had no judgment to go by, and then he pretends to give us Luther's own words; I have Luther's own words here, he was a man that spoke plain truth. I call on you my Roman Catholic brethren, to decide where is clearness, and where is there a manifest exhibition of truth, and where is bush fighting, and running into holes and corners. Do *you* determine that, I pray God you may be enabled to do so. Luther says there is a right of private judgment, and he brings forward Scripture to prove it.

Let us come to the new law, Christ says, in John, chap. x. "My sheep hear my voice, they hear not the voice of strangers, but fly from them." Now does he not,

here make the sheep the judges? Does he not give the right of determining to the hearers. Paul also, when in the first of Cor. xiv. he says, "let one speak, let the others judge, but if any thing be revealed to one who sits by, let the former keep silence," does he not here understand the power of judging to belong to the hearer? So, whatever Christ prescribes in Matthew xiv. and elsewhere, of false doctors, whatever Peter and Paul prescribe concerning false Apostles and teachers, whatever John prescribes concerning trying the spirits, evidently grows out of the principle, that the authority of proving, of judging, of condemning, belongs in strictest justice to the people.

For every one at his own peril believes rightly or falsely, and, therefore, each must for himself take care that he believes rightly, so that even common sense and the necessity of salvation urge that the judgment of doctrine doth necessarily belong to the hearer, otherwise in vain, it is said, "prove all things, and hold fast that which is good;" and again, "He that is spiritual judgeth all things, and yet is himself judged of no man," but every Christian is rendered spiritual by the spirit of Christ: again he says, "all things are yours, whether Paul, or Apollos, or Cephas; that is ye have the right of judging concerning the deeds and words of all." *Lutheri Opera. Tom. 2 Will. 1562.* These are Luther's words about private judgment, and mark what he says about the Church, "the bishops and priests, (i. e. of the Romish Apostasy,) have impiously and sacrilegiously wrested it, (that is the right of private judgment) from the people, that is from "Queen Church." Luther's tract against Henry the Eighth.

There he admits the existence of "Queen Church." The holy church, and let Mr. Maguire not pretend to say it did not exist; I say "Queen Church" always existed; I undertake to prove every article of the Church of England from Scripture; I shall stand by the Church of England as long as I have breath. Mr. Maguire says, that the Church of England in her homilies declares that every individual, man, woman and child, was sunk in gross and damnable idolatry for eight hundred years and more. I assent, cum intimo animo meo; to that proposition, but then remember that there are two kinds of Universality; first there is a moral Universality, and secondly, there is a metaphysical Universality. We can say in general, that all men have reason, although there are some exceptions; and it is just precisely in that sense the church speaks; it speaks generally as the Scriptures do, when it says, "all men are sinners," while the Scriptures admit that those who are redeemed by Christ Jesus, (are in a sense) exceptions, and so it is with the church of England, she does not contradict the truth in her homily, in urging that Universal proposition. Mr. Maguire says, that the Church of England contradicts the words of Christ, and he gives us some syllogistic arguments on the subject. I would to God that Mr. Maguire would learn to despise those miserable sophisticated syllogisms; I tell him that he will not attain to the truth, as it is in Christ, unless he attain to something more of the simplicity of the Gospel. He tells us that the Church of England contradicts the words of Christ, because Christ said, that the gates of hell shall not prevail against the church. Why here *we* are the united Church of England and Ireland, blessed be God, standing on the rock of everlasting ages, brought out of the midst of the apostate Babylon, and verifying in a manner the most cheering, and the most glorious, the inviolability of the truth of Christ's everlasting promise; yes, our Church stands upon a rock, but at the same time Christ has foretold that the Church of Rome, as I will prove to-morrow, as clear as the sun in the heavens, (notwithstanding Mr. Maguire's imagination to the contrary) should become Apostate, I will prove that it is the very identical Apostasy foretold by the Prophet Daniel, as the "abomination of desolation standing in the holy place." Mr. Maguire says, "where was your church for so long a period, during the lapse of one thousand years?" I must not allow Mr. Maguire to drive me out of the plain course of my demonstrations; I shall prove that our Church is the Church of Christ in these kingdoms, recollect, that there are two characteristics belonging to the Church of

Christ, which the Church of England possess. First, we have that *fellowship* with the Apostles which is mentioned in the Acts. "These all continued in the Apostles' *fellowship*." Secondly, we have the *Doctrine* of the Apostles. "These all continued in the Apostles' *Doctrine*, and fellowship," that is, though there should be a separated society that held the doctrine of Christ, yet the Christians there spoken of would not go to that sect or party, but would cleave to that society in which the Apostles were, and would not go to another, though it taught the Apostles' doctrine. In fact, the Christians there described, which cleaved to the Apostles' society, belonged to the body established by Christ. Now I assert and maintain against the whole world, my Roman Catholic brethren, that the doctrines which we teach are the doctrines of Christ; doctrines exalting the glories of the Saviour—promoting holiness in the Christian character—and producing happiness, peace, and comfort wherever they are received in the soul—but that is a subsequent work. Mr. Maguire asks what nation has our church ever converted from infidelity? I answer the question very easily. There is New Zealand, and Australia in general, and numerous nations in India; but the Roman Catholic Church, since she became apostate, never converted one single nation but with the sword. Here is a very respectable book which is called the *Pontificale Romanum*, and if Mr. Maguire finds me such a ceremony in the Common Prayer-Book, as I shall now read from this book, I shall myself become a Papist. It is the ceremony for blessing a sword. A great long sword. Here you see is a picture of it. It is a very formidable weapon. First of all a blessing is pronounced on the sword and him who carries it; then the rubric goes on to say, "*Let the Pontifex*,"—mark the word *Pontifex*! it is the title of the High Priest of Pagan Rome. I shall show that Popery is just a resurrection of Paganism. "*Let the Pontifex sprinkle the sword with holy water, and sitting with the mitre, deliver it to the proper person, who kneels before him*, saying, 'Receive this sword in the name of the Fa+ther, and of the + Son, and of the Holy Ghost, for thy defence, and that of the holy Church of God, and for the confusion of the enemies of the cross of Christ and of the Christian faith; and, as far as human frailty shall permit, hurt no one unjustly with it—which may he make you to do, who liveth and reigneth with the Father and with the Holy Ghost, one God, in sæcula sæculorum. Amen.'"



Do you perceive the way in which the Roman Catholic Church converts the nations; there is the way she converted the Albigenses, and made them as quiet and as still as lambs, for millions of them were made silent by the sword of Simon de Montfort. Now mind, Rev. sir, I admit that the Church of Rome in the primitive ages was a distinguished vessel and instrument of mercy; it is against her apostasy I protest—I will prove to you that it is only against her abuses I protest.

I hold in my hand two books [Mr. Gregg exhibited them]—here is the Protestant prayer-book, a book you all know; but here is another book—a curious book—there is something curious about this book—there is always something curious about what comes from Rome. Now, gentlemen, this is a Missal; but the other is a book out of which the devil has been driven. I assure you, my Roman Catholic hearers, I do not wish to use a single word to insult you—but from my heart and soul I do believe that this missal is possessed by the devil; and from my heart and soul I know and believe that every thing is holy, that every thing is pure and correct which is contained in this book [exhibiting the Protestant prayer-book]. Now, observe, it is only against the impurities of Rome we protest. It is against the impurities of the missal we are protesting. Let not Mr. Maguire pretend to say that I want to object to every thing in the Church of Rome. It is against her abuses I protest. I protest against her sorceries; her withcraft, her driving of the devil out of salt and water, and sticks and stones, and old bones, and sand and mortar—blasphemies offensive to God, and injurious to man. We protest against her lewdness and vileness, and not against the truth which is in her; and let not my Rev. opponent mix up two things which are quite distinct. It is only against the abuses of the Church of Rome I protest. He says we contradict the promise of Christ, when we say that the world was in darkness for eight hundred years and more. We do not contradict his promise—our existence is a confirmation of it. I shall now prove that we are in the fellowship of the Apostles; for this purpose I shall make use of this book I hold in my hand, namely, the Roman Catholic Directory for the year 1837; it contains a list of the Roman Catholic Sees in Ireland, and also a list of the bishops of their church—and I thank God for it. I believe the Lord led them to give it, for the Lord sometimes blinds men's eyes in order that they may be led from their errors. It contains also a list of the Protestant bishops (see page 136 of the Directory). Mr. Maguire asks me, “Where have you got your mission? where are your bishops? where did you come from? These are favourite questions with Roman Catholics. I remember Father Hayes saying that we got these things from Bess or Harry; but let me tell you that we derived our mission from neither—we received it from the primitive bishops of our church; for we can prove from authentic history that a great majority of the Irish bishops, at the time of the Reformation, renounced the errors of Popery, and came over to the truth as it is in Jesus, and from them was the truth handed down to us. And my Rev. opponent well knows that if only one came over in that way, it would be sufficient; for St. Paul was but one when he went to convert nations and to ordain pastors. Here we have a list of the archbishops of Dublin, I suppose from the time of St. Patrick; and we find that the last of the Roman Catholic bishops, G. Brown, is the first of the Protestant bishops. He came over to us, just as if Dr. Murray should now renounce holy oil, holy water, holy bones, holy salt, &c. and embrace the truth as it is in Christ; he was put out of his see by Queen Mary, because he was a married man. Now, I wish that my Rev. opponent was a married man—and I thank God that I am one myself—and I don't see why I should be worse in the sight of God, nor do I think my piety the less, because I can prostrate myself on my knees to adore Him, with my wife, surrounded by my children, whom I teach to adore and worship Him, and with united voice supplicate his blessing. Well, the next bishop to George Brown was Hugh Curwen, who was placed in the diocese by the choice of Mary. He was the man of her choice. Mark that, he was chosen by her as a tried vessel—a staunch Roman Catholic—one that would be firm; yet he abandoned the errors of that system which she kindled the fires of Smithfield to support. In the next line we find him cut off as an apostate, and the very second on the list of the Protestant archbishops of Dublin. Thus I might go on with the whole list, to show you that since that time there has been a regular and uninterrupted chain of bishops of the Church of England in the see of Dublin, while intervals of centuries occurred in the descent of the Roman Catholic bishops—intervals of confusion and disorder. This directory shews us in a great number of places the very

identical names of our apostles, (for we call our bishops the apostles of our church) men who were apostates from the Romish Church. The great majority of them, I say, renounced their errors, and embraced the truth as it is in Jesus; so that, what is very astonishing, we can go to the Roman Catholics themselves for the list of our Protestant bishops from that time to this. Had I time to go through the list, I could shew you that our church is a regularly constituted church—we have in it orders and every thing which could constitute a scriptural and orderly church. But I can show you in the Church of Rome breaches of hundreds of years in which the sees were as sheep without a shepherd. The Pope of Rome finding that he had lost the fleece, (that being the main thing he cared about) he sent here surreptitiously a number of monks and friars, and through them foisted his apostasy in among us; and this Rev. gentlemen and his brethren are derived from those encroaching bishops, whereas we hold the sees, the cathedrals, I believe we cannot say the tithes; I understand they are endeavouring to get them for themselves, [looking to Mr. Maguire] some of the Roman Catholics I understand do pay them to their priests, but I hope this demonstration will lead them to see the difference. I am as strict an episcopalian and churchman as my opponent, and if I were not convinced that I have orders derived from the apostles, more clearly, more directly, more admirably, more purely and unexceptionably than he has, I should go to the Moravians, or to some other episcopal protestant church, until I had got them. But let me show you the wonders which God has wrought for his church. There is our church [again exhibiting the picture] emerging gloriously from the corruptions of abomination in the apostasy. The Lord is doing wonders by our holy church, he is making her the converter of the nations; look at our church labouring and performing moral miracles. (I will take Mr. Maguire on his mock miracles to-morrow, and I will show you that his miracles are lies, and they know them to be so, whilst they foist them on the people as truths, but that the true miracles are found in our church.) It is the Church of England then that has the true mission, and when you ask us for proof, we can point to our converted bishops, who are our apostles, and if we had only one converted bishop that were sufficient, for the apostle Paul himself planted churches in Crete, in Corinth, in Asia Minor; he had authority to plant churches, and we have also an apostolic mission and due order, and I tell the Rev. gentleman we are as jealous of it as he is himself; we consider it important, not on account of any charm, mystery or humbug with which it may be surrounded, but because it is a living, striking evidence of the truth of the gospel. You are all aware of Paley's argument for the truth of Christianity, drawn from a regular concatenation of historians; and does not a concatenation of bishops, contemporaneous with each other, and not existing in one but in different sees, duly appointed, and reaching from our days up to Christ's time, possess all the power of Paley's argument, and some more power besides? It is our church then that has order—our church came out of Babylon, and I say unto you, my Roman Catholic brethren, “come out of her that ye be not partakers of her sins, and that you receive not of her plagues.” I say unto you come out—go to our books of devotion—take our prayer books; I shall not be very particular, nor insist on episcopal authority; (I do not demand that every thing should be sent down to me signed, sealed and delivered) take our books of family prayer, published by our clergymen, as it were like the grass of the field in numbers; take our hymn books also, and examine them from the beginning to the end, and you will not find any one thing in them which does not exalt Jesus: which does not purify and render holy the soul; in them you will find every thing that is calculated to glorify God, and to advance the best interests of man; you will find them all teeming with the purest piety; whereas if you go to the Roman Catholic books of devotion, you will find such turning and winding, such difficulties, and such obstacles, as will completely puzzle and bewilder: “*this* is of authority—and *that* is of no authority—look into *this*, and do not look into *that*.” There you will find a Bridget, a Mary, an Agatha, and even a St. Valentine, Valentine! St. Valentine! only conceive St. Valentine

There also you have St. Dominick the grand inquisitor, this self-made intercessor between God and man, thrust into the very throne of Jesus, and the jealousy of the Most High provoked and irritated by it. Look at the consequences flowing from this corruption; our country is a degraded nation; our people are ragged and despised; they are a wagging of the head among the nations—they are ground to the earth, because of the pernicious principles of Popery. Why is Italy a degraded country? Why are Spain and Portugal degraded nations? Why is every country where the Religion of Rome prevails degraded? Because the curse of God is upon them, because of the abounding of the apostasy among them. Now turn your eyes to England, and ask why is she glorious, prosperous and triumphant; is it not because she exalts that God, who exalts her. What is the reason that peace, happiness, prosperity, delicacy, and decency prevail in England? Because in her the purity of the Christian religion prevails; because no impious or improper prayers are there uttered before the throne of God. Because of the absence of lewdness, of horrid instructions and filthy abominations—abominations that no one dare look at, but of which, with the blessing of God every ear shall hear; for it is because of those abominations that the curse and indignation of the jealous and most High God abound on this unhappy land—on unhappy Ireland; “wherefore come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” What do we stand on? We stand for the truth of our principles; this blessed bible, not that we have not something else, but nothing but what is in accordance therewith. Here is **BIOBLA NAOTATA**, [holding up the Irish bible] a Bible translated by the Protestant Church into the Irish language. Shew me such a work as that done by Popery. Here is also our prayer book in Irish. I believe they have got some of their prayer-books translated into Irish, but it were better for the people if they were not translated. Here is the Irish bible, the work of the Protestant Church—we are the old Irish Church—our bishops are the duly derived apostolic men—we have the truth as it is in Jesus—we do not stand alone, we cast from us the mazes of private misjudgment, and we speak the sentiments of the Holy Catholic Church, established among us, which Curwen and Brown and—
Here Mr. Gregg’s half hour ended.

Rev. Mr. MAGUIRE.—Fellow Christians, and I trust, you will believe me, when I say, that it is from the bottom of my heart I call you so, for I am not one of those who erects himself into a court of judicature, and passes sentence on my fellow men. I am taught, as I have already observed in the early part of this discussion, by the church to which I belong, not to pass sentence upon any man; I do not say that this man is right, and the other man wrong; I leave judgment to God, to whom, of right, judgment belongeth. I have been dragged into this contest, and I have engaged in it unwillingly; but, with the blessing of God, I will not shrink from it. Now, my friends, I have given my Rev. opponent a few syllogisms, which he appears not to have relished, and, indeed, I do not wonder at his disliking them; they are to his intellectual stomach, indigestible food. There is a major and a minor proposition; he has his choice which to encounter; he may deny one or both, but the conclusion drawn from them he cannot touch, if it be logically and truly deduced. But have you heard him do either the one or the other. I want to give him the advantage of a close argument, but he will not take it. He has found fault with my syllogisms; but my friends, I will stick to my syllogisms, and allow him to adhere to his assertions, at which he seems to be particularly powerful; but, when the report appears, the whole world will see who has the Scriptures, argument, and authorities upon his side, and who it is that depends upon mere assertions. I stand upon the Bible, and I have given him quotations from it, not one of which he has answered. He has attempted to prove the apostasy; and, in order to support that attempt, he has not, in the course of half an hour, quoted a single text bearing upon the point at issue

between us; and yet he says, and loudly declares, that he stands upon his Bible. He says that his church is the primitive church, and that he can trace his bishops up to the Apostles, and that we are the apostate church. I asked him to prove that:—and how did he attempt to do so? Why, he says, that the “apostates” from our church were the “Apostles” of his. I thank him for the admission, and I wish him joy of “Doctor Brown” and the rest of them that were kicked out of our church for their infamous lives. They went over to his side,—we would not keep them; they became apostates from the Catholic Church; and, according to my friend’s admission, they became—what? “Apostles of the Protestant Church.” Oh! there, my friends, is Protestantism for you. Again, my friends, he has talked a great deal about the celibacy of our clergy. Why, my friends, the Catholic Church forces no man to become a priest; she says, indeed, I want clergymen, but I will force no man to become one: I can get abundance of good and faithful men to serve me, but if any one becomes my servant, he must obey the canon which prescribes celibacy. “I am taught, (she says) by my Master, and by his example, that celibacy is more perfect than matrimony, and therefore, I require it in those who are candidates for my ministry.” Was not Jesus Christ himself one of those whom you were pleased to call “the corporation of bachelors.” St. John the Baptist was a bachelor; St. John the Evangelist, the favourite disciple of his Divine Master, was a bachelor; St. Paul was a bachelor; and all the rest of the Apostles who had wives left them on being called to the ministry; and I defy you, sir, to prove that any one of them ever afterwards cohabited with his wife. St. Peter, who had a wife, left both her and his net, and followed his Master; and he says, “Lord, behold we have left all things, and followed thee. But Peter had nothing valuable to leave for Christ’s sake, except his wife. He made the sacrifice: while, on the contrary, all those who left our church—all those who become apostates from the Catholic Church, and, according to my Rev. friend’s admission, Apostles of the Protestant Church, took wives. Martin Luther, that arch-apostate from the Catholic Church, and great apostle of the Protestant Church, not content with breaking his own solemn vow of celibacy, induced, or seduced as you like it, poor Catharine to break hers, and he gave to Philip Landgrave of Hesse Cassel, liberty to marry two wives at once, or ten if he pleased, alleging, as an excuse for his abominable conduct, the examples of the patriarchs of old, and of David and Solomon. He also taught that the ten commandments were not binding upon Christians—that they were not given to Christians, for all that Christians wanted was the Gospel, and the Gospel alone, and that every man was at liberty to follow his own fancy, and interpret it as he pleased. My Rev. friend, has acknowledged that all the bishops and priests whom we have discarded for violating their solemn vows, for becoming apostates before God, because they had violated their solemn oaths before men, who, growing wanton in Christ, married, “having damnation because they cast off their first faith.”

I Tim. v. 12. My Rev. friend has acknowledged that those who were kicked out of our church, who became apostates like some of our more modern heroes, became the primitive bishops, Apostles he says, of his church. His church received with open arms, the wretches whom we hunted for having given scandal; they took them, they were glad to get them; they were too bad for us, but they were good enough for them. All those men who had broken their solemn vows became dignitaries of the Protestant church, without even “a mock Protestant ordination.” Thus they acknowledge the validity of our ordination, because they never re-ordain any apostate priest that goes over to them. I say, notwithstanding that he has become an apostate before men, for breaking his lawful vows before God,—notwithstanding that he has done all this, and given public scandal to thousands, he is gladly received by them, and sent at once *sans ceremonie* to preach and to teach his newly adopted gospel. But when we get hold of any one belonging to them, we will not permit him to officiate without having first ordained him, while they, on the contrary, as I have already observed, never re-ordain any one who goes over from us. And now, I challenge my Rev. friend to name one man that went over from us, whose conduct,

even while he was with us, was not, to say the least of it, exceptionable? And finally, let me ask him did ever any clergyman of our church give up his calling and his religion, and go over to his side, without afterwards debasing himself with lies and libels heaped upon the one he had left? But this is small talk, let us come to principles. I will now come to argument, and leave assertions to my friend, for indeed they seem to be his *forte*. He stands unrivalled in gratuitous assertions; but now, I beg of him to meet me upon principles, for there are primary principles in Christianity. Now every argument should either begin with a principle received by us both, or be ultimately bottomed on such principle. Without strictly observing this maxim, we are only beating the air. What then, are the great leading principles of Christianity to guide us in this controversy? They are these—First, that Jesus Christ delivered a true religion to the Apostles; Secondly, that they preached this true religion to the world; Thirdly, that to that religion were given certain marks, by which, it could induce all rational and conscientious men to embrace it. Now, what are these marks? They are unity, sanctity, catholicity, apostolicity, and efficacy of doctrine. Our church has all these marks, and he has not shewn that his church has any one of them. Now, when I called on him to name the Pagan nations which his church converted to Christianity, he mentioned New Zealand. Why, my friends, we have our missionaries there also; but our missionaries are not satisfied with merely putting the Bible into the hands of Neophytes whom they wish to convert, and then let them go away, saying to them, you are now converted. Our missionaries act upon principles. Look at the early Christians; see what trials the convert had to undergo before he was admitted to be a *catechumen*; see the pains that were taken with him, and the instructions which he received previous to his baptism. Read St. Augustine, *de civitate dei* and *de utilitate credendi*, and look at the principles which he lays down for the preparation and instruction of the young convert, and then compare our method of making and instructing converts, with that practised towards the New Zealanders by your missionaries. The former are believers. The latter are only seekers. I will now proceed with my argument; but first let me call your attention, my friends, to the manner in which he speaks of Luther. I have already said that Luther did not maintain the doctrine of the “public judgment of the church.” Well, Mr. Gregg has quoted a passage from Luther, to show that the “hearers are the judges.” Is it in *sensu composito*, or is it in *sensu diviso*? Does he mean hearers in *globo*, or each particular hearer? If he says that it is *all* the “hearers,” what becomes of the church *teaching*? But if, on the other hand, he mean that each particular “hearer” is to judge, what becomes of public judgment? The rule then, would be private judgment, and I have asked him repeatedly, whether private judgment be preferable to public judgment, or public judgment to private judgment; or whether the Holy Ghost was the author of both: and I have not received an answer as yet, and I prophecy I never will. I also asked him whether he admitted two rules of faith or but one rule of faith? If two, whether the Holy Ghost was the author of both. If the Holy Ghost instituted “private judgment” as a rule of faith, and “public judgment” as a rule of faith, then both are of *equal authority* as coming from the Holy Spirit. Suppose, then, a collision to happen between both, a thing of daily occurrence, private judgment being of divine institution, cannot yield to *any authority*; and public judgment being also a divine institute, cannot yield to *any authority*; thus both rules would be right, although *directly* at variance with each other; and thus, in the hypothesis of Mr. Gregg, the Holy Ghost is made a Spirit of contradiction, for the Holy Ghost has not appointed any third rule to decide between the two rules. If the Holy Ghost has established but one rule, I call upon Mr. Gregg to name it? Whether was it private judgment, or public judgment? I give him his choice, and shall be glad to encounter him upon either. Mr. Gregg has referred me to Luther’s epistle to Henry the eighth, in which, he says, that Luther approves of “public judgment.” But in this, Luther would have condemned himself, for not only was public judgment against him, but he himself confesses that the whole world was

against him,—“*Primo Solus eram.*” “In the beginning I stood alone.”—*Brev. Confess.* He elsewhere acknowledges, that for 1000 years before his reformation, there was not a bishop or priest, or layman or woman, in the whole world, that agreed with him—how then, could he make public judgment the rule of faith, without damning himself and his cause? The Church of England acknowledges that the whole world was against Luther, for she says, “Not only the unlearned and simple, but the learned and wise; not the people only, but the bishops; not the sheep, but also the shepherds themselves being blinded by the bewitching of images, as blind guides of the blind, fell both into the pit of damnable idolatry, in which all the world, as it were, was drowned, and continued until our age by the space of above 800 years, unspoken of against in a manner——.” So that, laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole christendom, an horrible and most dreadful thing to think, have been at once drowned in abominable idolatry, of all other vices, the most detested by God, and most damnable to man, and that by the space of 800 years.” You tell me, sir, that public judgment was the rule of faith established by the Holy Ghost: where was this “rule” during Luther’s 1000 years, or the Church of England’s 800 years and more? did it cease to exist, or did it not? If it did cease, then the Holy Ghost left no permanent rule of faith to man. If it did not, then Luther was tried and condemned by it. Thus, by your own rule of faith, do you stand condemned. For not only was public judgment against you in the sixteenth century, but the whole “world,” “whole christendom,” was against you. For the Church of England says “above 800 years;” and she says this for two reasons. Firstly, to prop up Luther’s mad assertion, and secondly, to come as near his 1000 years as possible, without assigning the exact period of our Apostasy, for if she did, she knew right well that she would be embarrassed and exposed. Now, my friends, you will be pleased to recollect, when I called upon Mr. Gregg to show me the lawfulness of his mission, and his mission, to be lawful, must have came down from the Apostles, he did not do so. I called upon him, to show me, that there was not a single link in the chain broken, from his present bishops up to the Apostles. But, my friends, he did not, he dare not attempt, because he knows the Apostolic chain was snapped in the 16th century, and that his church is that branch which was lopped off, and is fit only to be thrown into the fire. Now, if he does not trace his bishops up to the Apostles, by an unbroken series, he has no lawful mission from God, he is like a thief that bored a hole in the roof, and let himself down by a rope. I call upon him to trace his mission up to the Apostles. He has not done so, and if he says that he can, I challenge him to attempt it: but he cannot, and will not, unless he drags himself through the mire, the filth, and the dirt, which our own church, “in weeding her garden,” collected and scouted from her. Powerful and able as he is, did you see at the time he was speaking of the “apostates” of our church becoming the “apostles” of his? did you attend to him then; I confess, that I felt myself growing nervous, with pity, upon his account. Then, with regard to the thirty-nine articles of his church, he said he would prove every one of them from the holy Scripture; but did he make the trial? No; he ran away from them as a child would from a mad dog. He made a grand flourish of trumpets, and then retreated from the battle. I called upon him again and again, to prove from the Scriptures the two-and-twenty negative reformed articles, which his foolish and blundering church compels every bishop and parson to swear to. I called upon him to defend his church, and support her negatives, but has he done so? No, he has not, and I promise you, my friends, that you will bear for the future, as little proof in support of them, as I have heard for the past. He has spent his last half hour in making a speech about holy water, the consecration of chapels, and long swords, and then he ended his long oration, by abusing us for being so foolish, so ridiculously foolish as to bless them; but has he produced a text from scripture, or has he given us one sound logical reason, to show us that we ought not to do so? Not one; but I only

ask him to wait until the coronation of our young Queen, and then he will see the bishops of his own church blessing her crown, and sceptre, and ring, aye, and her dimity too; and after anointing her, they will pray and so do I too—that she may live long and prosper, and have a happy and glorious reign here, and a more glorious one hereafter. But, my friends, he has attacked us about holy water, and those other matters which I have mentioned, and he has not shewn you that those practices were unlawful. But, gentlemen, I will prove the lawfulness of those practices from the Holy Scriptures. Thus, your church practices those things, and preaches what she does not believe at all, for she is without principles; whilst our church practices what she teaches, and believes what she practices, because she has the principles of truth to guide her aright. Now, I will proceed to the lawfulness of that practice, to which my Rev. friend objects—the blessing of things inanimate; I will refer you now, Sir, to a passage in the Old Testament. Look to the 19th chap. of the Book of Numbers, where water was blessed, a heifer was slaughtered, the Priest dipped his finger in her blood, and sprinkled it over against the door of the tabernacle seven times, and all the flesh was burned; and ashes, mixed with the water and sprinkled upon the people, as a water of expiation, to clean them from the effects of the mad serpent and other uncleannesses. “And the Lord spake unto Moses and unto Aaren, saying, this is the ordinance of the Lord, which the Lord has commanded, saying: speak unto the children of Israel, that they bring thee a red heifer, without spot, wherein is no blemish, one upon which never came yoke; and ye shall give her unto Eleazer the Priest, that he may bring her forth without the camp, and one shall slay her before his face; and Eleazer the Priest, shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: And one shall burn the heifer in his sight, her skin, and her flesh, and her blood with her dung shall he burn. And the Priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the Priest shall wash his clothes, and he shall bathe his flesh in water, and afterwards he shall come into the camp, and the Priest shall be unclean until the even, &c. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel, because the water of separation was not sprinkled upon him, he shall be unclean &c.—And for an unclean person, they shall take of the ashes of the burned heifer of purification for sin, and running water should be put thereto into a vessel, and a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that toucheth a bone or one slain, or one dead, or a grave.” In the 10th verse this water is called a “holy thing.” Number 18 c. 1, 2, 3, 4, 5, 6, 7, 13, 17, 18, v. I also refer him to a passage in the Apostle Paul, who says, “For every creature of God is good, when sanctified by the word of God and by prayer.” 1 Tim. iv. 4, 5. I refer him to the waters of jealousy. Numbers, 5 c. I refer to Levit. x. 7. There you will find oil consecrated. Therefore, Sir, there is no creature of God that is not to be blessed. Sir, we bless the marriage bed, and why do we do so? Because we honour matrimony more than you do; we believe that Christ, elevated it into a sacrament. But your church has taken the chief honour of its being a sacrament from it, which we allow to it: and because the newly-married couple have new and responsible duties imposed upon them, and mutual obligations of love and fidelity to discharge towards each other, and therefore they require additional sanctifying graces which they receive in this sacrament—if worthily received, that is, if they contract marriage in a state of grace, together with the influence of that blessing which I have already referred to. Sir, we bless our Churches. Why? Was not Solomon’s temple blessed? But, not to lose time, don’t you consecrate your own Churches? and don’t you dedicate them to saints and angels? and don’t you consecrate and bless the colours which are carried at the head of our regiments? Don’t you do all that, Sir.” But perhaps your Church only practises, and does not believe what she

practises. My Rev. friend spoke of the abuses of our religion, as he was pleased to call them; but now, my friends, and I pray you to mark it well, when our blessed Saviour came into the world to work out salvation for us, he chose twelve men to be the light of the world, "Ye are the light of the world." He had all the world to make his choice from; he could have chosen the great and the noble, but he did not; on the contrary, he solicited the lowly and the humble,—one of those men, on whom he had heaped so many divine favours, betrayed him, another denied him with an oath, and the rest fled from him—"I will strike the shepherd and the flock shall be dispersed." And from these very circumstances, and from these abuses, the Jew, the Pagan, or the Deist, might screw better materials for an argument against Christianity by reasoning from its abuses, than he has against us, at least since the discussion commenced, or than he can have from the same mode of reasoning. He cannot prove any error in our doctrines or morals; and, therefore, to talk in the way he does, running from particulars to generals, is an abuse of the process of reasoning. *A particulari ad generale non valet consecutio.* Gentlemen, he spoke of our encroaching Bishops. We are, in his estimation, a pack of vagabonds; for he seems to say, if it were not for your "encroaching Bishops" we would have the field to ourselves. But, I ask him, who are those who encroached upon the patrimony of Christ? who are those encroachers or poachers, who came like thieves in the night, and like ravening wolves scattered the flock, and murdered, and persecuted, and hunted the shepherd? And now, in my turn, let me ask him, are there not more marks of Christianity to be found in what he and his church, nicknames Popery, than there are to be found in the new-fangled or reformed Church of Henry the Eighth? He spoke of our persecutions, but I tell him that the Catholic religion never sanctioned persecution. I grant him that many of her children have persecuted; and when did they do so? When in particular countries there had been formed an unholy alliance with the state. The state was the cause; the Catholic religion was not the cause of persecution. Gentlemen, he has read us a long lecture about blessing a sword, and he has given that circumstance in proof of our persecuting principles. But what did he make of that instance? Why just nothing for himself, and something for us; he slew his own giant—aye did you, Doctor—for he read from the breviary, the prayer which is used upon such occasions; and how does that prayer end? thus—"that thou mayest not use it unjustly against any one." Such is the form of blessing of that sword which is a creature of God, just as much a creature of God as a pair of regimental colours. And is that prayer a sanctioning of persecution? My friends, remember, that I am not bound to answer one single word in defence of the Roman Catholic Church this day, but he has travelled out of his record; and I, who wish to be "all things to all men," and, like the Apostle Paul, "am a debtor to the wise and to the unwise," have been obliged to follow him.

The Church of England is upon her trial this day, and he eschews the legitimate subject. I will therefore endeavour to bring him back to the point. He says that *he* is for the "public judgment" of the church; and when I ask him will he abide by that, he then says that he is also for "private judgment," with a *proviso* that it will not in the end run against the public judgment of the church. I have asked him is the public judgment or the private judgment of *his* church infallible or fallible, or a hit or miss judgment? Oh, she may be right or she may be wrong,—that is his definition of her doctrines. And now, my friends, I ask you seriously, and as you value your eternal salvation, this question—would Jesus Christ oblige any man to follow a church that might lead him right or lead him wrong?—would Jesus Christ bind us to obey and to "hear" a church which is just as fallible as ourselves?—and is it possible that he would abandon a church for whose authority in controversies of faith I can give you no less than 136 texts of Scripture? I ask you would Jesus Christ, the Son of the Living God and the God of all Truth, he himself equal to the Father in all things, "consubstantial to the Father," I ask you is it

possible that he who died upon a cross between two thieves, humbling himself that he might exalt us—I ask you, my friends, would Jesus Christ establish in this world a fallible church to lead us astray? I ask you would he do that, and command us, under pain of eternal damnation, to HEAR that church, which, according to the argument of my Rev. friend, might or might not lead us into truth? No, my friends, the supposition is monstrous. On the contrary, knowing our weaknesses and how liable we are of ourselves to fall into error, he left us that infallible guide, “the church of the living God, the pillar and the ground of truth”—(1 Tim. iii. 15.) with which church he promised to remain by his graces and especial assistance, “even unto the end of the world.” (Matt. xxviii. 20.) Now I ask my friend where were the Holy Scriptures for 60 years after the death of Jesus Christ? The church was then founded; it was in active existence, teaching, preaching, and baptizing. Its ministers were preaching the doctrines now contained in the New Testament, which Testament was not then in existence. The Old Testament was in existence, but the “New Testament, which was established upon *better promises*, (Heb. viii. 6.) was not then to be had. The first of the New Testament was not written for many years after the Redeemer’s death; another part of it was not written for sixty years, and it was sixty-five years after the death of Christ that the gospel of St. John was written; and yet was not the church visible, and although suffering persecution, “for the Lord chasteneth whom he loveth.” Was she not teaching, preaching, and exercising her authority, and did she not convert millions of souls in the meantime? And if Jesus Christ was with his church *then*, is he not with her now? Would he, contrary to every one of his divine promises, abandon that church? Would he say to his Apostles “the nearer you are to me the less you will require my assistance; but the further you are from me the more I will abandon you?” Do you, my friends, think that he would do that? No, the thought is blasphemous; but yet, to prop up a few vagabond friars, the followers of Luther, it has been infamously and blasphemously asserted that the church of Christ was abandoned by her Divine Founder, who in that case violated his solemn promises, and left the world in a state of damnable idolatry and superstition for a period of eight hundred years and more, disregarding all his solemn engagements, and leaving the whole world—man, woman, and child—learned and unlearned, in a state of brutal idolatry, for the practice of which he would be bound to damn them hereafter. So much for the doctrine of the Church of England, and of her great apostle Luther. Luther went out from us; the practices of religion and morality which are enjoined by our Church, were too difficult for him. Oh! yes, he could not bring his body under subjection by fasting and praying as St. Paul did, and which practice he recommends—“I keep under my body, and bring it into subjection, lest perhaps whilst I preach to others I myself may become a castaway,” or, as we read, reprobate. (1 Cor. ix. 27.) What obliged St. Paul to do that? A desire of securing his salvation. Again, “I, Paul, who now rejoice in suffering for you, and do accomplish or fill up that which is behind on those things which want of the affliction of Christ in my flesh for his body which is the Church.” Col. 1, 24. “*For his body which is the Church.*” The Church is the mystical body of Christ; Christ, therefore, according to the doctrines of Luther and the Church of England, abandoned his own body and allowed it to see corruption for 1000 years according to one, or for 800 years and more according to the other. But Luther, that great apostle of a new religion, could not follow the example of St. Paul. Oh! no. Luther says, “While I was in Popery I passed my life in austerities, in watchings, in fasting and praying, in poverty, chastity, and obedience, (tom. 5.)” But when reformed, he says, “As it is not in my power, who am a man, to become a woman, nor in yours, who art a woman, to become a man, so neither is it in my power to do without a woman, nor in yours to do without a man. (*See de Mat.*) And in his Epistle to the Elector of Saxony he owns “That the devil danced through his brains sometimes in such a manner as to render him totally unable to

read or write! *Diabolus interdum per meum cerebrum ita corneat, ut nec scribere possim nec legere.*" (5 vol. Ger. ed. of Jena, p. 485). And again he assures us, "That he knew the devil well,—nay, remarkably well:" "*Crede mihi, bene imo valde bene, novi diabolum.*" (2d Ger. ed. Jena, fol. 77.) And he also acknowledges "That he was so full of the temptations of the flesh," that he says "I burn with a thousand flames in my unsubdued flesh. I feel myself carried on with a rage towards woman that approaches to madness. I who ought to be fervent in spirit, am fervent in impiety. (*Table talk*) Again—"To the best of my judgment, there is neither emperor, nor king, nor devil to whom I would yield, no, I would not yield even to the whole world." (*Ad maledictum Regem Ang.*) Again—"From this doctrine (to wit, faith without works) the world will grow daily worse; the man possessed by one devil before, will be now possessed by seven; legions of devils will take possession of men; and under the meridian light of the Gospel, there are more people avaricious, fraudulent, obstinate, and audacious, than there were under the darkness of papacy." (*Tom. 1. Witt*, pages 170, 289.) Again—"The devil may impudently upbraid and vex us with the following tormenting questions—Who sent you to preach the Gospel? Who called you? Who authorised you to preach a doctrine unheard of for so many years? What if all your preaching was detested by God? and what if he should require at your hands the souls of so many millions whom you have caused to be damned?" (*Tom 2, Jena. ed.* page 49, and in *Synpos*, page 256.) His friend Melancthon, in a letter to Theodore, says of him: "I tremble when I think of the passions of Luther, they yield not in violence to the passions of Hercules." Hospinian, a contemporary and fellow reformer, says of him: "This man is absolutely mad. He never ceases to combat truth against all justice, even against the cry of his own conscience." Œcolampadius says: "He is puffed up with pride and arrogance, and seduced by the devil." Zuingle says: "The devil has made himself master of Luther to such a degree as to make one believe he wishes to take entire possession of him." Henry the 8th, the holy head of the Church of England, says of him: "I wonder, oh! Lather, that thou art not ashamed, and that thou darest to lift up thy eyes before God or man, seeing that thou hast been light and so inconsistent as to allow thyself to be transported by the instigation of the devil.—(You see my friends, that the Reformers, whether in Church or State, could not utter a sentence without lugging in their favourite the devil: (from the abundance of the heart the mouth speaketh).—To thy foolish conceitings, thou, a brother of the order of St. Augustine, hast wickedly defiled a consecrated nun, which sin in times past had been so rigorously punished, that she would have been buried alive, and thou scourged to death;—but so far art thou from correcting thy fault, that, shameful to say, thou hast taken her publicly to wife, having contracted with her an incestuous, sacrilegious marriage, and abused the poor and miserable" I come again to the Church of England; she is upon her trial. I have asked my friend, Mr. Gregg, where he got his Bible? or how does he know it to be true? or how can he tell whether it was, or was not, corrupted? He has not as yet answered me, but I suppose he will tell us by and bye. I ask him again how he will prove the divinity of the book of Revelations, which Luther denied? He has not answered the two first questions, and he never will attempt to give an answer to the last. On to-morrow I will press upon him the impossibility of proving the authenticity and inspiration of the book of Revelations. I will now treat him to a syllogism, to which he has an insuperable aversion: "That Church is not the Church of Jesus Christ which cannot on Christian principles prove the divinity and authenticity of the Scriptures. But the Church of England cannot on Christian principles prove the divinity and authenticity of the Scriptures. Therefore, the Church of England is not the Church of Jesus Christ." I prove my minor. The Church of England denies tradition of doctrine, and holds that nothing can be of faith but what is clearly contained in the Scriptures. But it is no where expressly contained and declared in the Scriptures, that each and every book of our

present Scriptures is authentic and inspired. And even if such a declaration were to be found in the Scriptures, it would not serve to solve the difficulty, because to run to Scripture to prove Scripture would be a miserable begging of the question.—Since, therefore, the Church of England has rejected apostolical tradition as a conveyance of doctrine, and since she has rejected the infallibility of the Catholic Church, I desire to know how she can prove to the honest inquirer the divinity and authenticity of the Scriptures without running into what Divines call a vicious circle. The inquirer will not permit him to quote Scripture in order to prove Scripture—and she having discarded the sacred principles of Apostolical tradition and the Church's infallibility, she has involved herself in the damning difficulty of not being able to prove her own *first principle*, the inspiration of the Scripture. Thus have I proved that the Church of England cannot on sound Christian principles establish the divinity and authenticity of the Scriptures, and by inevitable consequence that she cannot be the true Catholic Church of Christ. It is true that the divinity of the Scriptures is a principle admitted by us both; but my Church has sound principles whereby to establish this principle—the Church of England has none; and, therefore, though Mr. Gregg assumes the inspiration of the Scriptures, I require him to prove it, because I know he cannot prove it; and if he cannot prove it, his religion must be false. Thus have I proved my minor, and exhibited Protestantism without principles.

Mr. GREGG requested to know whether it was Mr. Maguire's pleasure to have the discussion prolonged for another hour.

Mr. MAGUIRE replied—I see no necessity for killing ourselves. We have time enough.

T. D. GREGG, A.M. *Dublin.*

T. MAGUIRE, P.P., *Ballinamore.*

MICHAEL HANLY,
THOS. J. CASSIDY,
JOHN HANLY.

CONTROVERSIAL DISCUSSION.

SECOND DAY—WEDNESDAY, 30th MAY, 1838,

ELEVEN O'CLOCK, A. M.

Rev. Mr. MAGUIRE.—My Christian brethren, the Church of England is upon her trial this day, and I am here to accuse her. I did not take all this trouble for the purpose of attacking my respected friend, Mr. Gregg, but I came here to attack and expose the Church of England: to attack that church to which he belongs, and through him to lay open to the whole world, her heresy and schism. My friends, the Church of England is arraigned this day before the bar of public opinion; she shall be weighed in the balance of the Holy Scriptures and common sense, and she shall be found miserably wanting. Gentlemen, you will be pleased, first, to observe, that when an honourable adversary is detected in a fundamental error, he is bound by the laws of honour, truth, and religion, to relinquish all further opposition. And now, I will prove, to a perfect demonstration, that my Rev. friend, Mr. Gregg, has fallen into, and has been detected in a fundamental error, and I do hope and trust, that when I prove that he has so fallen, which I undertake to do even to his own satisfaction, that he will renounce his errors, and by doing so, give up all further opposition to truth, reason and plain common sense; and if I perform what I have pledged myself to perform, he will be bound as a man of honour and of truth, to abandon all those erroneous principles which he has imbibed, and which he has undertaken to advocate, and at once come over to our side. Gentlemen, the Church of England asserts, and the Rev. gentleman reiterates that assertion, "that the true, Holy, Catholic, and apostolic church was invisible for 800 years and more." But what says the Apostle Paul? In his second epistle to the Corinthians, he says, "But if our Gospel be hid, it is hid to them that are lost." 4th chap. 3d verse. What is the meaning of these words? It is evident from the text which follows—"In whom the god of this world hath blinded the minds of them, which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine in them." 2d Cor. 4th chap. 4th verse.

These texts plainly show that the Gospel of Jesus Christ was to be preached by that church, to the pastors of which was given a divine commission to preach, by Christ himself, when he said—"and Jesus coming, spake to them saying, all power is given to me in heaven and in earth. Going therefore, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and behold, I am with you all days, even unto the consummation of the world." Matt. xxviii. 18, 19, 20. So that it is quite plain from these texts, the latter of which contains a command from our Divine Redeemer that the gospel of truth was to be preached every where, and the glories of his religion to be announced to every nation all over the world; and in such a way as that, the truth of it would become so palpable and obvious, that only those who were wilfully blind, and consequently sunk in eternal perdition, and who could not, because they would not see, would avoid beholding it. Therefore, it is, that those who teach the doctrines of the Established Church, must confess themselves lost men, or they must admit that at no time, Christ's Gospel lay hid, so as, that they could not tell who professed it or practised it. It is for this reason, my friends, that I want my Rev. opponent to reconcile his assertion, and that of his church, namely, that the Church of Jesus Christ was invisible for 800 years and more, with the positive declaration of St. Paul, who declares, as I have already shewn you, that if the Gospel of Jesus Christ was hid, it

was hidden to those only whom the god of this world, the God of mammon and unrighteousness, had blinded. He never can reconcile his assertions with that declaration of St. Paul, and, if he think otherwise, I defy him to do so; but it is impossible for him to do it.

Now, gentlemen, I will proceed further with my demonstration, and I promise you a perfect demonstration; and then it will be for you to judge who it is that reads and understands the Scriptures, and who it is that relies upon the testimony of the Scriptures, in support of his doctrines and that of his church. Mark my proofs, mark how I will demonstrate from the Holy Scriptures the absolute and perpetual visibility and indefectibility of the Holy Catholic Church; and if then the Holy Catholic Church possess a never-ending visibility and indefectibility, *his* church cannot be it: for he admits, and she herself teaches, that she was "invisible" for 800 years and more. Now, gentlemen, mark my proofs, and permit me, my Protestant brethren, to call your attention particularly, to this, my perfect demonstration. I will take my proofs from the ancient prophets in support of my demonstration. But many of you may say, that these ancient prophecies relate solely to the Jewish church and religion; but I deny this—not one of them relate to that; all the promises were made to David, and to the Son of David, and to the Christian Church. And why? Because Jesus Christ, the Saviour of mankind and the founder of the Christian religion, was the Son of David; it was to him, and to that church which he was to establish, and which he has established in his own blood, that all these promises were made. I now refer you, my brethren, to the first chapter and first verse of the gospel of St. Matthew, for the purpose of showing you that all those promises were made to Jesus Christ, the Son of David, who was to make perfect the new law. Now for my text: "The book of the generation of Jesus Christ, the Son of David the son of Abraham." Matt i. 1. That my brethren, evidently shows that the promises made to Abraham, Isaac and David, referred to Jesus Christ, who was the Son of David, and that all those promises made by the Eternal God himself, should hold good forever.

But, my friends, to go a little further, I will refer you to the Gospel of St. Luke, the first chapter, beginning at verse 30: "And the angel said to her, fear not Mary, for thou hast found grace with God; Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David, his Father, and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end." Luke, i. 30, 31, 32, 33. Now, then, my brethren, these texts plainly show you that those promises were made to Jesus Christ, and you will see who it is that has the Holy Scriptures upon his side, and you will also perceive that all the promises made by the ancient prophets, by the command of God, could not have reference to the Jewish religion which was to fail, but the new religion, the religion to be established by Jesus Christ, the Son of David, was never to fail, "and of his kingdom there shall be no end." Luke, i. 33

You will likewise perceive, my brethren, from a number of texts, which I shall presently quote, that all those promises had reference solely to Jesus Christ. St. Paul tells us in his Epistle to the Hebrews: "But now he hath obtained a better ministry, by how much also he is the mediator of a better testament which is established on better promises. For if that first (the old law) had been faultless, there should not indeed a place have been sought for a second. For, finding fault with them, he saith, behold the days shall come, saith the Lord, and I will make a new testament with the house of Israel and with the house of Judah" (Epis. to Hebrews, viii. 6, 7, 8.) I now proceed with my proofs from the Holy Scriptures, and, if I succeed in proving, that the church of Jesus Christ could never be invisible, that she could never fail, and that there could be no aposiasy in the church of Jesus Christ, then my Rev. friend's new system is beaten to the ground, and he himself has fallen into a fundamental error, because he asserts the church of Jesus Christ was

hid for 800 years or more, that she was lost that she became invisible, and was no where to be seen or heard in the whole world for that very large space of time. I now refer you, my friends, to the 89th Psalm: "I have made a covenant with my chosen, I have sworn unto David my servant; thy seed will I establish for ever, and build up thy throne to all generations. My covenant will I not break, nor alter the thing that is gone out of my lips; once have I sworn by my holiness that I will not lie unto David; his seed shall endure for ever, and his throne as the sun before me; it shall be established for ever as the moon, and as a faithful witness in heaven." (verses 3, 4, 31, 35, 36, 37.) And again I refer to the same Psalm, verse 27; "also I will make him my first born, higher than the kings of the earth."

Recollect, my friends, that every text of those is out of the Protestant Bible that was published and circulated in its most perfect shape in the reign of James the First, and by command of the king. My brethren, I refer you to the 13th chapter and 16th verse of Genesis: "And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered;" and again in chap. xv. verse 5, "And he brought him forth abroad, and said look now toward heaven and tell the stars if thou be able to number them, and he said unto him so shall thy seed be." Again, look to the 72nd Psalm, verses 7 and 8, "In his (Christ's) days shall the righteous flourish, and abundance of peace, so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." That promise could have no reference whatever to the Jews, for their kingdom never did extend to the ends of the earth. Again, look to Genesis: "And the angel of the Lord called unto Abraham out of heaven, the second time, and said, by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." (Gen. xxii. 15, 16, 17, 18.) Again, Psalm xxii. 27th verse: "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Again, "I will declare the decree, the Lord hath said unto me, thou art my son, this day have I begotten thee: ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm ii. 7 and 8.) Again: "He hath remembered his mercy and his truth toward the house of Israel, all the ends of the earth have seen the salvation of our God."—(Psalm xcvi. 8.) And again: "All kings shall fall down before him, all nations shall serve him."

And again, what does St. Paul say—"That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are accounted for the seed." Rom. ix. 8. And if still you contend that these texts have reference to the Jewish Church alone, you must also recollect that Christ's Church is the mistress, the Jewish Church but the handmaid, for St. Paul says, "The New Testament is established upon better promises." Heb. c. 8. v. 6. And consequently that it must flourish far more than even the Jewish synagogue did. We are the children of promise built upon better promises; we are the seed of David, for every son of the New Church established by Jesus Christ must be of the seed of David; and for that I refer you to 2d Samuel, c. vii. v. 16. "And thine house and thy kingdom shall be established before thee; thy throne shall be established for ever." And again, "They shall fear thee as long as the sun and moon endure throughout all generations." "He shall have dominion also from sea to sea and from the river unto the ends of the earth." 72d Psalm, 5th and 8th verses. From these texts it is manifest that Jesus Christ was to have dominion from sea to sea, and from the river unto the ends of the earth, through his Church, and that that dominion should endure for ever. And again, "And God shall give him the throne of his father David." Again, "But Zion (that is the old Zion) saith the Lord hath forsaken

me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion upon the son of her womb? Yea, she may forget, but I will not forget thee. Behold I have engraven thee upon the palms of my hands; thy walls are continually before me; thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about and behold all these gather themselves together and come to thee: as I live, saith the Lord, thou shalt surely cloth thee with them all, as with an ornament, and bind them on thee as a bride doest; for thy waste and thy desolate places (places in which nobody before had adored God) and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallow thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too straight for me, give place to me that I may dwell. Thus saith the Lord, behold I will lift up my hand to the Gentiles, and set up my standard (the cross of Christ, the standard of Christianity) to the people, and they shall bring their sons in their arms, and thy daughters shall be carried upon their shoulders: and kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord." Isaiah, xlix. 14, 15, 16, 17, 18, 19, 20, 22, 23 verses. And again: "For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee: for the mountains shall depart and the hills be removed; but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Oh! thou afflicted, tossed with tempest, and not comforted, behold I will lay your stones with fair colours, and lay thy foundations with sapphire. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. Isaiah, liv. 9, 10, 11, and 13 verses. And again, chap. lx. v. 15 and 18, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation; and thy gates praise."—"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee (these are too mean lights for God's church; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isaiah, c. lx. v. 18, 19, 20. Now, I would be glad to know where was the Lord God, "her everlasting light," during Luther's 1,000 years and the Church of England's 800 years and more? Did the eternal God of Truth break his promise, and forsake that Church to which he promised to be an eternal light? If he did, let Mr. Gregg show me when that promise was broken? Let him show me that she was invisible during Luther's 1,000 years, or that there ever was a church in the world from the days of the Apostles down to Luther, that ever taught the 39 articles? And again, my friends, "But ye shall be named the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for your confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Isaih, chap. lxi. v. 6, 7, 8 and 9. And again, my friends, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for

for thy Lord delighteth in thee, and thy land shall be married. And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night : ye that make mention of the Lord keep not silence. Isaiah, chap. lxii. verses 3, 4, 5, and 6. Now, my friends, you see here the promise which the Lord made to his church, that she should be continually visible in her watchmen and pastors, of which there should be a perpetual succession. But the promise of the Lord must, according to the doctrines of my reverend friend and his church, have failed : for the church of England teaches that the visible Church of Jesus Christ was invisible for eight hundred years and more, and consequently that the promise failed ; again my brethren, "The Lord hath sworn by his right hand, and by the arms of his strength, surely I will no more give thy corn to be meat for thine enemies ; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured. And they shall call them the only people, the redeemed of the Lord ; and thou shalt be called sought out, *a city not forsaken.*" Isaiah, lxii. c. 8, 12.

Now, my friends, I again ask my Reverend opponent how can he or his church assert that the God of truth and justice broke his promises. His church teaches that the church of Christ was invisible for 800 years and more. But the Lord God says, that he will be to her (his church) an everlasting light that he would place watchmen upon her walls, who would not cease watching, who would not hold their peace, whether day or night ; and that he would be to her an *everlasting* light, and that she should be no more forsaken. Where were these watchmen, and where that everlasting light, if she became invisible ? Where, I repeat it, were those watchmen who should never hold their peace but be continually watching, that is, preaching and teaching the gospel of Jesus Christ during these eight hundred years and more ? Where were they ?—my Reverend friend, answer me that. But you cannot, unless you blasphemously assert, as your church asserts, that the promise of the Great God failed. Again my friends I refer you to the 5th chapter of St. Matthew, 14 v. "Ye are the light of the world ; a city that is set on a hill cannot be hid." There my friends is her continual visibility pointed out by her Divine founder, who expressly declares that she could not be hid ; her visibility so plainly, and so positively expressed, that every one who sought her, might easily find her. But where was she during this period of 800 years and more, in which the church of England says she was invisible ? Christ said that she was a city seated upon a mountain, and *that she could not be hid.* Mr. Gregg says, and his church teaches that *she was hid.* I therefore will leave him to reconcile his assertion and the doctrines of his church with the promises made by the God of truth—our Divine Redeemer. Now my friend, a word or two with respect to the translators of your Bible—they were afraid to translate the words of Isaiah.

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow ; to Tubal and Javan, to the isles a far off that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles, Isaiah, c. 66, v. 19. They were afraid, I say, to translate those words, and for this reason, because in that Chapter the Prophet Isaiah tells us, that in the new law the *Levites* or priests should not be born *Levites* of the tribe of *Levi*, nor belong to any particular tribe or nation, but that by *election* they should be chosen by Levites out of several nations, they would be *Grecians, Africans, Italians, Germans, and of the Islands afar off—England, Ireland, and Scotland*, they are the "Islands afar off," the *ultima thule* of the ancients. But your English translators did not translate these names, for reasons of their own, "*I will take* (saith he,) *of them to be priests and Levites.*" The prophet here calls them priests and Levites, because the Jewish people were not acquainted with other terms. And shall there not be one chief pastor of their never-decaying races of priests and Levites, yes there shall, for the Lord said, by the mouth of his Prophet Ezekiel, that there should, *and they shall have one shepherd, (or pastor) over them all, c. xxxvii. v. 24.*" My

friends, I think that I have now proved the perfect visibility and indefectibility of the true Church of Christ. But I will give you a few more texts upon the subject. "For as the new heavens, and the new earth, which I make to stand before me, so shall the seed of your name remain;" (Isa. lxvi. 22,) again, "though I make a full end of all nations, yet I will not make a full end of thee, but I will correct thee in measure." (Jer. xxx. 11.) "And each of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few, I will also glorify them, and they shall not be small, Chap. xxx. v. 19." This text plainly demonstrates that the Church of Christ shall always contain a vast number of people: and again, Chap. xxxi. verses 35, and 36. "And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me from the least of them, to the greatest man, saith the Lord. Thus saith the Lord, which giveth the sun for the light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea, when the waves thereof roar, the Lord of Hosts is his name. If the ordinances depart from before me, saith the Lord, then the seed of Israel shall also cease from being a nation before me for ever." Thus, my friends, these texts come convincingly home to show that the universality and visibility of the Church of Jesus Christ should be perpetual, and that its universality or visibility could no more fail in any age, than the light of the sun and moon could fail, as long as they last; for this church shall be a *flourishing nation for ever*. Again, "I will put fear in their hearts, that they shall not revolt from me." Again, "praise oh barren woman which beareth not, sing praise and make joyful noise, because many are the children of the desolate (Gentiles,) more than of her (synagogue) that hath a husband. But my friends, all these promises of the Lord God, according to the blasphemous doctrine of the Church of England, must have been all lies, for he did not put his fear in their hearts, and they accordingly revolted from him for eight hundred years.—That you must admit my friends, is a terrible declaration to make in the face of the christian world, namely, that these promises were all lies, when you have it here expressly declared in Scripture, that the church to which the Gentiles were to be converted, was never to become as desolate as the Jewish synagogue, and therefore should never become invisible. Again, "Behold, the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Judah. In those days, and at that time, I will make the bud of justice spring forth unto David, and he shall do justice, and judgment in the earth. In those days shall Judah be saved, and Jerusalem shall dwell securely, and this is the name that they shall call him, the Lord our just one, for thus saith the Lord, there shall not be cut off from David, a man to sit upon the throne of the house of Israel, neither shall there be cut off from the priests and Levites a man before my face, to offer holocausts, and to burn sacrifice, and to kill victims continually." Jer. xxxiii. 14—18. Thus, my friends, you see here by those texts which I have just quoted, that the Lord promised to his church a succession of lawful priests, who would offer sacrifice *continually*, and this promise is expressed by the terms, priests and sacrifices, which were then only known, and these texts also prove that the successor of St. Peter shall sit upon the throne of David, acting as the vicegerent of Jesus Christ, who was the Son of David, and to whom all the promises were made, and likewise that the priests should offer a "*continual sacrifice*," as foretold by the Prophet *Mala-chi*. "For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the Heathens, saith the Lord of Hosts." Chap. i. 11. And here again, my friends, I have the Prophet *Ezekiel*, and observe what he says, for he speaks home upon the subject: "Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shep-

herd. And I the Lord will be their God, and my servant David a prince among them. I the Lord have spoken it. And they shall be no more a prey to the Heathen." Chap. xxxiv. v. 22, 23, 24, and 25. Now my friends, what description of pastors has the Church of England? the Queen is her present pastor, or shepherdess. Again my friends: "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions, for I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them, so shall they be my people and I will be their God, and David my servant shall be king over them, and they all shall have one shepherd, they shall also walk in my judgments, and observe my statutes, and do them, they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and children's children for ever, and my servant David shall be their prince for ever; moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them and multiply them, I will set my *sanctuary* in the *midst of them for evermore*."—Ezekiel, Chap. xxxvii. v. 23—26. Now my friends, I beg to refer my Reverend opponent to the Prophet Daniel, who seems to be a particular favourite of his. Let him look to the second chapter, and forty-fourth verse, and see what that great prophet says relative to the Church of Christ. "And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed. (mark these words,) and the kingdom shall not be left to other people, but it shall break in pieces, and consume all those kingdoms, and it shall stand for ever." You must admit my friends, that Jesus Christ established a kingdom, which should last for ever, and that it was to consume all the idolatrous kingdoms which had, therefore, been established, and that it would also consume all heresies that might be broached in opposition to the religion which he taught, as it did the heresies of Simon Magus, Cerinthus, Arius, Luther, Calvin and Knox. Here my friends, you have it prophecied, that every heresy which would be raised up against it, should be consumed by the living word of Jesus Christ, and every doctrine that was ever broached, every heretical doctrine that was ever promulgated, was condemned and consumed by the Church of Christ. Where are the Arians now? what was *Luther's* heresy, compared to that broached by *Arius*? The Arians at one time could boast of 2000 bishops. Where are the Arians now? They have dwindled away, and probably in another 100 years it will be found that the kingdom of Jesus Christ, through the power of Jesus Christ, will triumph in England—not by the sword of the flesh, but by the sword of the spirit of Jesus; not by invasion, but by persuasion—for the kingdom of Jesus Christ is not of this world. But how many millions were squandered in the attempt to Protestantize Ireland; and what rivers of blood were shed, what persecutions and confiscations resorted to in that fruitless and cruel project? But by the mercy of Christ all failed: "For every tongue that shall rise up against thee, that tongue thou shalt condemn." He has spoken of the cathedrals and churches, and how they have been converted by his church to her own use; but he did not tell you this, that the bishops of his church never built a decent one amongst them. Our cathedrals and churches were built not by married men. How were they built? Not by bishops who had daughters to marry; not by men who were solicitous after the things of this world. No, but they were built by men who devoted their lives to the service of God. They were built by men who were not solicitous after the things of this world, but how they might serve God and glorify his name—that is the way they were built. Again, my friends, as to the visibility of the church, I could give you numerous other passages from the Old Testament, were I not afraid of fatiguing you by giving them all. But I will give you one or two from the New Testament. Our blessed Saviour declared that his church would be like a city seated on a high mountain which could not be hid—attend, my friends, to that—"that it could not be hid."—Matt. c. v. 14. There is a direct promise of Jesus Christ, who says, "that it could not be hid;" but my friend says, and his church says, that

it was hid. Now I call upon him, again, to reconcile his doctrine with the express and positive promise of Jesus Christ. My brethren, you will be pleased to recollect that he promised to prove to your entire satisfaction that the Catholic Church apostatized. He admits that we were once the true church, and had the true faith, but that we apostatized; and he has promised to prove that assertion to your entire satisfaction. But I think I have shown, from the promise of God as spoken by the mouths of his prophets, and from the positive promise of Jesus Christ himself, that she could not apostatize. I therefore hope he will point out the period when this apostacy took place. I want him to rectify himself, when he fell into a most grievous error by alleging in direct opposition to the promises of Jesus Christ, that the church which he established had not only been hidden for 800 years and more, but had become an apostate church. I have adduced the promises of Christ himself in support of my proposition, and I therefore call upon him to retrace his steps, and acknowledge his error. I call upon him, my friends, to name a church, from the days of St. Peter down to those of Elizabeth and Edward, by whom the thirty-nine articles were manufactured; I call upon him to show me a church that professed those thirty-nine articles; I nail him to that; I challenge him to prove the truth of the twenty-two negative articles—and he must give me Scripture proofs; I call upon him to prove them from Scripture alone; I accuse his church of adding to, and subtracting from, the holy Scriptures. Now, my Protestant brethren, take up your Book of Common-Prayer and look at the fourteenth psalm—then take your own Bible, as you call it, read that fourteenth psalm, and you will find seven verses in the Bible only, while in your Book of Common-Prayer [same psalm] you will find eleven. So that either you have subtracted from the word of God in the Bible, or added to it in your Book of Common-Prayer. Now there is not a man in your church, be he bishop or parson, that has not sworn his assent and consent to the truth of that Book of Common-Prayer; and I say that there is not one of them that has not committed perjury if your Bible be right; and for this reason, the inspired Evangelist says, "If any man add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book"—Revelations, chap. 22, verses 18 and 19. But the Church of England has added to the word of God, for she has added four verses to the fourteenth psalm, which four verses are not to be found in her Bible [same psalm]; therefore the Book of Common-Prayer is not true, and consequently those bishops and parsons who have sworn to its truth, and they have all done so, must be pronounced to be guilty of a most wicked and gross act of perjury. Let my reverend friend get out of that dilemma. Again, my friends, the Protestant Church has excluded from the Bible the entire book of Tobias, because it shows the necessity of good works—and the books of Maccabees, which give a history of the struggles and persecutions which the Jewish people suffered under the bloody Antiochus. And why has the Church of England repudiated those books? Why, my friends, they have excluded them because they recommend prayers for the dead. Luther, the great apostle of the Reformation, rejected the Apocalypse, and the Epistles of Peter and James, and Epistle to the Hebrews; because the former praised charity, and the latter recommended good works. So that, my friends, you have these reformers at one time taking one book, and at another time another book, of the holy Scriptures, when it happened that any one of those books taught a doctrine contrary to their new fangled and newly adopted principles. What principle have they in their church to establish the canonicity of any of the books of holy writ? They have none. I here challenge Mr. Gregg to prove the canonicity of the Apocalypse. He may say to me, what necessity have I to prove it, when you admit it? I do admit it on the authority of the Church of Christ, and on the principle of apostolical tradition received by that church to which I belong; but your church denies tradition, and she teaches herself to be fallible, consequently she has no principle to guide or govern her in controver-

cies of faith—and therefore I have shown that Protestantism is without principle. I challenge him to prove the canonicity of any one book in the New Testament, or the non-canonicity of any of the Apocryphal books. I have challenged him to do that, but he cannot do so upon any given principle. I now call upon my Protestant friends, and I tell them that it is time for them to look about them, and to enquire after the truth—I tell them that the truth is to be found only in the church to which I belong—the truth is upon her side—but the luxuries of this world were all against her. My Protestant brethren, I call upon you seriously to inquire after the truth.—You are all bound to do so. Many of you I know, are fond of reading; but you invariably confine yourselves to works that are all upon one side. I have known some of my own friends, and I assure you I have many, very many Protestant friends, and when I put a book that appeared unanswerable, into their hands, and have earnestly requested them to give it a diligent perusal, they replied, that they would not read such works, lest they might disturb their minds, and unhinge the creed which they then professed.

The half hour ended here.

Mr. GREGG—My friends, my reverend opponent has argued all through his last half hour in the exercise of a most vicious sophism—a sophism which they call in the schools *a dicto secundum quid, ad dictum simpliciter*—or *vice versa*, that is arguing from a thing said in a certain sense to a thing said absolutely. You know that a thing may be true in a certain sense, and that may be the sense intended, while it would be quite wrong to suppose it true when said positively or absolutely, as if without limitation. If I were to act on that most vicious sophism, which deceives the reverend gentleman, I could make any thing out of the Bible; and I tell my reverend opponent that it is the identical sophism which overthrows himself and his church.—What does St. Paul say with respect to the Bible? He says, “The letter killeth, but the Spirit giveth life.” I say that if I were to go merely by the letter of the Bible, instead of considering the spirit and the meaning of the whole taken together, one part with another, I could make it speak language the most false and most heretical. Let me give you a single instance. I shall quote one passage from the Bible, and I need not go far to find it out; I shall find it in the first chapter of the book of Genesis: “And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.” Observe, it is said they might eat of *every* tree, high or low, ripe or unripe, no matter what might be its character or kind. I might argue upon that text, and insist that it was no sin to eat of the forbidden tree. I might say, “*there* is a text which gives permission to eat of *every* tree, and yet God brings men under the guilt of original sin, because our first parents have eaten of one tree, the first of which he well could spare—when the text might be quoted in favor of eating of the fruit of *every* tree.” Is it not a deplorable thing when the Scriptures are thus wrested, and made to speak any thing at all an individual chooses; who does not consider the spirit of the whole? It is true then in one sense that the church was visible, and in another sense, it is equally true that the church was invisible. Give me leave to ask you to exercise your common sense: suppose you saw a corn field,—and let me tell Mr. Maguire that it is an appropriate simile, for the church itself is compared in Scripture to that very object a field of corn sown by the Lord. Now imagine an enemy coming, and sowing tares, or poppies, or as Mr. Maguire calls them, cockles, in the field, and when you look on the field you perceive the scarlet growing up among the corn,—scarlet, mark the colour, the most pernicious weeds are scarlet in their colour, an admirable, mind! an admirable coincidence—looking at the field at a distance, the whole would appear to be scarlet, but when you examine it more particularly, you will discover the corn, so that the corn is in one sense visible, and in another sense invisible. But Mr. Maguire stamps and rages, and gets into a fume, as though I had asserted that the gates of hell prevailed against the church, whereas, here we stand,

the church!—for I claim the Church of England to be the Holy Catholic Church in these kingdoms; I claim for her a glorious visibility, a holy apostolicity, catholicity and purity of doctrine. Here she is nobly protesting against idolatry, image worship, and prayers to beggarly saints, to dead men, and dead men's bones. I declare these protestations to be among the most evident demonstrations of the glorious stability, and the unspeakable firmness of Christ's everlasting words!

I shall now shew you as plainly as the sun shines, the nature of the mistake the Rev. Gentleman falls into. In the first place, I will grant the correctness of every text he has quoted,—by the way, give me leave to say, with all courtesy, you made a mistake, Sir, when you said that you gave the Protestant translation; it was a good translation, I dare say, from which you quoted; I imagine, however, you made a mistake, when you called it *ours*, for I do not think the word *holocaust* is in the whole of the Protestant translation.

Mr. MAGUIRE.—I will prove that it is in it; I quoted from the Protestant translation published by Bucks, and that is an authorized version.

Mr. GREGG.—That is not our authorized version.

Mr. MAGUIRE.—I hold that it is, it was the first bible that was authorised, but I do not know what novelties you may have introduced into it since. The one I quoted from, has the word *holocaust* in it, and it is the authorised version.

Mr. GREGG.—I say it is *not* our present version, I know nothing about the version from which he has quoted, the word *holocaust* does not occur in the entire of our version, but it *does* occur in the popish version, that I know. O, my dear friends, mark the providence of God. Mr. Maguire has brought a charge against us, of using Latin and Greek, and other strange words to delude the people, whereas that word *holocaust* is used in his bible, and we have translated the word into burnt sacrifice, and whole burnt offering. But they retain the Greek word *holocaust*, just that the people may imagine that all is mystery.

I shall now refer you for a forcible illustration to the book of Genesis, to the promise made by God to Joseph: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall, the archers have sorely grieved him, and shot at him, and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, (from thence is the shepherd the stone of Israel,) even by the God of thy father who shall help thee, and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb, the blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bound of the everlasting hills, they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. xlix.) There is a promise,—a glorious promise of perpetuity made to Joseph. There is a promise which seems to establish the tribe of Ephraim in the most exalted state of spiritual privilege. An Israelite might argue from that promise, that Ephraim *never* could fail: and although we might bring their calves and their altars consecrated to Baalim, their Seraphim and their consecrated images, although we might bring the idols to which they bowed down, and say, "Ephraim is a cake turned." He has joined himself to idols, let him alone," yet the Israelite might stand up arguing from that promise, and say, like Mr. Maguire, "no, no, Ephraim *could not* fail, we could not be idolatrous, he could not diminish, he could not be invisible, such a thing is impossible, for he was to stand like the everlasting hills," forgetting that a thing said, *secundum quid*, is only true in a certain sense, and so it is also true in a certain sense that the church should be visible and perpetual, yet this is perfectly consistent with the truth we allege, namely, that there was an apostasy foretold at the same time. We must take the whole Scripture, in the spirit of it, and not allow ourselves to argue from isolated passages.

Let us now come to the state of the church in the time of Elijah. Here we have Elijah standing forth and declaring, "I only am left, and they seek my life to take it away," while the prophets of Baal were at that time four hundred, "and the Lord

MR. GREGG'S FIRST SPEECH.

said to Elijah, I have left me seven thousand in Israel, of the knees which have not bowed unto Baal, and every mouth which hath not kissed him," so that while the church was in a sense invisible, she was at the same time on the mountain,—aye, on the mountain, gloriously visible to God and angels, and the just made perfect; she was on the mountain, and let me tell the Rev. Gentleman, that that very mountain is the true mountain, the hill of Zion whereon we stand with the 144,000, and our Father's name written on our foreheads! that is the true mountain, the Zion of the Lord,—to angels it is visible, and to those true souls who have the spirit of discernment to see the truth as it is in Jesus, to whom it doth appear brightly conspicuous, though a thousand times ten thousand errors that obscure it, are lamented by them here below! I pray God, Sir, that this discussion may do you good, and I believe it will.

Let me now show my Rev. opponent one text which he has most grievously perverted—he has entirely misunderstood it; and I do tell him that this text lies at the very foundation of the salvation of the souls of men. I say my Rev. opponent has misunderstood that glorious text, indeed I must say, that there is not a single text of scripture that he fully understands. I tell you my brethren to "stand in awe, and sin not," for there is not a soul can understand that text, but that soul that is taught by the everliving spirit of God. The text Mr. Maguire misunderstood is, 2, Cor. iv. 3. "If our gospel be hid, it is hid to them that are lost." He explained it as meaning that the church could not be invisible—that it must be visible—that if it were invisible or hid, it would be so to them that were lost. Now that text is true even in the midst of our Protestant church, or in the midst of any church, where the heart is hardened against the gospel of Jesus, for this gospel is hid except to those who have received the spirit of the Lord. Now I shall explain the text to you, and give the context, he says in the first verse, "Therefore seeing we have this ministry, as we have received mercy, we faint not." Mark that! he had received mercy—he could say, "my sins are pardoned;" and every true Christian can say the same, why? because he is taught of God:—but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God *deceitfully*." Mark that, sir! Mark that! And woe to those who do handle it deceitfully—I charge the Romish church with doing so. "But by the manifestation of the truth;" "by making it manifest;" "by making it appear conspicuous;" "commending ourselves to every man's conscience in the sight of God." Observe the apostle speaks there of preaching the truth, as we do, by manifesting—that is by exhibiting the truth, we commend ourselves to every man's conscience in the sight of God. He exhibited the truth, and to some it was a savour of life unto life, but to others it was "a savour of death unto death." They heard it, but they gnashed their teeth, and took council to slay him.

Well, what does he say of those that rejected it, "If our gospel be hid, it is hid to them that are lost." After all our pains, and all our preaching, they do not perceive its sense or force, it is hid to them. I assert that this is the meaning of the text, and it has no more allusion to the visibility of the church of Christ, than it has to the visibility of St. Peter's, at Rome, or St. Pauls, in London. Let not Mr. Maguire attempt to make a mistake about the things which he can clearly see; he wants to have it implied that I said that the gates of hell prevailed against the church of Christ; that I said that the church should not be conspicuously visible in glory. But while the single text which my Rev. opponent brought forward, namely, that the church should be as a city on the top of a mountain, does not prove that she should be *always* visible and conspicuous,—which she has not been; the whole scripture clearly demonstrates, and distinctly prophesies, that an apostasy would pervade the face of the church, yet underneath would lie a substratum of truth, a body of witnesses contending against error. I have brought forward that very text which describes the people of God as a city set on a hill, even on Mount Zion, in proof of what we say about standing against the world, in testifying and making manifest the truth; but I do,

not however, bring forward one text, but a hundred texts, to bear me out in my position. —I shall now refer you to Rev. xi. 1-3; "And there was given me a reed like unto a rod, and the angel stood saying, arise and measure the temple of God, and the altar, and them that worship therein, but the court which is without the temple leave out and measure it not, for it is given unto the gentiles, and the holy city shall they tread under foot forty and two months, and I will give power unto my two witnesses, and they shall prophesy 1260 days clothed in sackcloth." Here you see the Gentiles should trample the outer court, and that the two witnesses would stand up against them; that is the far larger part would be trampled under foot by the Gentiles, while but two witnesses would stand up for the truth as it is in Jesus. When I say then, that the church was invisible, I only say it in a certain sense and not absolutely. Let me illustrate my meaning to you; suppose it to have been said of two men, that one should never prevail against the other—suppose you afterwards saw those two men wrestling, and while they are struggling, one of them is brought exceedingly low, so as to appear to be overthrown, to be "prevailed against," but suddenly you see him springing up, standing erect—he struggles on with his adversary, and finally overcomes him, would it be true then to say he was prevailed against because he was brought low? certainly not; so I say the Church of Christ was never prevailed against, and the fact of the truth being concealed during the time of the apostasy is no proof whatever that the church was overthrown.

I say, further, that during the prevalence of the apostasy several churches did exist as witnesses for the truth: for example the Syrian church, the history of which is given by Buchanan (in his *Christian Researches*), and other travellers in India; describing them to us as maintaining the truth from the apostolic age, and handing it down in an uninterrupted manner to our own days. Mr. Buchanan says that he found an ancient Syrian church which enjoyed the sanction of the earliest antiquity, which derived its ordination without any interruption in its succession from the apostle Thomas; and they complained in the strongest and most feeling manner against the violence and injustice of the Roman Catholic church, which established the inquisition at Goa, and did every thing it could to uproot this ancient church. This is a collateral evidence, but I do not depend on it, because the truth I assert stands without any degree of impeachment, from any thing Mr. Maguire has said. The church of Christ then having been invisible in one sense is gloriously visible in another, even as at the present day in the Church of England, spiritually speaking. First of all, we do as to the letter teach doctrines which are incontrovertibly, and unquestionably true; but there are within our pale, firstly, those who are converted to God by the saving influence of the Holy Spirit; and secondly, those who have not received that precious influence. And I would tell my Rev. opponent that a conversion from ordinary nominal Christianity, to spiritual religion, is as essential to the salvation of the soul, as conversion from Popery to Protestantism; and I would also tell my Rev. opponent, that the converted members of our church who have received the Holy Spirit, many of them are to us invisible; we have no livery; we have no holy coat; *no collare sacerdotale*; no sacerdotal collar to distinguish us; we all stand precisely as brethren, and those who lead the hidden life, who have the Spirit of God within them—who enjoy fellowship and communion with God the father and Jesus Christ his son, through the Holy Spirit, lie hidden and concealed, known only to God himself.

The Rev. gentleman has alluded to the penal code; let me take up this point. Now, I ask him where did this penal code come from? Come, Mr. Maguire, answer me that! aye, answer me that, sir! Where did it come from? Let me tell you it came from the mother of abominations. I grant you, and I could weep tears of blood at the recollection of it, that our church did persecute. I admit it; but where did she learn it? She learned it from Rome; and on what statute did she persecute? Come, Mr. Maguire, answer me that! I can tell you on what statute she did persecute,—on a statute enacted by that most Popish King, Henry IV. Our church

persecuted according to an act enacted in the reign of Henry IV. that a bishop could convict,—mark what I say, “a bishop!” one of the gentlemen who had blessed the great long sword to convert the nations, not by giving them the Gospel—O, no; he would convert a man by running a long blessed sword into his belly—“You would convert them by putting the Bible into their hands,” said the Rev. gentleman, mocking us. Yes, blessed be God, it is the sword of the spirit we use; but he comes and makes all the wolves as tame as lambs, by visiting them with a great long sword blessed by the Pope. But to return: Henry IV. was a persecuting Popish king, the first person who burned a subject in England, and that subject was a holy man of the name of Sautre, one of those holy witnesses invisible to the world. Mr. Maguire would swear on a thousand books that there was not a single Protestant before the days of Luther. Yet Henry IV. you all know, began his reign in the year 1399, near two hundred years before Luther’s time.—This Sautre, a priest of the Church of England, was burned, because he was a disguised Protestant, under an act which empowered the bishop to convict a man of heresy. If any individual were condemned by the bishop as a heretic, the sheriff was bound *ex officio* to commit the man to the flames, without waiting for the consent of the crown. Now, there is the very statute on which our church persecuted;—there it is for you, as large as life. Our church, in the beginning, then persecuted simply because she followed the example of Rome, because she did not think her to be as bloody-minded as she really is. My friends, I do beg of you to bear in mind what I have said about the sophisms which the Rev. gentleman runs into, not perhaps intentionally, but unhappily in consequence of the vicious principles which guide him.

Do not let Mr. Maguire say that I have not answered him. I admit his texts, but so far as they apply, they apply to the glory of the church, which was apparently concealed, but truly visible; but more especially have they a full and entire reference to that season of surpassing glory—“the latter-day glory,” which shall be seen when Babylon the great is physically fallen, when that dreadful stumbling block is taken out of the way of the nations. There is but one thing that prevents the spread of true religion over the world, and that is the Popish Church. When she is overthrown, when she disappears from the earth, true religion shall spread from sea to sea—it shall reign triumphantly in the hearts of all, and the knowledge of the Lord shall cover the face of creation, as the waters cover the channels of the great deep.

Mr. Maguire boasts of the cathedrals which were built by the bachelors; aye, they are indeed very nice houses of stone and mortar, and we have got them: and they are very diligent at the present day in building others, and we hope we shall have those they are now building also. But we shall not have them by forcibly wresting them from them; but we shall have them when their possessors shall come over to us, and become one with us, just as they did before. Mr. Maguire has talked about bachelors building cathedrals; we are building other, even spiritual cathedrals, which shall endure for ever, the stones of which are living stones, in a great measure through the instrumentality of our missionary societies. View the labours of our missionaries, which are spreading on every side and disseminating the truth, as it is in Jesus, to all parts of the earth. Millions are collected, not to expend it in erecting palaces or cathedrals, but to send forth missionaries to gather in living stones to Jesus, from every part of the world. This is what the married parsons are doing, at whom Mr. Maguire sneers. But do not, my dear Roman Catholic friends, imagine that I would in the least degree attempt to disparage the priests of Rome—

The half hour ended.

Rev. Mr. MAGUIRE.—I will put it, my brethren, to each and every soul here, whether my talented and respected friend, Mr. Gregg, has within the last half hour answered one single point which I put to him? Did you hear one word about the 39 articles in the whole of his last speech? Although the whole drift of my attack upon his church was to show that, from the days of Jesus Christ and the Apostles,

down to those of the *virgin* Elizabeth—who, by-the-bye, would have the world believe that she also belonged to what my Rev. friend was pleased to call “the corporation of bachelors.”—There was not a church in the world that professed those Thirty-nine Articles. I wanted to be shown where were those Thirty-nine Articles from the days of Jesus Christ to those of Queen Elizabeth. But that he has not shown me, nor has he attempted to show me, although that was the professed object of his coming here. I also wanted to know where was the Church of Jesus Christ for 800 years and more? He has told us indeed that it was visible and invisible. But, for God’s sake, my friends, let us be serious,—although it is extremely hard to be so, when we see a man of such natural ability and acquired knowledge torturing both mind and body, stumbling and floundering, and contradicting himself, in the vain and hopeless attempt to escape the palpable difficulties into which I have thrown him. My friends, you will be pleased to recollect all the texts which I quoted from the Old and New Testament in support of the never-failing and never-ending visibility of the Church of Jesus Christ. And you will also bear in mind the constructions which I gave to those texts, and the manner in which my Rev. friend has met those texts. My friends, when I quoted a text from St. Paul to show that the church of Christ could not be invisible; but that it should, on the contrary, always be visible,—he spoke of *Dictum secundum quid*, and *Dictum simpliciter*. So that every poor Protestant who is ignorant of the meaning of this *Dictum secundum quid* must be damned. But if I made use of such an argument as that, how he would hold up his hands and exclaim, Oh! what an advocate the church of Rome has got! If I were to evade one hundred texts quoted against me by *Dictum secundum quid* and *Dictum simpliciter*, how he would stamp and foam with indignation! And indeed so well he might. He has also spoken to you, my friends, about sophisms and sophistry. He likewise spoke about the holy spirit, and he tells you that no man can know the Scripture unless he has the spirit of God. Why, who ever denied that? But where is that *true* spirit to be found? It is to be found in the *true* church only. Why, sir, the Unitarians and the Socinians claim that spirit as well as you. The Presbyterians, who deny that Jesus Christ ever instituted, or that the Apostles ever consecrated Bishops, claim the holy spirit as well as you. Have the Wesleysans, that went away from you, the holy spirit? What is the reason that they went out from you? Because they look upon your church as a sort of a “scarlet lady.” I will not use the language that you have for ever in your mouth. I have too much respect for myself to defile ears polite by giving utterance to such broad and disgusting epithets. I will not use them; and in that particular refuse to follow your example. I will ask you, has the Anabaptist, or the Quaker the spirit, and surely if any sectarian has the spirit the Quaker has it. Have they, who hate and despise your church as much as they hate and despise mine,—have they, I say, the holy spirit? Let him answer those questions. He tells me, my friends, that I am not capable of understanding a text of Scripture. I thank him for his good opinion of my understanding; but I will demonstrate to him that he has judged rashly. The Scripture says—“Judge not, and you shall not be judged: condemn not, and you shall not be condemned.” Luke vi. c. 37, v. It is true, and I admit it, I am a sinner; I am an unworthy man, and I have not his spirit. But Mr. Gregg has it; he has the spirit of truth within him. He says so; and if so, he is capable of guiding all men. But again, I will not follow my Rev. friend’s example, and “judge him.” I will tell him, however, that there is no spirit of truth out of the Church of Truth—that there is no truth out of that Church which Jesus Christ established, and to the Apostles of which he said: “I have yet many things to say unto you: but ye cannot bear them now. (Thus it appears from this expression how important and how weighty those things, which our blessed Lord had yet to say, were.) Howbeit, when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come.” John xvi. c. 12 and 13 v. There, sir, is the spirit of truth,

it is not in your cockles that you will find the spirit of truth. If, sir, the holy spirit is given to private persons, he is given as a means of sanctification ; but to the church he has been given as a means of sanctification ; but to the Church he has been given as the spirit of truth, leading her into all truth, and so directly excluding all error from her. When, therefore, I adhere to my church, I am sure of having the *truth* of the spirit. My friends, the Rev. gentleman has misunderstood that text of St. Paul: "But if our Gospel be hid, it is hid to them that are lost." 2d Cor. iv. 3 v. He attempted to explain that text, but in that attempt he did not shake or weaken in the smallest degree my interpretation of it. It was to the Jews that this text of St. Paul was addressed ; it was to those who were wilfully blind, and consequently lost, that the Gospel was hid : "But if our Gospel be hid." Jesus Christ came to convert the whole world, and he sent his Apostles to preach his Gospel to all nations : "Go," says Christ, speaking to those who would not see, those who were wilfully blind, "relate to John what ye have heard and seen : the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, and the Gospel has been preached to the poor." Matt. xi 4 and 5 verses. And it was of those who were incredulous, who were wilfully blind, that St. Paul spoke in that text. You are not to be incredulous, for the God of Heaven has come down, he has preached another Gospel. He has manifested the truth of his mission, and of ours, by his works ; and therefore, you cannot but see our Gospel. It is preached to the ends of the earth ; it is as visible as the sun. But you will not see it, because you are wilfully blind : "*it is hid to them that are lost.*" There is the meaning of that text. The true Gospel, my friends, is to be found in the true Church : that Gospel is preached to every creature. "He that believeth and is baptised, shall be saved ; but he that believeth not shall be condemned." Mark xvi. c. 16 v. "And Jesus said, for judgment have I come into this world, that they who see not may see, and they who see may become blind." John ix. c. 38 v. But what does a poor ignorant Protestant know about the Gospel ? How can he tell that the true Gospel is preached to him ? Where was that Gospel to be found during the Church's invisibility for these 800 years and more ? Where was it all this time ? Why, my friends, according to the Rev. gentleman's principles, he could not satisfy even an ignorant Protestant upon the subject. Where, then, my friends, was the true gospel to be found ? It was to be found in that Church to which Christ gave a divine commission to preach it and to teach it, when he said, "Go teach all nations."—"And behold I am with you all days, even unto the end of the world." Matt. xxviii. c. 20 v. And who were they that were to teach it by their preaching ? Why, those very men and their successors, to whom he said, "He that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me." Luke, x.c. 16v. These texts plainly shew where the true Gospel was to be found. My friend admits that the true Gospel was with us once, and I have shown from the words of Jesus Christ himself that it never could have left us. I have proved that he promised to remain with his Church to the end of the world ; that he would guide her into all truth ; and that the gates of hell should never prevail against her, which they must have done if she fell into error. I have shown all that, and my friend has not contravened any single one of my proofs. I have repeatedly called upon him to support 22 of the 39 Articles of his church by the Scripture, and he has not done so. No, my friends ; but he has spoken a great deal about the Assyrian church, and a Mr. Buchanan, and he says that the Bishops of the Assyrian church had their ordination from St. Thomas,—that that church has existed since the days of that Apostle, and that that church complained very much of the Roman Catholic Church for establishing the inquisition at Goa ; but I do not believe one word that Mr. Buchanan has asserted. What business have I to take Mr. Buchanan's word for what he says he saw ? "*Quod gratis asseritur gratis negari debet*"—a mere gratuitous assertion ; I don't believe a single word of it. Let him show me her liturgy ; show me her book of Common Prayer ; and let him, if he can, show me that the Assyrian Church ever repudiated, renounced, or denied

the authority of the head of the Church; and then he will be doing something. Let him show me that the Assyrian Church denies the authority of the head of the Church; that head being Jesus Christ, whose successor and visible head of the church is at Rome—the Pope, the lawful successor of St. Peter; let him show me all that, or that the Assyrian church professes the thirty-nine articles, and it will go to prove something for him. But until he has performed this task, the existence of an Assyrian church is of no consequence to him or to me. But to proceed, my friends: Jesus Christ came upon earth to establish a new religion in his blood, and when he was about sending his Apostles to preach and to teach that new religion to the world, he made choice of one of them to be the chief, and his visible successor upon earth; and that he was the chief apostle is evident from that text in St. Matt. x. 2, “Now the names of the Apostles are these, “the first, Simon, who is called Peter,” &c. And in all places where the Apostles are counted, as *Judas* is always the last, so St. Peter is counted first; just as it was said of *Eleazer*, “that he was the prince of the princes of the Levites”—Numbers iii. 32. So among the spiritual princes of Christ’s Church, St. Matthew did not only count St. Peter first, but he plainly says he was the first—the first, *Simon, who is called Peter.*” He was neither the first in order of calling to the apostleship nor in age, for his brother, Andrew, was older, and had been called before him. But, in order to prove that he was to be the chief apostle, and the successor of Jesus Christ on earth, and visible head of the church, I will quote a passage from the Gospel of *St. John*. “So, when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, feed my lambs. He saith to him again, the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord thou knowest that I love thee. He saith unto him, Feed my lambs. He said unto him the third time Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me, and he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus said unto him, feed my sheep.”—chap. xxi. 15th, 16th, and 17th verses. Now, my friends, I ask you, what is there in the church of Jesus Christ, but Lambs and Sheep—laity and clergy? St. Peter was to feed them, and his successors are feeding them ever since; for “Thou art Peter, and upon this rock I will build my church;” “To thee I will give the keys of the kingdom of heaven:” Matt. xvi. 18. “Feed my lambs, feed my sheep:” John xx. And “Lo! I am with you all days, even unto the end of the world;” Matt. xxviii. 20. Peter was not to live until the end of the world, for his death, and the manner of it, is foretold in almost the very next verse of St. John; and if Christ’s commission were to expire on Peter’s death, who would feed either the lambs or the sheep? There would be no one. And if the commission which was given to the other apostles was to expire on the termination of their lives, why then, there would be neither lambs nor sheep to feed; the world would not have been converted; and therefore a succession of apostles, preachers, and teachers, was necessary; and Peter’s successors have ever since sat in his chair as the visible head of Christ’s church, feeding the lambs and the sheep.

Now, my friends, during the 1,500 years before Luther in which the successors of St. Peter have sat in his seat, feeding the lambs and the sheep, where was the Protestant church and her 39 articles? Oh! my friend says, that it existed visibly and invisibly; and to prove that it existed invisibly and visibly he mentioned some priest named Sautre that was burned in the reign of Henry the Fourth, and then he says there is a proof of its invisible existence, just as if every man that was burned to death was a Protestant. He might as well have said that every widow that was burned in India was a Protestant. He has spoken of persecutions. Have I done so? although Heaven only knows I could retort on him a tenfold vengeance. He has said that we only converted nations with the sword; but I ask him was it by the sword that St. Boniface converted Germany?—was it by the sword that St. Austin converted

England?—was it by the sword that St. Patrick converted Ireland? or, finally, was it by the sword that St. Francis Xavier converted India.

My friends, he admits that his church persecuted; I deny that ours did; but I do admit that bad Catholics did persecute, and thereby proved themselves unworthy members of the church, and a disgrace to Christianity. Our church teaches that nothing but the spiritual sword should be used in doing the work of the Lord; and we abominate the persecutions under Mary, and detest and execrate as much as he does, the monsters who advised her to retaliate on those who differed from her in their religious opinions. And here I must observe, that I never heard a Protestant reprobate the acts of Queen Elizabeth, who persecuted more in one year than Mary did during her whole reign. Does he recollect the case of Jenkins, the Romar Catholic bookseller? He may read it in Baker's, in Wood's history of Oxford, and in other writers. When he was tried, and sentenced to be nailed to a post by his ears, and not to be removed from that dreadful situation until he cut off his own ear with his own hand; and when the jury had brought in their verdict, and when the judge had pronounced the barbarous and inhuman sentence, both he and the jury, and the sheriff, and the adverse counsel, and the witnesses, were struck dead upon the spot. The Lord suffered a plague to fall upon them, and 15,000 people were carried off by the visitation in less than 48 hours; but not a woman was injured,—and why?—because they had no hand in the inhuman act. Thus the finger of God pointed out to Elizabeth the danger and cruelty of persecution. But, sir, we will drop those irritating topics; they are only the abuses, and not the uses. Religion has been abused and outraged at all times and at all seasons. All men are liable to err in conduct; let us therefore drop those subjects, for they are no argument against any church in which they exist, and go to something more to the point at issue between us. Let us proceed to principles, and let us not be wasting our time talking about abuses which I did not come here to defend. Let us, I say, go to principles. I have asked you to prove, on settled principles, the canonicity and authenticity of any single book of Holy Scriptures. Did you give me an answer? Not one; and again, I prophecy that you never will. Why, sir, is not your rule of faith “private judgment,”—that rule which confirms the Unitarian in his errors? Was it not your church that set up the right of private judgment? and is it not by the exercise of that right that the Unitarian is confirmed in his heresy? Your church knew where she got her ordination and her government, what little of them she retained; and, in order to excuse herself to the whole world, she set up the doctrine of the right of private opinion, because the public opinion and the public judgment of the Catholic Church has condemned her and her heresy; and it is that very right of private judgment which causes the Unitarian to differ from you. I abominate and anathematize the doctrines of the Unitarians as much as you do; but I do not condemn themselves. Many of them are high-minded, liberal, and enlightened men. The Unitarians assert their entire right to the full exercise of private judgment. They have no public judgment clashing with private judgment; and therefore I say that they are fifty times more consistent than you are. They exercise the right of private judgment which your church taught; and they, in the exercise of that right, deny the divinity of Jesus Christ, the Saviour of the world.

It was, sir, your abominable, lying church, that set up the doctrine of private judgment, which blasphemous doctrine created a rebellion, and set all those who assented to it stark staring mad. If I were to take up a book which I have here, you would see that the early Reformers did not know well what doctrine to teach: every one taught his own, and no two of them agreed upon any one given principle, except in their hatred of that church which they had left, and which condemned them. Luther differed from Calvin, and Calvin from Zuingli, Zuingli from Ocolampadius, Ocolampadius from Carlostadt, Carlostadt from Beza, and Beza from them all; which made Erasmus jocosely observe, “That Protestantism was a real comedy: for, like every comedy, it always ended in a marriage.” Marriage formed

so conspicuous an essential of the new Reformation, that as soon as a Reformer got his creed, he was sure to get a wife. Thus Cranmer got a wife, and got a chest in which to conceal her; and when they were landing her, the chest was turned upside down, she screamed for want of air, and by that circumstance the fair one was detected.

I will now come to another point. My Reverend friend has spoken a good deal about the promise made to Joseph, namely, "That his seed should last for ever;" and I quoted St. Paul, to show you that that seed was the Catholic Church, because the Author of that church, Jesus Christ, was of the seed of Joseph, for he is called (Mat. i. 1,) the "Son of David, the Son of Abraham;" and, according to St. Paul, who also says, that those only who believe in Christ are the children of the promise. His words are, Not as the word of God had taken no effect; but they that are the children of the *promise* are "counted for the seed." (Rom. ix. 8.) Again, my friends, he tells you that his church is Catholic "in these kingdoms." Now, I would be very glad to know in what other kingdoms is she Catholic, even admitting her to be Catholic here, but which I deny. He stitches his church to every little heretical body all over the world, and then he says his church is Catholic, although those societies may condemn his church and her doctrines, ay, even more than I do. What ancient heresies has this would-be Catholic church of his condemned? I say none—not one. It is not so with that true Holy Catholic and Apostolic Church to which I belong; she has condemned them all, and lopped them off from her communion. "Every tongue that shall rise up against thee, that tongue thou shalt condemn."

My friends, he has quoted another text, and he has founded an argument upon it; and I solemnly protest that it was the only middling one he put since the discussion commenced, but it unhappily had the misfortune of falling into bad hands. He did not put it well, but I will do it for him, and prove to the Protestants who are present, that I understand their arguments better than their chosen champion. In order to show that the church could be invisible, he quotes a passage from the prophet Elias: "I, even I, only remain a prophet of our Lord." (1st Kings, xviii. 22.) And, in the next chapter, verse 10, the prophet repeats, "I, even I, only am left." Here now, says my Reverend friend, is the Jewish church invisible, for, according to that prophet, there was only one man to be had in her; and that church was the only true church in the world, and there was only one man to profess her doctrines. And may you not infer from that, that the Jewish church was invisible; and consequently may it not be also inferred that the true church in the new law became invisible? That is the way in which Mr. Gregg ought to have put the argument. Now, my friends, hear my answer. I answer, then, according to the words of God, as spoken by his mouth to the same prophet—(19th chap. v. 18)—"That there were left in Israel 7,000 men, whose knees had not been bowed before Baal." And in the former chapter, v. 13, it is manifest that he must have known of an hundred prophets, for *Abdias* told him: "I hid of the prophets of our Lord an hundred men, by fifty and fifty, in caves." So that you see, my friends, *Abdias* told him that there were many more than one solitary prophet—nay, more, where was the whole tribe of Judah and the tribe of Benjamin? For, my friends, at that period the kingdom of Israel was divided between *Rehoboam* and *Jeroboam*, and a civil commotion was the consequence, and the faithful tribe of *Judah*, including *Benjamin*, afforded *Rehoboam* an hundred and four score thousand chosen men, to fight against the other revolted tribes, whose king was about getting up Idolatry. And finding out a device, he made two golden calves, and said to them (the ten tribes) Go ye up no more to Jerusalem: behold thy gods, O Israel, that brought thee out of the land of Egypt! And he set the one of them in Bethel and the other in Dan.—3 Kings xii. 28, 29.

So that, my friends, you have here a notable declaration of how visibly the true church flourished even then in the tribes of Judah and Benjamin, for they alone "sent an hundred and fourscore thousand chosen men for war to fight against the

house of Israel, and to bring the kingdom again under Rehoboam, the son of Solomon." Was, then, the Jewish Church invisible when there was no less a number than an hundred and fourscore thousand chosen fighting men, not to speak of women and children? And now let me ask him, how, with such a number of fighting men, and the multitudes of others who professed the true faith at that time—how, let me ask him, could the Jewish Church be invisible? So much for your infallible interpretation of the Scriptures. So much for your fallible church. What, sir, is the meaning of the Prophet Elias, for I find that I must teach you Scripture, when he said, "*I, only I, remain a prophet of the Lord.*" He surely could not mean to say that he was the only prophet, for he knew that there were an hundred of them hid "fifty by fifty in caves." What, then, does he mean to say? He meant thus: I, only I, remain a prophet, standing openly to oppose the fury of the apostate tribes of Israel: I, only I, of all the prophets of the Lord, stand up to oppose all their tyranny and oppression: I am the only prophet that dares to openly stem the torrent of public persecution. The rest of the prophets had gone and hid themselves. And, according to the example of our Saviour, we are shown that it is lawful to hide ourselves from persecution and oppression, for when the Jews thought to stone him, he withdrew out of their sight. The blessed martyrs avoided persecution as long as they could, but when they were caught, they willingly and boldly offered up their blood as a sacrifice for their faith. Again, my friends, as to the invisibility of the Jewish Church, at the period of which my rev. friend spoke, you will find it recorded in second Chronicles, chap. xi. verses 5 and 13: "And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.—And the priests and the Levites that were in all Israel resorted to him out of all their coasts." So much for the invisibility of the Jewish Church, even during a period of revolt and intestine commotion. Again, my friends, in order to put an end to this invisibility of the Jewish Church, and to bring it to light, I will give you a few more texts upon the subject: "Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates and bars, while the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side. So they built and prospered. And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour."—Second Chronicles, chap. xiv. verses 7 and 8. Now, my friends, I ask you, was the Jewish Church invisible at that time? Again, my friends, "And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. And Jehoshaphat waxed great exceedingly: and he built in Judah castles, and cities of store. And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem. And these are the numbers of them, according to the house of their fathers: of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand."—Second Chronicles, chap. xvii. verses 10, 12, 13, 14. And, my friends, in the following verses, you will find, if you tot up the numbers which were placed under each captain, that they would make a grand total of eleven hundred and fifty thousand soldiers, all at the hand of the king, besides others that he had put in walled cities in Judah. So now, my friends, I think I have settled the question of the invisibility of the Jewish church; for here you have her at her lowest ebb, containing this vast number of fighting men, besides others that were in the fortresses or walled cities, and the priests and Levites visiting her from all their coasts. Now, my friends, I am sure that I have satisfactorily answered the only tolerable objection that was put forward, as yet, by my reverend opponent during the discussion; and have I not fully demonstrated to you that the Jewish church was not invisible; and if, at no period, even in her weakest state, the Jewish church was invisible, how could the church of Christ, in the new law become invisible, since, according to St. Paul, she was established on

far "better promises?" Heb. viii. 6. And now I ask you, and I ask you fairly, has my reverend opponent, or has he not, defended himself against me? This was my day of attack—I shall be attacked to-morrow; but he has been attacked to-day, and what has he been obliged to do? When I tried his church by the balance of reason, and upon the Bible—when I called upon him to prove or to support by the holy Scriptures, and the Scriptures alone, two-and-twenty shuffling, lying articles, to the truth of which his church—that church which teaches the right of private judgment, but will not allow any one to practise it—compels men to swear on the holy and eternal Gospels of God—She imperiously calls upon every man that she ordains—oh! what an ordination!—to swear to those lying, unscriptural articles—to swear, not only that they believe them, but that they are true, and that the sacrifice of the mass is damnable and idolatrous—She compels all her bishops and parsons to swear this upon the Gospels of God—to take an horrible oath against what I can prove to be as true as the Gospels of God. Oh! horrible—oh! blasphemous and hypocritical Church, that professes to leave men to the exercise of their own free will—their private judgment, and yet tyrannically binds them down by a most hideous oath. Yes, my friends, she is a hypocritical, blundering Church; she contradicts herself; she teaches private judgment, and then compels men to swear that they will not exercise that judgment, or disturb any one of her lying, and consequently anti-Scriptural Articles. She coerces men to swear against the sacrifice of the mass,—my rev. opponent has taken the oath, although he knows as well as I do that the first man (Martin Luther) that attempted to abolish that pure and holy and "*continual sacrifice*," which the Lord declared by the mouth of his Prophet Malachi should be offered to him in all places,—was seduced to do so by the devil, who overcame him in five arguments. And Justus Jonas, his own disciple, and by his master's command, has translated those arguments from the German into the Latin language. In that work he acknowledges and describes at large his famous conference with the devil, in which he confesses to have been prevailed upon by his Satanic majesty to abrogate private masses. The arguments employed by the devil were five in number. (Vide his book *De Missa privata*). That he slept oftener with him and closer to him than his own Kitty—*Diabolus multo & propius mihi accubare solet quam mea Catharina*." And also, "That when he had not the devil appended about his neck, he was nothing but a mere dry theologian." *Vide Le Roy in Labyrintho, cap. 13. et ipsum Lutherum, de Missa Angulari Colloquia Mengalia et Tomun, 7 vol. 228*. Now, my friends, I ask you, would the just, holy, and all-wise God employ so filthy an instrument as this man to reform his Church? A man who must be taken, on his own confession, to be the bosom friend of the enemy of Jesus Christ—the devil. Now, my friends, I would ask the Bishop of Exeter—that great dignitary of the Protestant church, who goes about vilifying every man who differs from him in either politics or religion—I want to know, my friends, how that proud dignitary can now excuse himself from the crime of perjury, when he is aware that there must be three things to constitute an oath—judgment, truth, and justice? But the Bishop of Exeter, being compelled by his hypocritical and blundering church, swears, unconditionally and absolutely, that the sacrifice of the mass, as practised in the church of Christ for 1,500 years before the time of Luther—that giant of Protestantism—is damnable and idolatrous. Mind, my brethren, I do not say that this blustering bishop swears this oath knowing it to be wilfully false; but I maintain that he swears it rashly, and without having reason to believe what he swears. This bishop has also sworn to the 39 Articles; and I have called upon my reverend friend repeatedly to sustain 22 of these articles by the Scriptures, and the Scriptures alone. But I am afraid that I will call upon him in vain—at all events he has not as yet answered me, and I really wish he would satisfy me upon the point. But, my friends, they are totally indefensible, and consequently he has not attempted, and will not attempt to defend them. I have asked him how he would convert a Jew, and I quoted passages from the ancient prophets and from the New Testament, in order to enable him to grapple

with any argument which the Jew might advance against Church of Englandism, but all in vain—he has not answered me, and never will. I put words into the mouth of the Jew, and those words I quoted from his (Mr. Gregg's) own Bible, and he has not been able to show me how, on Protestant principles, he could refute the Jew; and the reason is obvious to all—Protestantism is without principles. My friends, the Jew would say to him, “If Jesus Christ was God, as you say he was,”—how will you get out of this dilemma in which your blundering church, from the want of principles, has placed you—how will you get out of this?—“If Jesus Christ was God,” the Jew would say, “and if he established a true church in which there never should be any idolatry, and that the gates of hell should never prevail against her—that she would be a pillar and ground of truth—how came it to pass that the promises of God failed, and that there was, for a period of 1,000 years, idolatry in that church? Jesus Christ, your Messiah, tells you that he would remain with her for ever—that he would guide her into all truth—that she should be the light of the world—and finally, that the gates of hell should not prevail against her. Now if there was idolatry in that church, the gates of hell prevailed against her, and all the promises failed, and, consequently, He that made them was not God. He would ask you to prove to him the divinity and inspiration of the New Testament, and you could not, upon Protestant principles, prove one line of it. Now, what does my friend say in answer to that argument of the Jew, which is so remarkable? He tells you that one fact is worth one thousand arguments, and that his Church could convert and had converted a Jew; but I assert that his Church could not, *consistently* with her principles, convert a Jew, unless that Jew was moved to his conversion by worldly motives; and, consequently, such a conversion—or, more properly speaking, such a *perversion* as that does not, in the least, controvert my argument. My friends, I have shown you that the Protestant Church could not, upon her own showing, convert a Jew,—and why? because she contradicts all the ancient Prophets, and Jesus Christ himself; for she declares, that, notwithstanding all the promises made to the Church by the ancient Prophets, and all the promises made to her by her Divine Founder in more recent times, that nevertheless she fell into idolatry, and was buried in it for 800 years and more. That, my friends, is what the book of Homilies states; and with such doctrine as that staring the Jew in the face, would he not say: “all the promises of *your* Messiah failed, therefore he cannot be the true Messiah; for if he were the true Messiah his promises could not fail; but your Church teaches that they have failed, consequently she cannot be the true Church of God; and, therefore, Sir, I will not have anything to do with her.” My friends, Mr. Gregg has spoken a great deal about two wrestlers, and he says suppose it was foretold of one of them—

Here the half hour terminated.

Mr. GREGG.—I dare say you have all heard of an excellent member of our Church, the Rev. Rowland Hill, in the main a good man, though lame in one side of his mind. A strange Clergyman once preached in his Church, and gave a discourse rather of the country description; however, at the end he apologised to the congregation, saying to them “that he was aware he had rambled, but was sure they would excuse him, as he knew they were used to it, inasmuch as his excellent friend Mr. Hill was himself a little given that way.” The congregation felt kindly towards the preacher, and some were disposed to smile at the expense of Rowland—a thing which no man much relishes. However, he made a pleasant turn in his own favour by saying “I beg to give you all notice that our rev. friend from the country will ramble here again this evening.” Without intending any disrespect, I think I may apply the story to my rev. opponent, and inform you that he will ramble here again the next half hour. And I appeal to you whether, of all the rambling and scrambling speeches you ever heard, the last was not one of the most remarkable. Roman Catholics, I appeal to you, when I was speaking on the subject of our Church, did I not give you an exhibition of a grand system. Yes, I repeat, I did give you an

exhibition of a grand *system*—of a whole and entire system—of a concatenation of things. I did not take a pack of things wholly disconnected—something like what Scripture describes of the iron and miry clay mingled together, but not adhering. Scripture gives us a picture of Rome—Papal Rome; it describes it as a combination of iron and miry clay, disintegrated materials, which cannot combine together; a confused mass huddled together without order. There is a picture of the mother; and like mother like son. Instead of taking a general and concatenated view of the truth—instead of discussing the subject of Christianity as a *whole*, it is a set of quibbles, nonsensical sophisms, and trifling objections we have heard, which it requires more memory to retain than judgment to answer. I have the heads of his last speech before me, and they embrace almost every subject. First, we have the thirty-nine Articles; second, the integrity of Scripture; third, a whole batch of heretics, or supposed heretics, Unitarians, Presbyterians, Separatists, Wesleyans, Seceders, and so forth. I never heard a Roman Catholic Priest argue that he did not represent every heresy and every heretic that ever was heard of; he would occasionally occupy the ground of all, and ask what would you say to the Wesleyan? what would you say to the Socinian? what would you say to the Jew? what would you say to the Unitarian? what would you say to this man, and what would you say to that? And thus he would proceed, instead of proving to us the excellency of holy water, of holy salt, and holy oil; and shewing what a fine thing it is to drive the devil out of sticks, and stones, and mortar, and clay, and lime, and sand.—instead of supporting his strange miracles and peculiar opinions,—instead of that, he is continually asking what would you say to the Unitarian, the Jew, the heretic in general. He again brings before us the sheep and the lambs, then he gives a Latin quotation, next we have Luther and the devil, then St. Frances Xavier, again the miracle of Jenkins—now a discussion about the marriage of Priests, and anon something about one hundred thousand fighting men. He also asks how would we convert a Jew, and innumerable things besides. Dear me, it is very remarkable I cannot get the rev. gentleman rightly to take me in. The very thing he has been saying is the very thing I want to prove. I am proving the existence of a prevalent apostasy—an obscuration of truth which still is consistent with its existence. It makes nothing against me to say that truth was in obscurity. What he should prove is, that that obscurity was inconsistent with its existence. A thing which he not only cannot do, but which it is absurd to allege. My position is supported by the whole Scripture. Luther said “here am I alone, and there has not been a man right but myself for a thousand years.” What I say is, that Luther said that in a certain sense, but that there were others, and he knew it. To mention a few, there were Wickliffe and Huss and their followers, whom Luther himself, in many parts of his works, ranks among the faithful followers of Jesus. Luther spoke of himself as alone, though there were others. And I give you a parallel instance in the case of Elijah, who said “I only remain a Prophet of the Lord,” while there were 7000 others who had not bowed to Baal. So our Church says in the Homilies that for eight hundred years and more, Popery buried the whole world in abominable idolatry; but still we mean that there were exceptions, a few faithful persons, like the concealed 7,000, who still kept alive the truth. I mentioned this before; I am compelled to repeat it; I cannot help it, when he reiterates his objections. How *can* my rev. opponent misunderstand me? It is intentional on his part? I am almost afraid it is. Or does his calamity arise from Popery? Excuse me, Rev. Sir. You pronounce my Church all that is abominable and atrocious, and be not offended when I call your system Popery. But I think I see the cause of the rev. gentleman’s conduct. If I can lead a man to hold one error, will it not affect his whole views. I will prove to you that one single error will affect his whole conduct, and will cause him to see every thing in a wrong point of view. Take a case: suppose I could persuade a man to believe that he was a house-clock, what would be the result? Would he not go into a corner of the house, and shake one of his hands to represent the pendulum, and employ the other in

pointing out the hours. If you say to him, "Mind your business, provide for your family," would he not say "I am going on with my work; I am doing my duty." Thus if a man take up any religious view which is grossly erroneous, he will not be able to see any thing in a right point of view. So it is with Popery. It inculcates essential error. It has injured my opponent's power of perception. Now, I take up the challenge of the Rev. Gent. with respect to transubstantiation. I will stand by the Articles of our Church in that particular case, and I will make it plain that every doctrine we assert is the truth as it is in Jesus. I will prove *that* when the time comes. This is the day of the Rev. Gentleman's attack, and I must follow him. But I shall give him work enough to-morrow. I shall give him a system; I shall point out to him the *whole* view; and let him then shew me that that whole view is inconsistent and untrue. I will not take up little points of argumentation that have really and truly no sense and no bearing on the subject. But I come now to the 39 Articles. Here are the negative Articles. O, my dear friends, you will derive extensive benefit from this discussion; for it will enable you to see the folly of a vast number of received maxims, which are in many respects false, and exceedingly abused. The Rev. Gentleman adduces what he calls 22 negative Articles: here they are—6th, 7th, 9th, 10th, 11th, 12th, 13th, 14th, 16th, 20th, 21st, 22d, 23d, 25th, 26th, 28th, 29th, 30th, 32d, 37th, 38th. These are negative articles, and "it is impossible to prove a negative," and therefore it is impossible to prove negative articles. So thinks the Reverend gentleman. "I have you stuck on the horns of that dilemma (thinks he), get off if you can; it will be impossible—you cannot prove these negatives." You perceive what an alarming predicament I am in. No doubt you sympathise in my case. "You cannot prove negatives; therefore, it will be impossible to prove these negative articles." So he thinks: but let me tell you that the knowledge of the truth, as it is in Jesus, enables me to see through the folly of the maxim—this false and ridiculous maxim of old logicians. I tell you that it is possible to prove a negative; and further, I tell you that the old maxim, *argumentum a particulari ad universale non valet*—the argument from a particular to a universal is invalid. I tell you that that maxim is only respectively true. Mark! These two principles are valuable, when properly considered. It is in one sense a good maxim that a negative cannot be proved. It is valuable in one sense, for it would be very unfair if a person could stand up and alledge a great number of things, and require them to be taken as granted; or require that I should disprove them. For example, the miracle of Jenkins, alluded to by Mr. Maguire, which, though it may be false, perhaps I cannot prove so: or, if he said this book is a horse, or if he made any other such assertion, and if I were obliged to disprove it, it would be an endless work, and therefore it is a valuable precept in one sense of the word; but, taken absolutely, it is a false precept: for, if the Lord assert a negative, his word is a proof of that negative. Hence, if the Lord say salvation is "by grace through faith, and that not of yourselves—it is the gift of God; not of works, lest any man should boast." There, that "not of works" is a demonstration of that negative. Here is another example: "Thou shalt not bow down to them, nor worship them." There is a negative, and a good and important negative too,—it is a demonstration of that truth. The Reverend gentleman thinks these articles cannot be proved, because the old logical maxim says, "O, it is impossible to prove a negative." But I will show you that they are quite capable of being demonstrated; and, after a very little while I am persuaded that the Reverend gentleman will cry out, "O, you have enough, go no further." And now for the *argumentum a particulari ad universale non valet*. That is likewise a valuable logical maxim, in certain particular cases, and it is valid in certain particular cases. But it is not always valid when we apply it to Scriptural truth. It is not *absolutely* valid. By way of example, let us refer to one single case. There is Joseph, a good and faithful man, who was supported and sustained by the Lord, under all his trials; he was brought gloriously through a thousand difficulties, and made ultimately to triumph over all his enemies. There

is a particular case of God's providence, and may I not argue from that particular case, to the care which God exercises over every one of his children who has faith in the Lord Jesus Christ. Where God gives us a particular example, and that that particular case is taken according to the mind of God, it is as authoritative to me as if God exhibited the same thing in ten thousand instances. I hope Mr. Maguire perceives the nature of what I have now advanced. I see by his countenance that it comes with conviction to his common sense. Let us now try to prove these tremendous negative articles. The first is, "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church;" and then follow a list of the canonical books. Remember that, Mr. Maguire.

Mr. MAGUIRE.—I do, sir.

Mr. GREGG.—"Whatever is not read therein, nor may be proved thereby." Now mark the proof of it from Isaiah viii. 20. Take it down, Sir! "To the law and to the testimony, if they speak not according to this word, it is because they have no light in them." There is my proof, gentlemen. Again, Deuteronomy iv. 2. "Ye shall not add unto the word which I command you, neither shall you diminish ought from it—that ye may keep the commandments of the Lord your God which I command you." Mark that! and woe, I say, woe unto that church that adds to it—that church God repudiates. Here, my friends, is demonstration out of the book of God. From these texts I think I have proved the sixth article, and I hope I shall be equally fortunate with the rest. Mr. Maguire talks of my not being able to convert a Jew on the principles of the church of England; but let the gentleman show the Douay bible (which I hold in my hand) to any Jew under heaven, and I defy him to convert him. Would not the Jew say, "Sir, have not you added to the word of God? You have, sir, and I reject you and your doctrines. The Word of God, Sir, contains not that apocrypha." So would the Jew say, and so says our church—so say all our valid historians, and all that have authority among us. "Therefore," the Jew will say unto you, "Since you have added to the Word of God, God will add unto you all the plagues that are written in that book." The gentleman asks me, how would I prove the canonicity of the Scriptures? Now, I speak to him as a Roman Catholic priest—I will not allow him to become a Unitarian. No, Sir, you shall be a Roman Catholic priest—that you shall be and nothing else. I will not allow you, Sir, to become a Unitarian or an atheist as it may suit your convenience. You shall be *simply* a Roman Catholic priest—you shall be one thing, even as I consistently act as a member of the Holy Catholic Church. Now for my answer to your questions about the canonicity of the Scriptures; I say our holy church is the pillar and the ground of truth, and the gates of hell shall never prevail against it; and those doctrines which we teach are according to Godliness; that church is appointed the keeper of holy writ, and that holy church has given to me these canonical books, and I will receive them on her authority. There is my proof for him; and will the Rev. gentleman deny that the authority of the Holy Catholic Church is sufficient proof of the canonicity of the Scriptures? I receive the Scriptures first on her authority. Let that, Sir, suffice for you. But now observe what I tell you; God, by his Spirit, has taught me the validity of those books. God, the Holy Ghost—I bless and magnify his holy name—has given me to see, by the gift of himself, that these books are from him, and that that which is in opposition to the Spirit of these books, cannot be of God; and the individual who adds to them is to be pitied, compassioned and prayed for. There is a demonstration of the canonicity of the books of Scripture, which must satisfy the reasonable gentleman. Our church stands on the rock, Christ Jesus; ours is the church which was established by Christ—which has the holy order of apostolic bishops—apostles deriving

their mission from Jesus Christ—men who discovered the foretold apostasy ; and, when they discovered it, they proclaimed it to the world, and came out I say gentlemen—Roman Catholic priests, I address myself to you in all affection—come back to your ancient bishops ; aye, come back to your ancient and holy bishops ! The Rev. gentleman mocks me about married priests, and tells me that some of those who have left the apostasy have got married ; but I say that if they had no other reason for leaving that church but being prohibited marriage, that alone would be an excellent reason for leaving it. He mocks these faithful men who have abandoned the apostasy, and married : but truth, reason, scripture, and every wise man, praise and applaud them for their act ; and let these gentlemen take their wives under their arms, and they may laugh to scorn all the bachelors—they may laugh to scorn the insinuations of Mr. Maguire, and the fulminations of his apostate church. It is a terrible, abominable, and damnable limitation of Christian liberty, that the priests of Christ Jesus should be precluded from having the holiness, the purity, the zeal, the integrity, and the energy to be derived from holy matrimony. Blessed be God for lawful matrimony—I say again, blessed be God for lawful matrimony ! The man who blasphemes it blasphemes Him who ordained it as a means and origin of holiness to the Lord. Observe, do not imagine that I condemn unmarried clergymen ; I honour them, I esteem them in their place ; I have nothing to say against them, if they be chaste—if they keep themselves pure—if they do not improperly meddle with married people—if they do not be prying into secrets which they ought to know no more about than the man in the moon—if they would abstain from asking questions which it would be imprudent here to repeat—if, then, they behave themselves properly I respect them. I have known unmarried priests in our church ; and let not Mr. Maguire tell me that I am afraid of the word “priest,” but mind, guard against the idea, not sacrificing priests ; I mean priests of the Holy Catholic Church—not of the unholy Catholic Church—men who, from conscience towards God, and from the gift given to them, abstained, and who did not pollute their hearts and their ears by a line of conduct which I shall prove to be flagrant, abominable, and tremendously hateful. I now come to what is considered a grand point in Rome, namely, the sheep and lambs. I find, however, that I must be very brief, as my chairman intimates that I have only seven minutes. My Rev. opponent says that the words of our Lord to Peter, “Feed my sheep, feed my lambs,” prove that the Pope is successor to St. Peter, and that Peter got a title to feed clergy and laity. And the Rev. gentleman asks me, with as much innocence as one of the lambs, “What else is there in a fold but sheep and lambs ?” I ask, is there not a shepherd in the fold as well as sheep and lambs ? It would be a very strange thing to take a sheep or a ram, let him be ever so old, and make *him* shepherd of the flock. You see that there is a Shepherd over the fold ; and it would be as absurd to say black is white, as to say that feeding the sheep and lambs means feeding the laity and clergy ; whereas it means to feed the young and the established Christians, and this it is the duty of *every* Christian minister to do. What is a lamb ? a young sheep ; but according to his doctrine, would not every young Christian become a clergyman ? for every lamb, when he grows up to sheep’s estate, becomes a sheep ; and, consequently, every Christian, when he becomes old, must needs be a clergyman ; and mark, it is not merely every *he* lamb, but every *she* lamb. Ah ! hah ! the reverend gentleman may turn out his hands, but my arguments touch the common sense of the people. If all the young lambs, male and female, are the laity, and all the old ones, male and female be clergy, then all old christians, male and female, must be in orders, and thus we would have male and female pastors. I think if that does not afford authority for Pope Joan, it fellows Queen Bess. Let Mr. Maguire meet that. But there is another thing that sometimes gets into the fold, and that we are cautioned to beware of, “Wolves in sheep’s clothing.” I warn you to beware of these. But my time draws to a conclusion. I say to you, gentlemen, priests of the Church of Rome, that that captivity which binds you down

to live a life of celibacy, is the foulest, most atrocious, and most abominable that can possibly be conceived; and if you have taken an oath of celibacy it is right that you should break it, for it is an unholy oath, imposed on you by Satan for the bondage of your souls—for at the time when you took that accursed oath you had no right to do so, for you had no more power of knowing its nature or consequence than the child unborn. It is a criminal, abominable, sinful, and detestable mark of the apostasy, to impose that oath on the priests of the church of Christ—and the Holy Ghost gives it as a mark of the apostasy. “Now the Spirit speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to seducing spirits, and doctrines of demons; forbidding to marry.” Think of that, reverend gentlemen. But I shall proceed with the negative articles. The Rev. gentleman says I have not demonstrated the thirty-nine articles, when he knows I have not had time to do so. O, my dear friends, you may perceive that this is not fair treatment. I have disposed of one negative article; I now proceed to another, to the second negative article, “The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man; wherefore they are not to be heard, which feigns the old fathers did look only for transitory promises, although the law given from God to Moses, as touching ceremonies and rights, do not bind christian men, nor the civil precept thereof, ought of necessity be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.” I think when the reverend gentleman perceives my system, he will not consider it altogether so difficult a matter to prove those negative articles as he supposed in the first instance it would be—“The Old Testament is not contrary to the New.” I beg to ask you is not that capable of demonstration? the “*Old Testament*, as well as the *New*, direct men to look to Christ.” O what a difficult matter for demonstration. Now mark, my friends, how I shall demonstrate it. In the 1st chapter of the Hebrews, 1st verse, ’tis said—“God, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world.” Now, I beg to ask, if there be but one speaker, and if that speaker is the infallible, unchangeable, and immutable God who has spoken to us by his prophets, can there be a diversity between what he has delivered to us through them, and what he has spoken to us through the medium of his Son? There is my proof. I have a great many other texts to urge in support of this article of our church, but I perceive—

Here the half hour expired.

Rev. Mr. MAGUIRE.—My friends, my reverend opponent has told me that he would not permit me to be an Unitarian. I am exceedingly obliged to him; but I never have been one, and, what is more, I never will be one; but I used the argument of the Unitarian against him. And why did I do so? Because both agree in the same rule of faith, namely, private judgment. I have told him that all the early Reformers established private judgment as the rule of faith; and when I take the Unitarian’s rule of faith, and Mr Gregg’s rule of faith, and when I compare them I find them to be the same—private judgment and liberty of conscience in examining and freely interpreting the Holy Scriptures;—their rules of faith are precisely the same. Now, I ask my friend can an Unitarian be saved by his rule of faith? He must admit that he cannot. My friend says that I have been rambling away from the argument. I may be rambling in his opinion; but I assert that I will push the argument further, and then come to the conclusion from the premises which I have laid down. I have charged his church with being the foundress of the right of private judgment, and consequently of the Unitarian’s rule of faith. I have asked him, since both their rules of faith agree, can a Unitarian be saved by *his rule of faith*? yet I cannot get an answer. My, friends, you will deliberately weigh his motives for refusing

to give me an answer. His church has damned the Unitarian. I charge her with the inconsistency and the crime; and now let her advocate excuse her as he best can.

Again, my brethren, he has *talked* a great deal about the Jews: and he says, indeed, that he can convert a Jew. I have asked him how he would do it; and he says that he would put the Bible into his hands, and tell him that it is the book of the Lord Jesus, and that it contains the words of eternal life. I admit that when he tells the Jew that, he tells him the truth; but, my friends, will the Jew receive it upon his bare word? Surely not. The Jew will require some further proof of the truth of the Holy Scriptures than the mere assertion of any man. But Mr. Gregg, in order to get over that difficulty, tells you, my brethren, that the Spirit of God will enable every man, who is well disposed, to receive that book as God's holy word. Now, my friends, what is that but appealing to individual inspiration? That every person inspired by the Holy Ghost will receive the book as the Word of God, I admit; but every one is not inspired. Mr. Gregg says that he is inspired, and that the Holy Spirit is working within him. But I can assure him that the Unitarian, the Socinian, and, though last not least, the Quaker, will claim a share in the Holy Spirit. There is not a Sectarian in the wide world that may not lay claim to individual inspiration. And yet one of Mr. Gregg's favourite thirty-nine articles says—"They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth." (Art. 18.) Now, I want him, my friends, to reconcile his doctrine of private judgment—a doctrine which has created so vast a number of sects with the thirty-nine articles of his church, and particularly with that to which I have referred. He says that he could convert a Jew, by merely giving him the Bible, and telling him that it contained the word of God. But, I think I have shown you, my friends, that the Jew would require something more than his mere word to prove the truth of the assertion; and it would be only reasonable that he should. I have asked him to prove the authority of the book of Revelations, which the great doctor and apostle of his church—Martin Luther—denied, and he has not done so as yet. He spent his last half hour diluting upon his favourite topic—the invisibility of the church, and the apostasy—and he quoted the words of the prophet Elias: "I, even I, only remain a prophet of our Lord," to show that he was the only man then living that professed the true faith at that time. But, I think, my friends, that, in my former speech, I demolished the argument which he attempted to build upon that; for I have shown you that the meaning of the prophet was this—not that he was the only prophet left, because he knew that there were an hundred of them hid in caves—Abdias told him so—but that he was the only prophet that stood up publicly and fearlessly to stem the torrent of persecution under which the Jewish church was then suffering. But, notwithstanding my plain and undeniable refutation of his attempted arguments as to the invisibility of the Jewish church, he is at it as fresh as ever again; and he says that the Church of Jesus Christ was invisible, because Luther says he stood alone,—just as much as if he said Luther was every bit as great as the prophet Elias. But I answer that, although Luther did stand alone against the whole Christian world, the prophet Elias did not stand alone. He had one hundred prophets, and thousands of people, professing the same faith. He stood up boldly and manfully to resist, as I have already observed, the persecution then raging against the Jewish church,—not to establish a church of his own, like Luther, but in support of the church already established, while his brethren the prophets were lying concealed in the caves. Now, my friends, let Mr. Gregg come to close quarters with me, and show me that the prophet Elias stood alone—that is, that he *alone* professed the true faith at that time, and that the other prophets of the Lord did not profess it, practise it, or teach it, and that there were none to listen, and none to receive their doctrine? Let him show me that, and then I will admit that he has attempted something tangible; but, until he does so, it is nothing but rank nonsense for him to be talking about the invisibility of the Jewish church. He has been pleased to be witty, and to taunt me, because I spoke of 100,000 fighting men; but I quoted from the

Holy Scriptures, and I, for one, must say that I do not think the Word of God a proper subject for the gentleman's jokes, and more particularly when he asserts in the face of this numerous and enlightened assembly that he is inspired by the Holy Spirit, and that he believes the Scriptures to be the everlasting Word of God.—Although I do not lay claim to individual inspiration, yet I believe on the authority of an infallible church, that the Scriptures are the Words of God, and therefore he ought not blame me for quoting the Holy Scriptures in support of my arguments.—I do not find fault with him for doing so; on the contrary, I regret that he has not cited them more frequently, and *more* at large than he has done. Again, my friend, he tells me that one error is ruinous. I admit that one error in faith is ruinous; but believing a man to be a house clock, which my Reverend friend quoted by way of illustration, is not an error of faith. My friend says, suppose a man believes himself to be a house clock, and that one of his arms is to point out the time, and the other is to act as the pendulum, and that this infatuated individual stations himself against a wall for the purpose of performing his imaginary duties, and that another person comes up to him and tries to persuade him that he is not a clock: and that the other replies, Oh! yes I am a clock, don't be interrupting me, I am placed here to keep time, and I must keep time—tick, tick, tick. My friend says that that would be in error, and I admit that it would be one, but it would not be an error in faith, and consequently it would not be ruinous to his eternal salvation. But the cause which makes error in faith ruinous to a man, is, that he refuses to believe what Jesus Christ, the Son of God, revealed. That is what makes error fatal. But how can I compare such an error with that absurd and ridiculous case supposed by Mr. Gregg. An error to be ruinous to a man's eternal salvation must be an error in faith; and therefore St. James says—"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (v. 19 20.) And again, "He who offends in one point is guilty of all." (*Ibid*, ii. 10.) One error in faith is fatal to salvation, and therefore error ought to be refuted; and all those who obstinately teach, promulgate, and hold error should be condemned,—“And every tongue that shall rise against thee in judgment thou shalt condemn.” (Isaiah liv. 17.) And I belong to the only church in the world that has refuted and condemned all the errors in faith that have from time to time sprung up. But what error did his church condemn? Not one. Did she condemn the Wesleyans and the other Dissenters who left her? She did not. And why? Because she stood condemned herself. She kept them, to be sure, from sharing with her the loaves and fishes, and the flesh pots of Egypt. She excluded them from any participation in the good things of this world;—but that mode of proceeding has recoiled upon herself with steam-engine force. She invented twenty-two *puzzling* articles of faith, and made them the conditions of her communion; and, in order to secure an outward conformity, she compels each and every man who wishes to partake of her luxuries, to profess and swear to them, which, if they refuse, she defrauds them of all share of her *ecclesiastical fat*; but dares not openly condemn them, because she must keep up a show of consistency.

I now, my brethren, come to the wrestlers—a fine and splendid illustration (?) put by my Reverend friend, to show that the gates of hell did contend with, but had not finally prevailed against, the church. That was the *secundum quid*, but not the *simpliciter*. He supplies an illustration, in answer to my argument, grounded upon the prophecy that the church should never be overthrown, and the promise of Christ that the gates of hell should never prevail against her; and then he puts the imaginary case of two wrestlers—the Reverend Mr. Gregg and Father Maguire, for example—engaged in the contest, in which it was foretold that Doctor Gregg would not be overthrown. But, suppose Father Maguire *staggered* his opponent, and then by a greater exertion of his strength he brought the Doctor down upon that part which is sometimes called the “*haunches*,” but he is not down as yet—

Mr. GREGG.—“Hear.”

MR. MAGUIRE.—Nevertheless, the prophecy holds good, for the Rev. Doctor Gregg is not yet floored. Now, my friends, I suppose so foolish and so ridiculous—but, I will readily admit, harmless—an illustration was never yet introduced into any serious discussion: it borders rather too closely upon the profane, considering that the matter under discussion is the blessed promises made by the consubstantial Son of the Eternal Father—"That he would be with his church for ever," and that "the gates of hell should never prevail against it;" Matt. xvi. 17—that he would send her the spirit of truth to guide her into all truth; John, xvi. 13—that she should be the light of the world, and that she never should be hid; Matt. v.—and that she should teach all nations; *Ibid*, xxviii.—and that she was the pillar and the ground of truth." 1 Tim. iii. 15 And how was he to be with her? He was to be with her, teaching, preaching and baptizing: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you always, even unto the end of the world." *Mat*. xxviii. c. 19 and 20 v. There is the divine commission given by Christ to his apostles to preach and to teach the Gospel to all mankind: and there is also his express promise that he would remain with them to the end of the world; and that the gates of hell should never prevail against her. My friends, my rev. opponent has told me that the Church should be brought low. If he tells me that she was to suffer persecution, I agree with him; for, as I have previously marked, "For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth." Heb. c. xii. v. 6. She may suffer again, as she has already, by persecution; but she cannot be brought low by the heresies of those who went out from her; she is not held accountable for their errors; nor is she stained with their crimes. I do not deny that there may be scandals in the Christian Church, from a laxity of morals; but they are not heresies. Christ himself says that "scandals must come, but woe to that man by whom scandal cometh." Matt. c. xviii. v. 17. And St. Paul says, "That there must be heresies;" 1 Cor. c. xii. 19. and he excludes from the kingdom of Heaven every man that introduces heresy: "One that is an heretic after the first and second admonition reject, knowing that such a one subverteth and sinneth, and is condemned already by his own judgment," or, as we read it in the Vulgate, *by his own private judgment*," *Titus*, iii. 10, 11. And St. John the Evangelist says, "They went out from us, but they were not of us, for if they had been of us, they would no doubt have remained with us, but that they be manifest that they are not all of us." 1 *John*, ii. c. 19 v. So that it is clear to whom that expression of St. John is directed. It is directed, my friends, against those who refused to hear the Church, and went out from it. "They do not belong to us;" for if they had been obedient to the voice of the Church, they would not have gone out from her or forsaken her communion. My Rev. friend has travelled from the apostasy to transubstantiation. I hope he will allow me, before this discussion is over, to break a lance with him upon that subject; and if I do not throw him, I promise you, my friends, that I will bring him "*very low*" indeed. My Rev. friend has spoken of the 39 articles, and I have to complain of him for misrepresenting me. He says I go upon a logical quibble. The "*reporters*" have taken down my words. He says that I have called upon him to prove a negative, and that I said he never could prove a negative. I neither made the call, nor did I make the assertion; but I called upon him to prove 22 negative articles of his church. I called upon him to prove, if he could, by the Holy Scriptures, and by the Scriptures alone, 22 of those articles which I called *negatives*; not at all using the logical term, but merely calling them *negatives* as against our *positives*; for where we say that the bread and wine are transubstantiated into the body and blood of Jesus Christ, they say they are not; where we say matrimony is a sacrament, they say it is not; where we say there are seven sacraments, they say that there are not, but that there are two *only*. I called upon him to prove those negative articles, as I call them; and here, my brethren, I complain of him, and I have a positive right to do so; for he

has put words into my mouth that are almost too childish for his own. All I want him to prove is this, and he must do it by the Scriptures, and the Scriptures alone; all I want him to *prove* is, "that the Protestant church is the true, holy, Catholic and Apostolic Church," and if he prove that in the way that I have pointed out, I will at once go over to him. My friends, he *claims* catholicity and apostolicity for his church; but how can any man claim those as *marks* for his Church, when he admits that there was no visible church upon the face of the earth for 800 years and more." How could they be marks, and at the same time invisible, when every man, woman and child, bishop and priest, learned and unlearned, old and young, were buried in gross, abominable, and damnable idolatry and superstition for eight hundred years and more? Can any man prove the apostolicity of his church who says that his church was invisible for that space of time?—can any man do so when he has made that damning concession? Therefore, my friend, you will remove *Kuelka mountain*, and place it on the top of Nelson's pillar, before you can prove that; and all the dreadful apostasy happening in despite of the express and positive promises of Jesus Christ, who declared that she should be like a city seated upon a hill which could not be hid. And now, my friend, give me leave to ask you, how will you prove that the Catholic—the universal—Church of Christ became invisible? or how you can prove *when* and *where* she fell into idolatry, or broached one single erroneous point of doctrine? Is it not a wonder, my friends, that a church which has introduced so many errors as are *attributed*, falsely attributed, to the Catholic Church, would not be more tolerant of other people's backslidings? But she has condemned thousands for their heresy and errors; and not one of all she condemned have dared to condemn her. If she were that church which my reverend friend *asserts* she has been, and still is, would she have condemned even his own church for her heresy? No; would she not, on the contrary, have said—the less I speak of other people's errors, the less they will speak of mine? But she has not done so. No, my friends, she never tolerated heresy in any single instance;—she has always attacked error with that fearless boldness, which is one of the attributes of truth. Let me ask my friend how did she lose England? If the Pope allowed Henry the Eighth to marry a blooming young wife (the youthful Anna Boleyn), there would not now be a Protestant parson in the three kingdoms. If the Pope permitted Harry the Eighth to do what Luther afterwards allowed him to do—to separate from his wife, Catharine of Arragon, and to take another more suited to his lustful appetite and taste—he would never have been struck with a temptation of shaking off the supremacy. Did not the monster of concupiscence declare that when he first took Catharine to wife, that she was a pure and spotless virgin? But he subsequently affected to have a scruple of conscience on the ground of affinity; whilst he did not say a word against her honour and integrity. Those scruples of conscience did not affect him in the least degree, until he saw and admired the blooming and youthful Anna Boleyn. Oh! virtuous man!—Oh! chaste Reformer of the Church of Jesus Christ! Adultery and concupiscence reforming that church which was established in the blood of the God of Chastity. Audacious monster, to lift his daring and blasphemous hand to tear asunder the seamless garment of Christ!

But, my friends, I will drop declamation, and come again to the question at issue between us. I will now put one question to my friend, to which I crave a direct answer. His church admits the validity of the first four general councils,—his church acknowledges that the church to which I belong was right in its condemnation of the Arians and other heretics; she condemned the Arians, Eutychians, the Pelagians, the Donatists, and all the heretics who denied that Mary was *Theotokos*—that is, the Mother of God. He acknowledges, and his church acknowledges, that she justly condemned those blasphemous heretics. But I take his church upon her own principle now, and I ask her advocate had not those men a right to their "*private judgment*," if that judgment was the rule of faith established by the Holy Ghost? Now, my friends, how will the great Protestant Doctor get out of that

dilemma in which his blundering church has placed him, by her doctrine of private judgment, and by her extraordinary blindness and fatuity in adopting those four general councils which condemned all those heretics that I have enumerated? And condemned them for what? For exercising the right of private judgment—that very doctrine which the church of England teaches. How will you get out of that, good Doctor? How will you get out of that dilemma in which your fumbling and stumbling church, by her doctrine of private judgment, and by her acknowledgment of the councils that condemned private judgment, has placed you? But, my friends, my reverend antagonist may turn about to certain quarters, and say that my church was then pure, and that she is now a corrupt and apostate one. Mark my answer. If private judgment was the inalienable and indefeasible rule of faith established by the Holy Ghost, the pure church had no more right to interfere with, or to pronounce judgment upon it, than a corrupt one; so that by the very acts of these four councils, condemning those heresies, she assumed a right which she never had—that of interfering with a rule established by the Holy Spirit; and yet the definitions of these four councils are received by the church of the reverend *Trashem* Gregg. Now, I demand of him, in my own rambling way, to show me what right had those councils to condemn those heresies that the council of Trent had not to condemn Luther and Calvin? That council included a larger portion of the church than any of the four that I have already named; and it was aided by the wisdom of the earth, emperors and kings, and the great men of the world were there either in person or by their representatives; and, although they had nothing whatsoever to do with the definitions of the council, and could not interfere with its spiritual anathemas, yet they could do a great deal by assisting in its deliberations. Their wisdom, in conjunction with the wisdom of the Holy Spirit, which always guides and directs the councils of his church, must have given considerable weight to the council itself, for the Holy Ghost guides, directs, and assists human wisdom, when it is exercised in a prudent and council-like manner. I therefore ask you, Rev. sir, what power had the four first councils from Jesus, that the council of Trent had not? But you will not receive the council of Trent, and why? because it has condemned your errors, and the errors of your church. But you are blind and obstinate; you receive the four first general councils, that had no more power than the Council of Trent had to condemn the right of private judgment, and the heresies and schisms which that private judgment created. Notwithstanding that those four councils condemned all those errors you receive them; but yet you will not receive the latter, which had as much right to condemn heresy as the four former; and why do you not receive it? The reason is plain—it condemns your own church.

My friends, I suppose I need not trouble you with that digression of my rev. friend who attempted to prove that I was a horse. I don't think he will require an answer from me upon that subject. If he does, I can also make a digression, and compare him to a certain long-eared quadruped; but I will not mind doing so at present; I will leave the public to draw their own conclusions. Again, my friends, the Rev. gentleman has travelled from transubstantiation to holy water. Now, I really thought I had given him enough of holy water yesterday. I quoted a sufficiency of texts to show the lawfulness of blessing water, and I argued on those texts. But he did not then, or now, answer either my texts or my arguments. He has made a great fuss about a great long sword, as he calls it; but I answer him—"Give that to Cæsar which is Cæsar's." If authority is to be submitted to, and if in some cases it must be enforced by the sword, is it therefore unlawful to bless it, and pray that sovereigns and rulers may not use it despotically? And is it not lawful to bless it, when you have the words of *St. Paul* pointing out, not only the lawfulness, but the propriety of the act? For he says: "Every creature of God is good when sanctified by the word of God and prayer." 1 Tim. iv. 5. Does not my rev. friend bless his meat and the wine upon his table, and does he not consecrate bread and wine? And if so, have I not a better right to accuse him of acting superstitiously, and of

kneeling to them idolatrously, since *he* teaches there is no change effected in the elements by such consecrations? I ask him this: when St. Paul used those expressions, did he not use them in reference to meat that had been offered to idols? The heathens were accustomed, when they sacrificed to their idols, to offer one part of the animal to the idol and sell the rest in the shambles, and the early Christians were afraid to purchase meat in the markets, lest they might be guilty of a participation in the sacrifice that had been offered to the idols. But St. Paul tells them not to be anxious about the matter, "for that every creature of God was good when sanctified by the word of God and prayer."

My rev. friend has gone into one of the 39 Articles at length, and he quotes a text about the law and the prophets, to show the authority of his church in controversies of faith, and he quotes that text from the Old Testament, to support his assertion relative to her authority; but what proof is that, that she has authority in controversies of faith? From whom did she get that authority? She certainly did not get it from Jesus Christ or the apostles, for she was not in existence until the days of her great architect, Martin Luther. The law and the prophets belong to the true church. He asserts that his church has authority in controversies of faith; but I have asked him, who gave him that authority which belongs solely to the true church, to an infallible church, and not to a church which teaches herself to be fallible? And he has not answered me. I call for proofs of her authority—he will not give me any; but he begs the question, by asserting that she has it. His church is now upon her trial; I have called upon him to defend her by the Scriptures, but he will not do it: on the contrary, he runs to the Scriptures to quote them against us in the place of using them in defending himself and his church from the charges which I have brought and maintained against her. The *questio probandi*, that is the question litigated, is this: Is the Church of England the true church of Christ? If she be so, she can be supported by the Scriptures, the word of God; but he will not defend her by the Holy Scriptures. I tell him, however, that he must prove her title to that which she claims, before this discussion is over, or declare his inability to do so.

My friends, my opponent runs to the Scriptures, and when he does, never was there a man so much to be pitied; he actually runs to the Scriptures, to prove the Scriptures, he runs to the Old Testament to prove the New, and to the New to prove the Old, whereas both are equally questioned; was there ever such blundering confusion in the annals of the world? He proves the thing that I require him to prove *out of the thing itself*, "I would not believe the four Gospels, if the authority of the Catholic Church did not move me thereto." So wrote *St. Augustine*, he would not believe the four Gospels, were it not for the teaching and authority of the Church of Jesus Christ. But Mr. Gregg has a church which has no authority, she teaches herself to be fallible, and consequently can have no authority in controversies of faith. Now, therefore, sir, when you come to the question relating to the authenticity of the Scriptures, I beg that you will not run to the Scriptures, for the Scriptures themselves cannot *prove* their own authority to their inspiration. You must have some infallible authority to move you to a reasonable belief in them, for faith is a "reasonable service," according to St. Paul. Rom. xii. 3. My friend says, that he will not allow me to be an Unitarian. I am much obliged to him for his good intentions towards me, and I tell him that I will not become one; but I made use of the argument, for the purpose of demonstrating that his church has not one consistent principle upon which she could securely build a refutation of the doctrines of the Unitarian, or by which she could controvert a Socinian. I want him to give me principles, but he has not given me any, and the reason is obvious, Protestantism has no principles. But he makes me his debtor in another way, by giving me a superabundant supply of *assertions*. He has asserted his claim to individual inspiration, but I hope he does not mistake the spirit. He also asserts that every person laying claim to inspiration is infallible, and yet he will not allow the whole to be infallible. He holds the absurd doctrine, that a part is greater than the whole, and

that when one member may be infallible, the whole body including that *infallible* member may be fallible, that is the conflict of which I have frequently reminded him, whether is the one member so inspired to yield to the judgment of the whole body, or the whole body to yield to the *one* member. Now my friends, we have heard a great deal about married priests and their "*holy energy*" in the service of God, arising from the circumstance of their being bound in the silken bands of matrimony. But my friends, what does *St. Paul* say upon the subject, for I find that I must remind my friend of the language used by that great Apostle. *St. Paul* says, "therefore both he that giveth his virgin in marriage, doth well, and he that giveth her not, doth better. 1 Cor. c. 7, v. 38. Again, "and this I speak for your own profit, not that I may cast a snare upon you; but for that which is comely, and that ye may attend upon the Lord without distraction."—1 Cor. c. 7, v. 35; and again, verses 32, 33. "But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord, but he that is married, careth for the things that are of the world, how he may please his wife," and "he is divided," as we read 1 Cor. 7, v. 33. It clearly follows from that text, that priests should be in that state which would enable them to be "most careful of the things that belong to the Lord, and how they might please him;"—therefore they should not have wives. for "he that hath a wife, is careful of the things that are of this world, and how he may please his wife, and again *St. Paul* says, "It is better to marry than to burn," that is, it is better for those *who are free, to marry*, than to entertain unlawful desires, but those *who are not free*, are commanded to do neither, and again, "thou therefore endure hardness as a good soldier of Jesus Christ, no man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier," 2 Tim. c. ii. verses 3, 4, and of all men, my friends, clergymen should take care to please him "who hath chosen them to be soldiers," and therefore, of all men, the clergy "should not entangle themselves with secular business." Again: "There is the difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband." And this I speak for your own profit, 1 Cor. c. 7, verse 34. Again, "art thou not bound unto a wife, seek not to be loosed: art thou loosed from a wife, seek not a wife." 1 Cor. c. 7, v. 27. Again, if a virgin marry, she hath not sinned." The Apostle means, if she were free to marry, and then adds: "nevertheless, such shall have trouble in the flesh," verse 28. Your church alleges that we forbid marriage. The very reverse is the case. On the contrary, we hold matrimony to be one of the sacraments instituted by Christ. But for wise and holy purposes, and agreeably to the texts of *St. Paul*, she does not allow her clergy to marry, in order that they may not be entangled by carnal, or secular pursuits. She compels none to become her ministers. But to those who voluntarily present themselves as candidates for that holy office, she interdicts all matrimonial alliances. Such is the anxiety of the Catholic Church, to render her ministers efficient "dispensers of the mysteries of God," 1 Cor. iv. 1, that she holds out to them, the absolute necessity of conforming themselves to the example of Christ and his blessed Apostles. What then does Christ teach? That he who does not forsake the world, and leave father and mother, sister and brother, wife and relation, is not worthy of him." Matt. xix. 29. And what do his Apostles teach? "Lord, behold we have left all things, and followed thee." *Ibid*, 27. Even *St. Paul* teaches, that those who are married, should separate for a time by mutual consent, in order to "give themselves up to prayer." 1 Cor. vii. 5. Even in the old law, this holy practice was observed, for we have it recorded, Luke, c. i. v. 23, that during the days of his office, *Zacharias* the priest separated from his wife, and did not return till "till after the days of his office were expired," imagine then my friends, the mighty shock I received, when *Mr. Gregg* had the unblushing indecency to tell you that marriage gave *energy* to the ministers of his church. Fye, fye, such was no

the opinion of St. Paul, such was not the opinion of Zacharias the priest. But what care the reformers, of whom it has been wittily and sarcastically observed by *Erasmus*, that though they began their religion by a tragedy, they were sure to end it by the comedy of a marriage. The subject of matrimony, and unmarried priests, will be amply discussed on the *Peter Dens'* day, and, I wish it to be *distinctly* understood, that I was not the person who made the rule whereby the ladies are to be excluded. Mr. Gregg tells you it is nonsense to suppose that the text, "Feed my lambs, feed my sheep's is applicable to the clergy and laity; but I beg to inform him that when Christ said to Peter, "Feed my lambs, feed my sheep," he distinctly meant the laity and clergy. The laity, as not so spiritually advanced, he designated lambs; the clergy, more proficient, he designated sheep, and appointed Peter the one shepherd over all, "Other sheep I have that are not of this fold; and them also it becometh me to bring, and there shall be but one fold and one shepherd." (John. x. 16.)

Here Christ expressly foretels the calling of the Gentiles—"Other sheep I have." And as he was not to be always the visible shepherd, he appointed Peter and his successors to be the one vicarial shepherd over this one fold. Mr. Gregg says, there are more things than lambs and sheep in the fold—to wit, the shepherd, and the wolf in sheep's clothing. I answer that the shepherd is above the fold, or over the fold; and I never knew before that a wolf was a sheep. Mr. Gregg says further, that, according to me, all the lambs, that is all the laity, should, in this case, become priests. I used no such language, and I have already explained why the laity were called lambs, and why the clergy were called—

Here Mr. Maguire's half hour ended.

Mr. GREGG—Before I commence this half hour's address, I beg leave to ask my reverend opponent, whether it is his intention, or whether he is in sufficient health to continue the discussion this day for an additional hour?

Mr. MAGUIRE—Most willingly; the longer we continue the better; and when you put the question to me yesterday, I did not imply, in my answer, any indisposition to continue it.

Mr. GREGG—I thought it right to ask the question, in order to give you an opportunity of justifying me from the charge made in the morning papers, namely, that it was *I* who declined continuing the controversy yesterday for another hour: whereas it was *I* who made the request, and you declined acceding to it.

Mr. MAGUIRE—Mr. Gregg has no reason to complain, for it is reported in the *Evening Packet* that it was *I* declined, and that *I* said we need not tire ourselves, or something to that effect. I know the *Packet* is always in the habit of abusing and libelling me. It gave a very voluminous report of Mr. Gregg's first speech, without a word of mine in reply. The *Packet* says that the discussion terminated at two o'clock at my special request; whereas you asked me would I continue it for another hour, and I refused to proceed beyond the *stipulated* hour; but let it be understood that you are the person who first mooted that question.

Mr. GREGG—I considered it necessary to put the question, for the rules say that we should go on by *mutual agreement*. I know nothing about what the *Packet* says, but the public should understand that *I* did not decline; and I am sure sir, I did not attribute any improper motive to you as the ground of your declension. *I* did not decline, and I wish that to be understood, simply as matter of fact.

Mr. MAGUIRE—I never said otherwise. The papers should give both sides fair play; and I think it very dishonourable in a paper to report one man's speeches in full, and not to give a word for the other. The *Packet* has been doing that all through to me—It has been libelling me. I could have had six actions for libel against the *Packet*, during the last nine years, but I scorn to do so.

Mr. GREGG.—Gentlemen, the Reverend Mr. Maguire has brought a charge against me for saying that married ministers act with more "energy" than they otherwise would, or some such expression. I can only say that, "to the pure, all

things are pure; but to them that are defiled and unbelieving, is nothing pure—but even their mind and conscience are defiled.” I know not what the gentleman is thinking of. What I meant to say is, that a man enjoying the support and the comfort that is derived from the society that God has graciously sanctified to his use, is enabled, with a greater degree of single-mindedness, to pursue his calling than he would be otherwise; and I am very much mistaken, if there are not a great number of Roman Catholic Priests here who agree with me in what I say,—I believe it—I am certain of it; and if the Reverend Father Maguire will have the boldness to make the experiment, he will make it out himself.

Again, the Reverend Gentleman said that our clergymen are deterred from visiting the sick or the dying, through fear of bringing contagion into the bosoms of their families. I am sure Mr. Maguire has spoken under correction, and I will correct him, I have known many instances of the clergymen of our church who have, notwithstanding their wives and families, fallen sacrifices to disease in the performance of their duties. I need only refer to one honoured name—the late Reverend Robert Maguire, of this city—a highly prized character, who thus fell a victim. That one fact is sufficient to prove that we do not, on such grounds, neglect our sick and dying people. But our people are prepared to die before the time of their death-bed arrives;—they live, as to preparation for death, in a dying state. Thanks be to God, “we die daily.” Blessed be God, it is not a charm we want, nor any extraordinary mystery to send us to heaven; but we live with Christ, and enjoy his presence daily. We are always in a state of preparedness, ready to depart and be with Christ; and our people are under no necessity, in the hour of death, to be sending for their ministers, as the poor Romanists do for their priests—even the priests of the harlot church—with their bottles and their oils, their holy water and crucifixes, their gowns and cassocks, as if to get them free admission into heaven,—for all that regards their salvation is already settled by the mercy and grace of our beloved Saviour. It is then a most dangerous error to live in such a way as to require the assistance of a clergyman on the death-bed. Blessed is that man, who, under such circumstances, can say, “Christ is with me—I enjoy his presence—he is formed in my heart, the hope of glory;” and who, should a clergyman visit him, would say, “I am rejoiced to see the minister, the ambassador of the Saviour, but I wish to disturb no one. I have my High priest at hand,—I am right with God, thanks be to him who hath given me the victory through Jesus Christ our Lord.” This is the way, sir, in which a true Protestant lives, and in which he is prepared to die. Mr. Maguire will tell me that I did not come here to preach;—but I tell him that I have come here to preach;—and let me tell him also that Popery is a spirit—it is an impalpable thing which cannot be discovered by making syllogisms and points;—it must be developed by exhibiting a *system* of truth, and by shewing that it has nothing at all to say to it.

First of all, my dear brethren,—Protestant ministers, I do believe that God has caused this discussion to take place, for the purpose of giving us a lesson as to the mode of managing the Roman Catholic controversy. There is an admirable book—a most useful work—“Mede’s apostasy of the latter times,” to which I have written an introduction, showing that this controversy has hitherto been conducted in a wrong way,—that we have been fighting about private judgment, and other useless points, thus wasting our own time and the time of our hearers. I now call you to witness, Is it not so? Mark the rock on which I stand, in contending for the truth! Observe the advantage I have in maintaining this controversy against a Roman Catholic Priest! Mark the benefit I derive from standing on the platform of our ancient Holy Catholic Church, which has existed from the time the truth was planted in these isles until the present day, which has existed as a society for above 1800 years! Mark the advantage we derive in fighting under her banner! You perceive that all the gentleman can do is to fight against a paramount right of private judgment. *That* he fights and contends against;—he delves at it—he knocks it to pieces, and overturns it completely. In that he is only doing my work. I condemn the abuse

of private judgment as much as the Reverend gentleman himself does. But I contend against Mr. Maguire in a different manner from that in which I would contend against another man.

Mr. Maguire says I did not prove that canonicity of the Scriptures. I proved it for *him*. He says I have not proved that my Church is the Catholic Church. Did I not shew you, Mr. Maguire, yesterday that we have the fellowship of the Apostles, and that when our Bishops discovered that they had been involved in a fellowship with the apostasy they came out from it. We have *due succession*; and I do not stand here to maintain the *doctrines* of the Holy Catholic Church? Am I not proving for you her articles? And in examining the proofs that I shall lay before you, satisfy your private judgments; exercise your private judgments to the full in the truest way, and if you exercise them judiciously you will agree with the church. I do not want you to obliterate your understandings, or to pluck out your eyes or your brains, but to use your senses and defer to the judgment of the Church. Mark me: I only say *defer*; and look to God and he will teach you. And observe, it is just because I stand on the ground of the Holy Catholic Church, I am invulnerable; for it is not on account of any powers of my own that you behold me here triumphant and unanswered. We are untouched! We have the Apostolical order! *Ours* are the Apostles! We have the truly derived mission! We have the Bible as our rule of faith, and we appeal to it in proof of every doctrine which we teach! I shall bring you to-morrow abundance of Prayer Books and Hymn Books, and other books of piety, composed by private laymen and Clergymen of our Church, and I will put them into Mr. Maguire's hands; they are our fruits. Let him examine them, and he will find in them all holiness to the Lord—Christ exalted—the Father exalted, and the Holy Spirit exalted. They glorify the triune Jehovah, but they humble the creature. In fact, they breathe nothing but the sincerest and most unsullied sentiments of Christian sanctity. But if you take up any of the Romish books of devotion, you will be told as to them “do not touch this, and do not touch that; do not look into this, and do not look into that; this is not authority, and the other is not of authority.” In them you will find hymns to the Virgin Mary, prayers to Valentine, and devotions of cruel and tyrannical *saint* Dominick, forsooth! the grand inquisitor. I will prove to you that those books contain the most dreadful abominations. These are the fruits of his Church, which, I dare say, the Rev. Gentleman will instantly wash his hands out of, and disavow, and from which he will be running away. Here I stand on derived orders. Here I stand proving our Articles. I will stand by our Articles; if he chooses, let him examine our Articles one by one, and I will answer all his cavils. I will repeat it; I will urge it; I will glory in it. We have the true orders; we have a truly derived ministry; we have the holiness of the doctrines of the Church of Christ, the ancient Church established among us. I will always stand on that ground; and I shall prove to-morrow that the Church of Rome is the dreadful apostasy foretold in the Scriptures. I shall deal with Mr. Maguire in a different way from that in which I would deal with any other man. When I am arguing with a Dissenter, I shall know how to deal with *him*; but I am now arguing with a Roman Catholic Priest,—and when he asks me to prove the canonicity of the Scripture, I tell *him* that I receive the canon of Scripture on the authority of the holy Church, and the Church is the pillar and ground of truth; and as a Roman Catholic Priest *he* can have no objection to that argument. There is one proof—a proof that shall suffice *him*. But, secondly, God's holy spirit has taught me the validity of these books. Mr. Maguire denies individual inspiration, but I insist on it; and I say that that man is not a Christian who is not inspired by the Holy Ghost. Mr. Maguire says that every heretic lays claim to “individual inspiration.” But observe “there are many spirits gone abroad into the world,” and we are commanded to try these spirits. Now, the way to try them is to ascertain whether those persons who are pretending to inspiration disagree from the spirit in all the holy brethren; that is, whether they be out of the Church. I grant you there

may be false Christians pretending to inspiration ; but always suspect them when they are out of the true Church—at variance with it. The same spirit which inspires me inspires all my brethren, and inspired also the primitive Christians, and those holy men to whose creeds I have assented, and in whose Church I stand. Mine, therefore, is no private spirit. I have the spirit of Jesus ; even that spirit which abides in the Church, and I will not deny it. No ; blessed be the name of the Lord Jesus Christ, I do boast and glory in it, that he has been pleased to manifest himself unto me as he has not unto the world. And I know that it is *he* that has done it, because he has done it for me along with the brethren in his holy, ancient Apostolic Church. Mark then ! we are protected on the one hand from the miserable darkness of those who profess to be without the spirit, and on the other hand, from that fanaticism which may lead men astray by a thousand evil spirits, when out of the Holy Church of Christ, and disassociated from the brethren. Mr. Maguire says, that I and the Unitarian agree in our rule of faith, that we agree in the right of *private* judgment ; and there he hammers and drives, and insists, and dwells ; now I appeal to the meeting—have I not already distinctly denied any such agreement ? therefore let it not be repeated again—I renounce it. I agree in the *right* of private judgment, but I deny its abuse—I agree in the right, for if that right is humbly and judiciously exercised, it will accord with judgment of the *Holy* Catholic Church, not the unholy Catholic Church—mind that. Now, with respect to individual inspiration, I might give you one hundred texts of Scripture, did time permit, I shall however give you a few from one Chapter, (Romans viii.) in the hope that it may be of use to your souls.—“ For as many as are led by the spirit of God, they are the sons of God,” for ye have not received the spirit of bondage, again to fear, but ye have received the spirit of adoption, whereby we cry abba, father. “ *The spirit itself beareth witness with our spirit, that we are the children of God, Rom. viii. verses 14—16.* “ But ye are not in the flesh, but in the spirit, if so be that the *spirit of God dwell in you.* Now if *any man have not the spirit of Christ*, he is none of his :” verses 9. “ The law of the *spirit of life* in Christ Jesus, hath made me free from the law of sin and death :” verse 2. “ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit :” verse 4. “ They that are after the flesh, do mind the things of the flesh ; but *they that are after the spirit* the things of the spirit. For to be carnally minded is death ; *but to be spiritually* is life and peace :” verses 5, 6. “ If *Christ be in you*, the body is dead because of sin ; but the spirit is life because of righteousness ;” verse 10. “ If the *spirit of him that raised up Jesus from the dead dwell in you*, he that raised up Christ from the dead shall also quicken your mortal bodies by *his spirit that dwelleth in you.*” verse 11. “ Ourselves have received the first fruits of the spirit :” verse 23. “ *The spirit also helpeth our infirmities* : for we know not what we should pray for as we ought : but the spirit itself maketh intercession for us with groanings that cannot be uttered :” verse 26. These are texts not perverted, but given in their true, obvious, and unquestionable import.

Mr. Maguire asks me how I would convert a Jew, I tell him, that I would convert him in the same way that I would convert the nominal christian ; I would lift up Jesus to his view and say, “ Behold the Lamb of God which taketh away the sin of the world,” I would say to him you are condemned by God’s law, you are under its curse, God’s Son has come down from heaven to earth, he took upon him our nature, and suffered on the cross, that you might be saved. Do you believe that testimony ?” —and while engaged in testifying of Jesus, the eye of my soul would be directed to heaven, to see by faith the Holy Ghost descending into the soul, and bringing home the truth to the heart of the hearer. This is the way it was in the primitive Holy Church, let me fix your attention on a precious passage in the tenth of the Acts to shew how conversion is produced. There we find Peter coming to Cornelius, and when Cornelius met him, “ he fell down at his feet, and worshipped him,” but mark Peter’s conduct, did he receive his homage. No, “ stand up ” said he, “ I

myself also am a man," Cornelius then told Peter what he wanted, and Peter told the reason why he came, adding, "of a truth, I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; he is the Lord of all. That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached. How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins:" Acts, Chap. x. verses 35—43.

Mark, there was no striving, no endeavouring, required on the part of Cornelius or his household, there was no rant, no raving, no nonsense, no thumping on the part of Peter, but simply exhibiting Jesus, simply telling a plain story about the Lamb of God, "and while Peter yet spake these words, the Holy Ghost fell on all them which heard the word!" My brethren, there is the way to convert the soul, and there is the way I would deal with a Jew, I would tell him the story of the Lamb of God who died for our sins, in simplicity and faith, and I would expect the Holy Spirit to influence the man, and to bring him from darkness to light, and from the captivity of Satan into the glorious liberty of the children of God. Any other way of converting the soul is deluding the soul.

The great business of the church of Christ and of the church of Antichrist are analogous. Now, let not Mr. Maguire pretend to hook me into a dilemma, as if I were wanting to speak a blasphemy. I am simply using an illustration or comparison, just as the fall of man through Adam is declared by God himself to be analogous to the restoration of man through Christ. "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." I think it necessary to give the caution, for my reverend opponent pretends to misunderstand my illustrations, and abuses them. Forsooth, Mr. Maguire has told me that I violated delicacy, and was profane in my illustration drawn from two men wrestling. Now, we find the delicacy of this simile sustainable by Scripture example; we find that Jacob wrestled with an angel, and that he was announced as victorious, because he ultimately prevailed; therefore I have been accused of profanity where there was no occasion. But, as I was observing, the object of the church of Christ and of the church of Antichrist is analogous. The great business of the church of Christ is to *cast out the devil*, and the great work of the church of Antichrist is to *cast out God*—to deny his Holy Spirit. It is an awful truth. Mark! the gentleman denies individual inspiration. I and the holy church insist upon it as necessary; and I say that God is cast out, and the Holy Spirit is cast out, by that system which teaches that a man can be saved, either in whole or in part, or in any way, by his own works or deserts, or which teaches him to place dependence on any creature under heaven, but on Christ alone. This doctrine casts God, the Holy Spirit, out of the soul. The soul of man can never be saved until every human dependence, every earthly dependence is flung to the winds, and God honoured, by Christ alone being chosen as the Saviour; and then God will come and dwell with the soul which he makes willing in the day of his power. So that, instead of striving to drag men to righteousness by force, just as a you would drag a man at a cart's tail—instead of that, God, if Jesus be exalted and honoured, will make the man holy by his spirit vouchsafed to him. But mark how the Roman Catholic Church proceeds; it is there

where the strivings of the flesh are found ; instead of pointing out Jesus as the only Mediator, as the only Saviour, and the only hope of the sinner. I grant you they say, "Look to Jesus:" but they say also, "Here is something that will do your souls good." Yes, I have it (said the reverend gentleman, pointing to a blue bag)—I have got it here in a bag. "It may do you a great deal of good to get on a hair shirt, or to go about flagellating yourselves with a cat-of-nine-tails, or to do something curious for the good of your soul." Thus they produce a mixed dependence on Christ and on themselves, and destroy the soul. Suppose a man is a drunkard, and you want to make him sober, so that he may not waste that money which should be expended for the good of his family—the priest says, "Bring him to me, and I will change him;" then he takes and sprinkles water on him, and he lights a candle to illuminate him, and he puts oil on him to sanctify him, and then, forsooth, the devil will run away, and he will become sober ! Do not smile, it is an awful delusion, and the fruits of it are manifest. Let me ask, where, Christ exalted ? where is the gospel preached ? where do you find holiness to the Lord, wisdom without restraint, and men running in the way of God's commandments ? You will find them in our church, because he has given us his Holy Spirit. There you will find good works done, while they are not boasted of, but trampled under foot, and, as touching the matter of acceptance with God, reckoned of no avail. They do not, in our holy church, care a straw for their good works as a cause of salvation—they despise them ; they esteem their own righteousness as filthy rags. We say, "Jesus is our righteousness ; he is all in all to us, and we give him the glory of our salvation ; for if it were not for his spirit working in us, we should be 'wretched, and miserable, and poor, and blind, and naked' we would neither *be* good or *do* good, and, were it not for his grace, we would have gone headlong into perdition." This is the language of the genuine disciples of Christ. Mark, then, the contrast between truth and error.

The same may be said of the Church of God in the times of the apostles themselves. The Epistle to the Galatians is a delightful epistle—an epistle which was written against Popery ; I say it was written against infant Popery ; for it was then in the church in its infancy ; it had not at that time become *grey*, or rather it was not *red*. The mystery of iniquity which the apostle wrote against was then already at work. O my friends, I do not desire a victory here ; God knows I do not ; I desire to manifest the truth to every man's conscience in the sight of God. In this epistle the apostle asks this pregnant question, when they were contending for their works as the ground of their acceptance with God : "O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth—crucified among you. This only would I learn of you, received ye the spirit by the works of the law, or by the hearing of faith ?" That is, "did ye receive the spirit by my preaching the Lord Jesus, or by strivings of your own to fulfil God's laws ? This was the way you tried at first to get the spirit. Then you suffered bodily mortification ; you fasted twice a week ; you gave alms of all you possessed ; you were standing praying in the corners of the streets, and blowing a trumpet before you. Did these things do you any good ? Not a whit. How did you receive the Spirit ? Was it by your works ? No, but "by the hearing of faith;" by having Christ set forth before you, and being exhorted to believe in him ; thus you receive the spirit. Who writes this epistle ?—is it Paul himself ? Let us hear : "Paul, an apostle, and *all the brethren which are with me*, unto the churches of Galatia : " Gal. i. 1. Mark ! all the brethren with him wrote the epistle—they assented to it ; so that it was not his mind merely, but their mind also. Mark your privileges, laity ! The apostle does not say, "I and *all the teachers*," but "*all the brethren*." Nevertheless, if ye be under the influence of divine grace, such privilege will not make you lose sight of your true position in the church of God.

Mr. Maguire will say that he has quoted texts to prove that we should mortify the flesh. I grant there are such texts. But what does St. Paul say : "If ye *by the*

spirit, do mortify the deeds of the body, ye shall live." *There* is the mortification that is valuable,—not scourging ourselves with a cat-of-nine-tails, *without the spirit*, but having the spirit plainly, manifestly, strongly, brightly, and blessedly given to us, to subdue our carnal nature, and have our nature, like the first-born Adam, changed into the image of Christ himself. I have got eighteen other points in my notes, which I cannot now answer, as I have only a few minutes. I accuse Mr. Maguire of not going into the thirty-nine articles, and shewing that they are erroneous or unscriptural. I have partly proved to you that we have the derived ministry, the doctrines, the fellowship, and the holiness of the primitive apostolic churches. But this will appear more strongly to your mind, when I prove his church to be apostate and damnable. My opponent says, "O the church was visible in the time of Elijah, —there were then 144,000 fighting men in the church." Well how the Reverend gentleman *does* mistake. Why, if there were 144,000 fighting men in the church, it is not fighting men that constitute the church of God. Believe me, they are any thing at all but fighting men. It is very probable that these 144,000 fighting men were among the dupes of the apostasy against which Elijah lifted up his voice and his hands before the Lord. It is not numbers that constitute the church, but the spirit by which they are actuated. Mark me!—if the Protestant church to-morrow were destitute of men filled with the spirit, although others might be visible who are correct as to outward principle, yet the spiritual church would be invisible;—so I hope there will be no mistake on the subject.

Here Mr. Gregg's half hour ended.

Rev. Mr. MAGUIRE.—My friends, the Reverend gentleman has concluded his last half hour's address to you by a flourish with regard to that text which I quoted about fighting men. But why did I put forward that passage from the Holy Scriptures? To show you, my friends, that the King of Israel, being an idolater, wanted to abolish the true faith, and set up idolatry in its place; but, being opposed by all who held the true faith—the tribes of Judah and of Benjamin—he failed in his diabolical attempt, and true faith was not cut off;—on the contrary, it flourished spiritually. The Jewish church, although persecuted, was not annihilated. It did not become invisible; for you see, my friends, from the texts that I have read, that she had so many hundred thousand fighting men to protect her. Does my friend mean to say, that because these were fighting men, therefore they did not belong to the true church? I hope not; for fighting men may belong to the true church. That you cannot deny, Reverend sir, unless you mean to say that fighting men for God's honour, or in defence of one's country, is unlawful. Your church, sir, does not approve of that doctrine—neither does mine; and consequently, as it is a subject upon which there can be no controversy between us, I will not waste my time by making any further comment upon it. My friends, I have taken that last objection, put by the Reverend gentleman—first, in order that I might not forget it; but I now go back, and begin with the beginning. In the first observation made by my friend, he compares himself to St. Paul, and assures us that he has the fulness of the spirit, as well as this grand apostle of the Gentiles. Before I give credit to his mere assertion, I require the same proofs of inspiration from him which were furnished to the world by St. Paul. The latter wrought all manner of miracles, raised the dead to life, cured himself from the bite of the asp, and satisfied all his hearers that he had the Spirit of God. When Mr. Gregg produces similar credentials, we shall give credit to his inspiration. He tells me, my friends, that the doctrine of my church relative to marriage is erroneous, for he says that all should be *free* to marry. But I tell him, in the words of St. Paul—"Marriage honourable in all, and the bed undefiled; but fornicators and adulterers God will judge." (Heb. xiii. 4.) My friends, I see a smile upon the face of one who is not free to marry,* but who has married. I

* Here the Rev. L. Nolan (formerly a Roman Catholic Priest) gave an ironical and significant laugh.

beg that his conduct will not be such as to force me to expose his case, for indeed I wish to be charitable;—let him stick to his new faith with that blind zeal, which can be his only *outward* excuse for his base apostasy. Now, my friends, to proceed: St. Paul says, as I have already stated—"Marriage honourable in all." But, again, he says, That the man who is married entangleth himself in the affairs of this world, and cannot give his whole time to the service of the Lord Jesus Christ; he will give more to his wife and to the business, pleasures, and other pursuits of this life. What does St. Paul say, (and here I must observe, that I hope I will not be accused of indelicacy in quoting the words of St. Paul,) in his first epistle to the Corinthians, 7th chap. verse 1. He says: "Now concerning the things whereof you wrote unto me, it is good for a man not to touch a woman." So that it is plain from this that the Corinthians had been consulting him; and in verse 7th, he says—"For I would that all men were even as myself; I say, therefore, to the unmarried and widows, it is good for them if they abide even as I." (v. 8.) And again, my friends, what does our blessed Saviour himself say upon the subject? You will find in St. Mat. xix. 9, those observations of our Divine Redeemer recorded:—"And I say unto you whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. His disciples say unto him: If the case of the man be so with his wife, it is not good to marry? But he said unto them, all *men* take not this saying, save *they* to whom it is given: for there are some eunuchs which were so born from their mother's womb, and there are some eunuchs which were made eunuchs by men, and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He then is able to receive it, let him receive it." (xix. 9, 10, 11, 12.)

My friends, I do not wonder that the apostles of the new school laugh* at this, although I have quoted the passages from the Holy Scriptures, and have given them to you as the words of the Eternal God himself. Mr. Gregg says the vow of celibacy is not binding, "because it is taken (said he) at a period of life when he who makes the pledge does not understand the nature of it."—But this, my friends, is the excuse of some half-shorn Apostate, who is at a loss for a subterfuge, under which he may hide or disguise, as the case may be, his iniquity. He tells you, my friends, that no young man is capable of making a vow of celibacy. But I tell you that no man is permitted to take that vow until he is between twenty-three and twenty-four years of age. And I ask you, my friends, if that be an age, at which a candidate for Holy Orders could misunderstand the nature and extent of such a vow, and the obligations under which he places himself to observe and fulfil the conditions of that vow? Can educated young men, who have spent their lives from their youth upwards at college, who have read the Scriptures, who are placed for three years under professors of Scripture, to be instructed in the Sacred writings, can they, I say, have any doubt about such an undertaking;—or can they be deceived into the taking of it, if they conceive that they would not be able to fulfil the obligations which it imposes upon them? But I know that there is no use in preaching morality to some people, who would not, if St. Paul came down from heaven, listen to his voice, or obey him, if he warned them away from Heresy, Apostasy and Impurity?—because their hearts are callous to every thing that is wise and good. Now, my friends, I will proceed with his other arguments, or more properly speaking, his *assertions seriatim*. My friend speaks of lifting up Jesus to Jews, I wish I could see him. I wish he could exhibit him to me, that I might join with him in adoring and glorifying him, for "there is no other name under heaven given to men, by which we can be saved." Acts iv. 12. But until he shows me that he is upon his side, I will not believe him, and before I have done with him, I think I will show him that all this talk about lifting up the Lord Jesus, is nothing else than a profanation of the Holy name, to say the least of it. Now, I ask my friend, what does he mean by putting forward that grossly calumnious charge, when he says, "That a Protestant

*Again there was another smile from the same quarter.

is prepared to die long before his time, and that a Catholic is not?" Now, I ask him, since the days of Luther, did he ever know a priest that became a conformist to the Law Church, who did not render his new calling suspicious and questionable, by the wicked lies and libels which he pronounced against the church, and people, and friends whom he had deserted, calling such names as would disgrace the most abandoned characters, such as the "*Scarlet Lady*," for I cannot use their own terms. But how many of them were glad to return, and to die at peace with, and in the bosom of the Holy Catholic and Apostolic Church? Let him name me one man that lived a decent Catholic, that at the hour of his death called for a minister of the Established Church—let him name him, and he will be doing more for his church, than he has as yet done, by his *unfounded assertions*, and empty declamation. He cannot name one, my friends, and if he says he can, I defy him to do so; whilst upon the contrary, I can produce the names of thousands of Protestants, who were violent haters and persecutors of Catholicity, but who upon their death-beds, were glad to have recourse to that church which they reviled, and to those sacraments which they had previously despised. Again, my friends, I repeat my challenge, let him name me one Catholic, who, upon his death-bed, sent for a minister of the Established Church, and if he accepts that challenge, and complies with the terms of it, he will be doing more for Protestantism, than any man that ever advocated her cause before him. Again, my friends, he tells me that he is an advocate "for individual inspiration," and he says, that any person who prays fervently for the Holy Ghost, will receive him, and consequently, that he will become inspired and he then quotes a passage from St. Paul, to show that St. Paul and his fellow-labourers, in the vineyards of Jesus Christ, were inspired. But, my friends, permit me to observe here, that my friend Mr. Gregg is more certain of his inspiration, than St. Paul was, at least the inspired Apostle was some what more modest, and less presumptuous, than my rev. opponent. The Rev. Mr. Gregg, the minister of Swift's, says, that he is actually inspired, and that he knows it, but St. Paul was not so certain, for he says, when *modestly* speaking of himself, and *I think also that I have the spirit of God*," 1 Cor. Chap. vii verse 40. But does it follow, my friends, that because the Apostles were inspired, that we must be so too? To the Apostles was given inspiration to secure their hearers from error. To them was given the power of working miracles, in order to convert pagan and other infidel nations to the New Gospel of Christ, by exhibiting the broad seal of the Divinity to their commission. But ours is an ordinary commission, the Gospel is now preached, and received all over the world, and therefore miracles and individual inspiration are not so necessary to propagate it. Moreover, the Apostle wrought miracles, the aprons of St. Paul, (for he was a tent-maker,) and the handkerchiefs with which he wiped the sweat of his glorious labours off his now glorious and beatific brow, were sent all over the country, and they cured the sick and the maimed, they cast out devils, and performed various other miracles, the power of God working by them. That St. Paul therefore was inspired, no reasonable man could doubt: but that Mr. Gregg is inspired, no reasonable man can believe, for unlike St. Paul, he can give us no sign;—I perceive that some of you my Protestant friends, are smiling, as if what I asserted, I asserted upon my own authority. But I assure my friends, that I do not. My authority for what I have stated, is the Scripture, and you, who pretend to be so well acquainted with the Scriptures, they being your sole rule of faith, ought not to greet my quotations from them with an incredulous laugh. But, my friends, I could retort, if I wished. I refrain, however, from doing so, as my business here is not to inflame the passions, but to advocate the cause of truth by the words of truth; and when you show me, Rev. Sir, your *Apostate* Apostles working miracles by *their aprons*, I will go over to your side, and become an Apostle of your church. But something tells me, my friend, that you will not give me an opportunity, for, if their aprons are as weak as your logic, I must remain as incredulous about the truth, and the doctrines of your church, as some of your followers are about what is contained in Holy Writ. You, Sir, have spoken a great deal relative to individual inspiration, but indeed I am

afraid that there is abroad more of the "*Spirit*," which your *Apostate* Apostle Martin Luther delighted, when he tells us, "That unless he had the devil appended about his neck, he was a mere dry theologian," and that he "eat a bushel of salt with the devil," and, "that he slept oftener with him, than with his wife Catherine." There is too much of that *spirit* abroad now-a-days, of privately *sneaking* into men's houses with the Bible under your arm, for the *professed* purpose of preaching without being able to tell, if you are asked, who sent you? who gave you that Bible? or is every book, every chapter, and every verse in that Bible the pure and unadulterated word of God. My friends, he has referred me to "Joseph Mede upon the Apostasy." Now, I recollect reading Mede, and also a very elaborate work, written by my friend, the rev. Mr. Gregg, in which he tells me that one of the arguments in favour of the Catholic church had staggered him so much as to have very *nearly* converted him; that, in fact, he was upon the point of coming over to us, until he saw that objection answered and refuted by Mede. In fact, my brethren, according to my reverend opponent, this objection had never been solved, from the period of the Reformation, until Joseph Mede, that great light of Protestantism, had *tardily*, but fortunately, made his appearance in the world. So that if Joseph Mede had not come to the rescue, poor Protestantism would be left in the piteable plight of not being able to solve this difficulty, and then see in what a horrible situation the great body of the Protestants would be placed. One point would remain unanswered, it could not be refuted; where, then, would be my friend's reliance upon his *Protestant Apostolic* church? But, my friends, I have read Joseph Mede, as I have already observed, and I solemnly affirm, that, from the beginning to the end of his tedious work, he has not given so much as a specious answer to the plain but solid argument referred to by Mr. Gregg. Now, my friends, I come back again to the 39 Articles. Oh! but there my reverend antagonist cries *Noti me tangere*. This is a dangerous subject; but nevertheless, I will pin him to it; because I know that neither he, nor all the Bishops and Doctors of his church, ever can support them by the Holy Scriptures; and for this reason, that they are unscriptural—a mere compound of human inventions unsupported by the Word of God. My friends, my rev. opponent, following the example of those who have renounced all sacraments, even baptism, has spoken about holy oil, and has ridiculed the sacrament of *extreme unction*; but I refer him to the Epistle of St. James, in order to show him the sacramental use of oil. In fact, my friends, this great sacrament can be most clearly and satisfactorily proved by the Word of God, to be a true sacrament so far as regards the outward or visible sign, or the inward or invisible grace. This visible sign was instituted by Christ, according to the inspired Apostle, St. James, who, in his general Epistle—"to the twelve tribes that are scattered abroad,"—commands it to be practised; and the benefits which it bestows, and the divine graces which it grants, are evidently proved to a demonstration by our blessed Lord himself; because nobody but he could annex the gift of invisible grace to this visible sign: and to this sign, most clear and positive, Scripture testifies that this grace has been annexed. Now, my friends, if you look to the epistle of St. James, chap. v. verses 14 and 15, you will find it declared that the act of anointing the sick remitted sin; anointing him in the name of the Lord; and if he be in sin; his sins shall be forgiven him: "Is any sick among you, let him call for the elders of the church;" or, as we read, "let him bring in the Priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." See, my friends, the visible outward sign of this sacrament: *the prayer of faith shall save the sick, and the Lord will raise him up*. And again, my friends, behold the invisible grace plainly pointed out by these words—"and if he shall have committed sins they shall be forgiven him." Now, my friends, how will my reverend opponent get over that difficulty, which the Scripture has enabled me to throw in his way as an antidote to his ignorance? Perhaps he will deny the canonicity of the Epistle of St. James, for the great apostle of his church, Martin Luther,

denied it. Or perhaps he will answer me as Mr. Pope did, that it was in consequence of the heat of the climate that the oil was recommended to be rubbed over the sick. But my friend must recollect that the inspired Apostles spoke and wrote for the benefit of the whole church scattered abroad through all climates,—and not for the church in their time alone, but for the Church which was to last through all ages. Again I bring my friend back to the 39 Articles of his church, and I call upon him to prove that there are but two sacraments *only* as set forth in those articles. Let him support those Articles by clear proofs from Scripture; and let him show me a text of Scripture proving that there are two sacraments *only*, and I will read my recantation. Let him show me a text of Scripture supporting that doctrine of his church, and I promise him, if he does so, that I will forthwith abandon my own and embrace his creed. My friends, is not that a fair challenge? But I knew he cannot meet it, and if he says he can, I hope he will do so.

Now, my friends, I need not say anything about individual inspiration; for he says there is no such thing out of the church of God—and in that I fully agree with him; for if there is individual inspiration, the persons who hold the true faith only can be inspired. But my friend says that he belongs to the Catholic church, and never was I more astonished when he said—“That he would prove the canonicity and authenticity of the Bible by the authority of the Catholic Church.” He will prove the Bible by the authority of the Catholic church! and he might very well do so, for really she understands it best. And if my friend takes the Bible upon the authority of the Catholic church, may he not safely take her interpretation of it also? Was it not the Catholic church, Sir, that collected the Scriptures—that preserved them—and handed them down to us? And if that be the fact, and you cannot deny it, is she not the proper authority to interpret them? But is *his* church that Catholic church on whose authority he receives the Scriptures? If such be the case, where was she for 800 years and more? My friends, when a man tells you that he gives you up the main point—when he tells you that he gives you up the grand foundation—then I say that he may readily give up the stones with which to raise the edifice? My rev. opponent has given up the main point—he has given up the grand foundation; for he proves the canonicity and authenticity of the Scriptures by the authority of the Catholic church—but yet he tells you that that church, whose authority he has so plainly admitted—upon whose authority he is willing to receive the Holy Scriptures—has fallen into apostasy. And now, my friends, if she has fallen into error, as he *asserts*, but has not yet proved—how, let me ask him, can he have an uncorrupted bible from her? He *asserts* that she has fallen into error—and his church teaches that she was buried in “idolatry for 800 years and more”—but, nevertheless, he is willing to run to the authority of the Catholic church to prove the canonicity and authenticity of the Holy Scriptures. So much for the infallibility of the Catholic church. He admits her to have all that we claim for her; for he is willing to take the Scriptures upon her authority—and if he takes the Scriptures upon her authority, he must take all Christianity upon her authority. Now, my friends, the Protestant church teaches herself to be fallible, and I ask my rev. friend how he can make an act of divine faith in the Scriptures upon a fallible authority? Can he be certain that the doctrines which she teaches are infallibly true, when she pronounces her own condemnation by teaching herself to be fallible? He cannot, my friends; he cannot build infallibility upon fallibility. How then can he receive the Holy Scriptures upon her fallible authority, if by her he means the Holy Catholic church? But he quotes a text of Scripture to prove that he can make an act of faith. “As many as are led by the spirit of God.” My friends, who are those who “are led by the Spirit of God?” They of the true church only. My friend admits that we were once the true church; and if so, how could we, having all the promises of Christ in our favour, apostatise? I have repeatedly called on him to show *when* that apostasy set in; under which emperor or king it was *first* commenced; who were the men that broached, and who the historian that records it. So remarkable an event in the

history of the Christian world would not be passed over in silence. But it has not even been glanced at by any ancient historian; and if it has, why does not my friend produce his authorities upon the subject, and not be giving his *ipse dixit* for facts? My friends, he has admitted, as I have already observed, that he would prove the Scriptures by the authority of the Catholic church; and he has also admitted that she was at one time the true church, and that all other churches in the world held the faith which she taught in common with her. And now, my friends, the question between him and me is, when did she lose that faith? If she lost it, and introduced errors in faith, point out the time, and name the men who introduced them: and then, indeed, you will be doing something for the cause which you have undertaken to advocate. I can name you every heretic that ever appeared since the days of the apostles; and I can enumerate every heresy that ever raised its hydra head in opposition to the Christian church. Why, then, cannot you, good sir, name me the era of *our* apostasy? Again, my friends, I have stated that the church of England cannot be the true church of Jesus Christ; because she has added to, and subtracted from, the Holy Scriptures; and that she has, in order to answer her own base purposes, mistranslated them, contrary to the command of God; "You shall not add to the word, I command you, neither shall you diminish ought from it, that ye may keep the commandments of the Lord your God which I command you; Deut. iv. 2. And again: "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Deut. xii. 32. And again: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book." Apoc. xxii. 19. My friends, my reverend opponent has acknowledged the authority of the Catholic church, for he has stated that he would prove the canonicity and authenticity of the Holy Scriptures by that authority. *He* takes them, my friends, because *she* authenticates them. By that admission, the force of which he did not foresee, he considers the church as the judge and interpreter of Scripture: for she preserves, authenticates, and interprets it. Why, my friends, that is my belief, and the doctrine of my church; and thus, my friends, have I shown you that my reverend opponent has argued against the church of England, for he admits the canonicity of the Scriptures upon the authority of the Catholic church. Now, my friends, I ask my reverend opponent, if the Holy Scriptures alone be the sole and only rule of faith; and if every man and woman has a right to interpret that rule of faith as they please—exercising their private judgment—what is to become of the other judgment of which my friend has spoken, namely, "the public judgment of the church?" They will not yield to the public judgment of his church. Why did not the Wesleyans, the Socinians, the Anabaptists, the Quakers, the Shakers, and all the multitude of dissenters, yield to the public judgment of the Protestant church? And again, my friends, why did she not condemn them? The reason is obvious, she taught the doctrine of private judgment, and the free exercise of conscience, in the interpretation of the Holy Scriptures; and if she condemned all those who went out from her, she would stand condemned herself, because they only practised what she taught. So much, my friends, for Protestantism without principles. Now, my friends, if the Scriptures be the sole and only rule of faith, has my friend the whole of that rule? He knows that there are no less than twenty-two books of the Holy Scriptures lost—twenty of the old, and two of the new; and, if he calls upon me, I will give him the name of every one of them. St. Paul, in his epistle to the Corinthians, that epistle which is now called the first, says, "I wrote unto you, in an epistle, not to company with fornicators." Chap. v. verse 9. His Epistle to the Laodocians is also lost. Now, my friends, if he have not the whole of the Scriptures he cannot have a rule of faith; for how can that be a rule of faith which is not a whole rule? But perhaps my friend will say, that a *part* of the Scripture, is quite sufficient. If so, let him give me a text to support his assertion; let him show me *what part* of the Scriptures is a sufficient rule of faith; and he must prove that that *part* is to be our

sole guide and rule of faith from the Scriptures. He quotes from the thirty-nine articles of his church: "In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never *any doubt* in the church." Article 6. Now, my friends, I hit him upon one of the thirty-nine articles—"These be the canonical books of Scripture, of whose authority there never was *any doubt* in the church." My friends, you will be pleased to recollect that his church says, that as to those books there *never was any doubt in the church*. But I ask him, did not the great apostle of the Protestant church, Martin Luther, reject the Epistle of St. James, because it recommended good works? Did he not also reject the Apocalypse? And was it not rejected, and its authority *doubted*, for a period of 397 years; but not by the whole church? Dionysius *doubted* its authenticity; and Eusebius, a learned critic of the church, declares that it was never written by St. John the Evangelist; and he quotes Dionysius as an authority in his favour—calling it in the same place a book of dreams—and contending, by the difference of its style from the acknowledged writings of St. John, that it could not be the work of that Evangelist. And it was not until the Third Council of Carthage, in 397 that it was pronounced to be a canonical book. And to that Council's definition of its canonicity, it appends this codicil; "*de confirmando hoc canone ecclesia transmarina consulatur.*" Let the church beyond the sea (meaning the church of Rome) be consulted as to the necessity of adding this book to the canon of holy Scripture. And the church "beyond the sea" recognized its authenticity, and it was added at once to the canon. Now, sir, with this difficulty pressing upon you, how can you assert, or how can your church teach that there *never was any doubt* in the church as to the canonicity and authenticity of this book of the holy Scriptures! And how can you sir, without the authority of the church, prove the Bible to be the inspired Word of God? And if the church be the guardian and interpreter of the Scriptures, how could she, I ask him, upon whose authority he is willing to receive them, become an apostate church? I ask him again, my friends, what security has he that his Bible is a faithful copy of the original, and not the fallible words of the man who translated it; I will give you a history, my friends, of the variations and mistranslations of the Protestant version—and I will show you Protestant divines acknowledging those mistranslations. Now, my friends, I will ask Mr. Gregg this question, and I hope he will answer me, how can an ignorant Protestant make an act of faith? He cannot read himself. His church is fallible; she teaches herself to be so. His bishops are fallible—and his parsons are fallible; and he cannot examine the originals, in order to satisfy himself that the different translations of the Bible are faithful copies of the originals. A poor ignorant Protestant knows nothing about *Hebrew* or *Greek*, and consequently he cannot read the original; and having nothing about him but what is *fallible*, how can he make an act of divine faith? And yet we all know that "without faith it is impossible to please God;" Heb. xi. 6. And if the Scriptures be the sole rule of faith, take away the authority of the Catholic church, and you leave the Scriptures without any support whatever—and your *sole* and only rule of faith is at once upset. Remove the authority of the Catholic church—that which you say was invisible, and buried in damnable idolatry for 800 years and more; and then you have no tribunal to which you can appeal to prove the authenticity and canonicity of the Scriptures, and you remove the Scriptures themselves. St. Chrysostom and St. Jerome accused the Jews of corrupting the Old Testament. And how do you, sir, know but that the church of Rome which you accuse of such manifold errors, did corrupt it? But no matter, you are satisfied to take your Bible from an apostate church, and to prove their authenticity by the authority of that church—Now, my friends, I will expect an answer from my rev. opponent, to those questions which I have put to him, but particularly to that which relates to the case of a poor ignorant Protestant, who cannot read, and who, making the Bible his sole rule of faith, cannot know, and does not know anything about it. Another question—what would become of all the poor that left this world before education became so extended as it is at

present? Thousands of them could not read—they knew nothing about the Scriptures; and yet, Jesus Christ came to *preach* his Gospel to the poor—but he did not write it for them—neither did the evangelists write it by the command of their Divine Master, for St. Luke declares, that he wrote his Gospel because it seemed good to him—**L. 3.**

The poor to whom the Gospel was *preached* had no written rule to guide them—they knew nothing about the Scriptures except what they were taught; but “they were the epistles of Christ.” They stood fast and held what they were taught. “*For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart.*” **2 Corinthians, chapter iii. verse 3.** “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our Epistle. **2 Thess. c. 2, v. 15.** Then, my friends, you see that the inspired Apostle declared that the Word of God was written in the hearts of the early christians by the preaching of the Apostles, and *not with ink, but with the Spirit of the Living God*; and hence it was that St. *Irenæus* asked—“what if the Apostles left no Scripture! ought not we to follow the order of tradition which they declared to them, to whom they committed the churches, to which ordinance many nations of those barbarous people who had believed in Christ, do consent without letter or ink, having salvation (soul-saving doctrine) written in their hearts. *lib. 3, c. iv.*); and my rev. friend knows well, and must acknowlege, that millions of the first believers did not see all the Scriptures, and yet they had a rule of faith without them; they had the Word of God written in their hearts. But my friends, to return to the question, and I challenge him to answer it—What would become of the poor Protestant that could not read, and who could not, consequently, know anything about the Scriptures? Again, my friends, recollect that he asserts, “that the Scriptures are the sole rule of faith;” but I thought that it was by preaching, and by teaching, that man was to be converted. And I think I have shown you that it was by preaching and teaching that Christianity rose resplendant and gloriously triumphant over paganism, and not by the reading of the mere Bible alone—the greater part of the New Testament not being in existence at the time; for it was in the year 99 St. John wrote his Gospel, and yet, what a multitude of glorious saints and martyrs adorned the church before that time? Mr. Gregg has said that he would convert a Jew by giving him the Bible, and holding up Jesus; and then he worked himself into an ecstasy that really astonished me. But I can tell him, that such flights of fancy or imagination are really unworthy of a reasoning Christian. St. Paul tells us, “that we should captivate our understanding into the obedience of Christ;” **2 Corinthians, x chap. 5th verse**—and he also tells us, “that our obedience is a reasonable service.” **Romans, xii. c. 1 v.** We must reduce our understanding into an obedience to faith, on the authority of Jesus Christ, and upon the authority of those men whom he sent to preach, and to teach His Holy Word; but you, my friend, are an advocate for quite a different doctrine—You say that you are not for private judgment, but for individual inspiration: now is not that private judgment? You, by your new-fashioned doctrine would lead every man to believe that he was inspired; and notwithstanding all this, you still tell us that you depend upon the public judgment of your church. But if a man believe that he is inspired, and interprets the Holy Scriptures as he pleases, and that he believes his interpretation to be right—and let me ask you, how many hundreds have done so, and that he will not submit to the public judgment of your church, how will your church deal with him? She dare not condemn him, as I have already shown, for he is only practising the doctrines which she teaches; and if she dare to condemn him, by pronouncing that act of condemnation, she would pronounce her own. I think, my friend, that I have now shown you that Protestantism is without principles—You cannot support your rule of faith, unless you say that your church is the judge and interpreter of the Scriptures; and if it be, the *Scriptures alone* cannot be your sole rule of faith. My church is the judge and interpreter of the Scriptures, because she was the primitive church, and *all* the promises

of her divine founder were made to her many years before they were committed to writing—she was teaching, preaching, baptizing, and exercising all her authority 65 years before the New Testament was finished; and therefore she can prove and interpret the Scriptures. If the Scriptures be the sole rule of faith, as you say they are, how will you prove from them *the lawfulness of infant baptism?* or give me your authority *for aspersion instead of immersion?*—How will you prove the procession of the Holy Ghost from the Father and the Son—there is no such word as *procession* from the Son in the New Testament. Or show me your authority, from your *sole and only rule* of faith, for changing the Sabbath from Saturday to Sunday, when God positively commanded that his Sabbath should be kept—*holy*—on the former day:—“And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God had created and made.”—Gen. c. ii, v. 3 Shew me, reverend sir, an authority for your sole and only rule of faith, for changing the sabbath from that day which the Lord God blessed and sanctified, to the first day of the week, which he did not bless and sanctify? I defy you to do so. You have no such *authority in your sole and only rule of faith* authorising that change; nor would the true church of God have made that change, unless she had the authority of her divine founder, conveyed by apostolical tradition, to make it. You, sir, observe Sunday, and you are not commanded in Scripture to observe it; on the contrary, if you were to observe *your sole and only rule* of faith, you would keep holy that day which the Lord God sanctified and commanded to be kept holy. And what answer would you give the Jew to whom you would present the Bible, and before whom you would lift up Jesus, if he said to you—why, sir, you have changed the moral precepts of the decalogue, you have changed the sabbath, which the Lord commanded to be kept holy, from the seventh day to the first day of the week—now here are the old and new Testaments for you, and give me a text of Scripture from either of them, authorising the change? You could not do so; and therefore the Jew would say to you—you, sir, have mangled the old Testament, and contradicted the new, and yet you have the assurance to invite me to join in the sacrilegious mutilation. If your church, sir, chose to manufacture a new religion for herself, and make a new sabbath, she cannot expect converts from the Jewish religion, which still honours and observes the precepts of the old Testament. Such, sir, are the contradictions in which the Jew would involve you. Thus have I shown the inconsistencies of the church of England, into which she was blindly driven, to excuse herself for leaving that church to which she became a rebel. I am not dealing in mere assertions; in mere empty declamation, like my ill-fated opponent. I am reasoning upon sound theological argument. You call upon us to prove transubstantiation and purgatory from the Scripture, which we can, and I call upon you, sir, to shew me, from your *sole rule* of faith, the words “trinity,” “consubstantiality,” and “procession,” which you cannot. These, sir, are all in your articles of faith, and let me tell you that you cannot prove one tittle of them from the Scripture. You cannot even prove the *Athanasian* creed by the Scripture, although I hope you believe it as firmly as you do the Scriptures. So much for your sole rule of faith, and so much for Protestantism without principle.

Here the half hour expired, and Mr. Maguire sat down.

Mr. GREGG.—It gratifies me exceedingly that I am speaking before an intelligent audience, which can really appreciate the value and the force of the arguments used, and the nature of the distinctions drawn: because I am quite sure that if the audience were unintelligent, they might be led astray by a display of words;—an exhibition of confident assertion might have with them something of the effect of a demonstration. But, my dear friends, I know that you can distinguish, and I am sure that you do not allow me, in your minds, to be put in the wrong by a failure on your part of drawing the needful distinctions as to what I say.

Now, observe! I have arguments of a particular sort, for particular persons.

Mark we well!—When the Unitarian comes to me, or when the infidel comes to me, I know how to frame my arguments for him. But, I beg leave to tell Mr. Maguire that he is here a Roman Catholic Priest, and that he shall receive such arguments only as a Roman Catholic Priest should be content with. And I tell you, sir, (turning to Mr. Maguire) that I will not allow you to stand there as a Unitarian, or an infidel,—I will not allow you to take Unitarian and infidel ground: you shall not assume any other capacity than that of a Roman Catholic Priest. When I heard the arguments which are urged against me, I could use the language of Luther, expressed by him towards one of his opponents—“I smell an Atheist.”—Such is his language.—It is the very language which I should adopt towards Mr. Maguire, obliging me, as he does, to take up those puerile sophistications against God's truth in general, by which he attempts to beguile me. He has presumed to throw out suggestions against the Word of God! He has actually thrown out suggestions against the book of Revelation! I have heard doubts implied as to the canonicity of that book. “It was doubted of,” and “it should be doubted of.” Wo to the man who doubts the verity of that inspired book. I shall, with pleasure, give him proof of its canonicity. And let not Mr. Maguire mistake my meaning, as though I had not other arguments for other persons. I have, let me tell him, and efficient arguments too; but with him I shall stand upon the authority of the Holy Catholic Church. I stand on the very authority which he alleges for the change of the Sabbath: and, further, I stand against him also on the authority of the Holy Catholic Church, for the ordinance of infant baptism. So I stand for the procession of the Holy Ghost;—for consubstantiation: and any thing else which he may choose to bring forward, that is to be found in our creeds. I stand upon the authority of the church. I shall always stand by my church,—she is pure and holy. I say I shall stand against him in these matters, on the authority of the Holy Catholic Church to which I belong,—and that must content Mr. Maguire. I say this, while I have arguments enough from Scripture for other persons to prove those very doctrines on which it appears my Reverend opponent thinks Scripture is altogether silent.

That the early Christians met on the Lord's day to break bread is distinctly set forth in the Acts of the Apostles, where we read that the “Disciples came together on the first day of the week to break bread;” and Christ himself declares “That the Son of man is Lord of the Sabbath.” We find from the Acts of the Apostles, that the primitive churches always met and assembled on the first day of the week, or the Lord's day, for worship. Various passages of Scripture, had I time, could be adduced in proof of this; but I must content myself with these brief references, lest it should be supposed that we had not Scripture authority for the practice.

As to infant baptism,—baptism was prefigured under the Jewish dispensation by the type of circumcision. Circumcision was performed on infants, and it is sufficient for us to know, that as circumcision was performed on infants under the Jewish dispensation, so should baptism be administered to infants under the Christian dispensation. This, I say, is a strong argument in favour of infant baptism—that as infants were admitted under the Jewish dispensation into the church by circumcision, so are they to be admitted into the Christian church by baptism. I repeat this is a strong scriptural argument for infant baptism.

The mode of administering baptism in primitive times was by immersion; and the holy Catholic church has it so ordered in her Rubric, that every child should be immersed; but she has likewise directed, like a holy and kind mother, that immersion should only be practised when it would be consistent with the safety of the child.—otherwise that aspersion, which involves the principle, should be the mode.—“If the parent shall certify that the child may well endure it, the minister shall dip it in the water, discreetly and warily; but if the parent shall certify that the child is weak, it shall suffice to pour water on it.” (*Rubric in Baptism.*) This, I tell the reverend gentleman, he will find in the liturgy of our church. Thus have I given Scripture and the authority of the holy church for the observance of this Christian

ordinance—in its primitive simplicity divested of all the superstitious ceremonies of the apostate church. But mark, I do not bring forward Scripture proof for the satisfaction of Mr. Maguire, for I will teach him that we are the holy Catholic church, and that as a Roman Catholic priest he must be content with her authority—I mean with respect to those points on which we agree, and for which he imagines there is no Scriptural proof.

But for the next point, how my Rev. opponent still drives at private judgment—he will drive at it—over and over again he reiterates it, as if I was in his sense, what I may term a private judgmentarian! He will have it against the clearest declarations on my part, to the contrary, that I stand up for the *sole* right of private judgment, which I have so frequently repudiated; whereas, I stand forward for the right of public judgment, as well as for that of private judgment, and that our private judgment should be regulated by the public judgment of the holy Church. What I contend against is misguided private judgment, in fact—private mis-judgment. But the whole question really should resolve itself into this—which is the holy Catholic Church, and which is not? that which is *not* the Holy Catholic Church will be the question to-morrow. But mark the evidence of the weakness of the cause in which he has embarked. I stand here to-day to defend the church of England against Mr. Maguire, to behold unveiled “the veiled prophets of a luxuriating establishment.” But lo! he has had nothing to allege against them.

What has been the nature of this day’s discussion? Mr. Maguire has been defending himself against me. This he has been doing instead of assailing the church of England, as he professed to do. All he has been doing is to answer my answers; and in doing so there has been such turning, and twisting, and wheeling, —such writhing and working, as never man witnessed: and then he makes a shew of an attempt to answer me again. Now, by his mode of proceeding to-day, I shall have the advantage of two attacks. I have been obliged to attack him to-day, and I must attack him to-morrow—and when I do we shall see the proofs he will produce against me to shew which is the Holy Catholic church.

When I referred to the canonical books of Scripture, he, by way of reply, asks me how many books, of Scripture were lost! and he also asks how many of the epistles were lost. Let every one here observe my reply. I say that if five thousand books of Scripture were lost, there is not a single one of that number but would accord with those we have in our possession—there would be a perfect accordance among the whole—and I do say, that in this blessed book (holding forth the Bible) *as it now is*, there is sufficient to discover to me the mind of God. It might have been by the providence of God that other portions of Scripture were permitted to be lost, to prove to us that what remains is sufficient, although the lost portions were also written by the privileged servants of God. Mark me, I do not condemn the church of Rome so much because she has brought in ceremonies and rites not particularly detailed by Scripture, but because she has rites and ceremonies at direct variance—in direct opposition to Scripture—rites and ceremonies which, if admitted as true, would invalidate Scripture testimony—rites and ceremonies which are at variance with the spirit and letter of God’s word—rites and ceremonies so superstitious and so disgusting as to prove the church of Rome, beyond all contradiction, to be the church of the devil!

Let me take up extreme unction, for instance. This I shall prove to you not to be a sacrament, and in doing so I am very glad to be arguing with a Roman Catholic Priest of Mr. Maguire’s character. Upon the subject there is a book written, in a half-Protestant spirit, by a Dr. Wiseman, but I would after all much prefer my Irish opponent—I like his manliness. I prefer the man who comes forward with the heartiness of Mr. Maguire—I say I prefer him to the man who would come forward in a half-protestant and half-popish way, to insinuate his doctrines on the unwary. Let us have the whole matter out distinctly before us, and not clothed in a garb calculated to deceive.

Respecting the ordinance or rite of anointing mentioned by St. James, I do say that if our holy church thought fit to revive it, it would be authority to observe it; but the mind of God, as it is understood in our church, renders that now inexpedient, it being a rite which only could exist in that age of the church when miracles of a particular nature were performed, and which were performed then in the church. Those miracles have long since ceased, and, with this cessation, the ceremony of anointing with oil becoming inexpedient, the practice was discontinued. I object to the church of Rome, not because of the rite of anointing, but because she has changed that rite into what it is not—into what she calls a sacrament; because she has changed it into superstitious absurdity—into a charm—which must appear to you quite evident when I read on this subject the form of anointing as prescribed by the apostate church. Here is the Ritual, and here is the whole description of the ceremony:—

“When the sacrificing priest shall have come to the place where the sick man lies, let him, entering the bed-chamber with the holy oil, say “Peace be to this house.”

“*Answer.* And to all who dwell in it.”

“Then having laid down the oil upon a table, clad in the surplice and violet-coloured stole, let him present the cross to the sick person to be piously kissed, then let him sprinkle the bed and the bystanders with holy water, saying, O Lord, thou shalt sprinkle me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.”

“Then if the sick person wish to confess, let him hear and absolve him.”

Then he proceeds through a great deal of flash, and a great deal of trash. My brethren, it is truly awful. It is precisely on the same foolish principle as that which old women deal with children, when they say “beware of the bugaboo.” I say the spirit and design of the ordinance is to overcome the mind of the vulgar by a superstitious rite, that will make them think there is something going on which will open to them the gates of heaven; so that the poor creatures are taking with a trembling and shaking, and a fear which is indescribable. Is it any wonder that they imagine that the priests can turn them into hares? The whole object of the Church of Rome, by these abominable ceremonies, is to overcome the minds of the vulgar, as well as to confirm them in their foolish prejudices, and thus to prevent their standing up like men to assert their rights as rational beings—to stand forth in the glorious liberty of the children of God, looking unto Him who is able to save, and thus obtaining that spiritual perfection, without which no man shall see the Lord, and not depending on such a rite as that to which I have referred.

“Then having dipped his thumb in the holy oil, in the manner of a cross, let him anoint the sick person in the the parts mentioned, adapting his words to the place, in this form.”

“*At the Eyes.*—Through this Holy Unction + and his own most pious mercy, may the Lord indulge to thee what thou hast offended by thy sight, Amen.”

O my dear friends, I beseech you to observe how excessively at variance this is with the spirit and the word of the Lord Jesus Christ.

“Let the attendant if he is in holy orders, or the priest himself after each unction, wipe the anointed places with a new ball of raw silk, or something similar, let him put it in a clean vessel, and afterwards carry it to the church, burn it and cast the ashes into the sacarium.” Observe the spirit of this direction, it is intended to fill the mind with a supernatural awe, to lead the poor staring ignorant dupe of superstition to suppose that every such thing which the priest has used is sacred in its character. How much more the wonderful man himself. Then he comes to the ears and says, “Through this holy unction + and his own most pious pity, may the Lord indulge to thee whatever thou hast offended by thy hearing.” At the nose, and mouth, and hands, the same form of words is used, and, observe, “that the hands of priests must not be anointed within, but without”—of course not, the people must not

be allowed to suppose that the hands of a holy priest need the same sort of expiation, which theirs demand. But I shall say no more on this subject. Can there be a more clear explanation of the miserable darkness, the wretched degeneracy, and the unhappy captivity of my poor Roman Catholic countrymen, than you may discern in this most superstitious farce, as I shall call it? Conceive the case of a man lying on his death-bed, enjoying the peace which the knowledge of the truth, as it is in Jesus ever imparts, possessing the spirit of Jesus, how would such a man be grieved with such miserable triflings as the priests of Rome indulge in at that awful period. Roman Catholic priests! (and I do not wish to offend your prejudices,) how can you perceive the excellency of the knowledge of Christ, while you lead the people to trust in such false refuges, unless the Lord open your eyes, you must continue in a state of alienation from God, "for if our Gospel be hid, it is hid to them that are lost," I would not object to the rite of extreme unction, suppose it were expedient, and that it were judged prudent, holy, and wise by our church, to adopt it, which only could be done, in case of the revival of miracles, but as it is observed by the Church of Rome, I do protest with all my heart and soul, against it, as a most improper, injurious, abusive, and awful ceremonial.

With respect to the lost books, I repeat, if there were a thousand books written and lost, it must have been, because God judged that those books which we have, were sufficient to make us wise unto salvation. Mr. Maguire thinks that we take the Scriptures solely on the authority of the church. I deny that;—we do receive the Scriptures on the authority of the church, sometimes written and sometimes delivered orally to us, but, likewise, we receive them, and especially, because the Holy Spirit bears witness to our souls, that every part is the word of the living God, and the Holy Spirit also bears witness to my soul as plainly as if I were spoken to out of heaven, that the book of the Apocrypha is not the inspired word of God; I will give you one single proof of this. There is recorded in it an account of a man, 2 Mac. xiv. verses 41, 42, who committed self-murder, and that self-murder is commended as a noble act. I beg to be understood in the spirit of my observations. It is said that he chose not to have himself violated or maltreated when dead, and that he manfully laid violent hands on himself; I say the spirit of that passage inculcates self-murder. Mark, I go to the spirit of the passage, and that spirit inculcates, and approves of, self-murder, such a passage cannot come from the spirit of God.

Now I come to the 14th Psalm, and the verses which the Rev. Gentleman charges us with having left out of our Bibles who told Mr. Maguire that the prayer book was inspired? I suppose the Rev. Gentleman will require me to shew that all our writings are actually contained in the Scriptures. The translation of the Book of the Psalms which we have in the book of common prayer, was made from a different version, and therefore, varies a little from the translation found in the Bible. Copies sometimes vary, some copies have more verses in a Psalm, than others. But if the verses found in the 14th Psalm, as given in the prayer book, are to be found in other parts of Scripture, as they are, I conceive they are not to be objected to, so that Mr. Maguire's dissertation on this subject, is without any weight, for the prayer book is a different translation from the Bible, and we do not tell the people that it is the Bible.

Observe, my friends, he has said that the Church is infallible, and therefore, it could not fall into error; it could not be the apostasy. Now, I tell you, that during the time of the great apostasy, the infallible Church, or the *unfailing* Church, was in the apostate Church like a current of pure and holy water, running through the midst of a mass of filth and miry clay. There it was; there it existed; God brought it through; God brought it out of the apostasy; and here we are exalted in glory. Now mark, I do not say that the Church of Christ apostatized so as that the gates of hell prevailed against her—the Church of Rome so apostatized I admit—but I tell the reverend gentleman that he struggles in vain against that doctrine of mine, by arguing, that, because the Church of Christ was to be unfailing, therefore the Church of Rome could not be an apostate Church. Whereas, I tell him, that we are the

Church of Christ. Here we are an unfallen Church in our integrity and purity. We have derived orders. Here is a list of our Bishops which came out from Popery—which renounced and protested against Popish error—Brown and Curwen, Dublin; Field, Leighlin; Devereux, Ferns, Thonory, Ossory; Magines, Derry, Down and Connor; O'Cervallon, Clogher; Macmahon, Ardagh; Staples, Meath; Magennis, Dromore; Magrath, Cashel; Fitzmaurice, Ardferit; Walsh, Waterford; Skiddy, Cork and Cloyne; O'Brien, Killaloe; Bodkin, Tuam; De Burgh, Elphin and Clonfert; and others also. These are the men who abandoned Popish errors, and transmitted to us a purified faith. Are we to be blamed for listening to the voice of so many chief pastors, when that so clearly accords with scriptural truth? In fact, as Leland writes, all but two abandoned Popish errors. Here we are, then, the ancient Holy Catholic Church, and let not Mr. Maguire say, that the gates of hell have prevailed against it. Mark, I never used the word infallible respecting our Church; nor will I call it fallible either; the words are not found in the Scriptures, nor the creeds. Our Church is the "pillar and ground of the truth," and "the gates of hell shall never prevail against her." It shall remain permanent and unmoved, amidst the dashing of the billows and the waves of the foul apostasy.

Take a picture of this apostasy; we have it described in the fourth chapter of 1 Timothy. "Now the spirit speaketh expressly, that in the latter times, some shall apostatize from the faith, giving heed to seducing spirits and doctrines of *demons*, *forbidding to marry, and commanding to abstain from meats*, which God hath created to be received with thanksgiving of them which believe and know the truth." Now, Sir, which is the apostasy? Are we the apostasy? Do we forbid marriage or the use of meats? We find the prophet Ezekiel describing the apostate church under the image of an harlot. Ez xxiii. "How is," says Isaiah, "the faithful city become like a harlot?" Isai. i. Yes, and she became a drunken harlot, "drunken but not with wine, staggering but not with strong drink." Now look at the picture of the apostasy in the 17th chapter of Revelations, "So he carried me away in the spirit into the wilderness, and I saw a woman sitting on a scarlet coloured beast full of names of blasphemy, having seven heads and ten horns, and the woman was arrayed in purple and scarlet colour and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead was a name written, MYSTERY, BABYLON, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH: and I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus, and when I saw her I wondered with great admiration." Mark, she was a drunken whore—the very image of the apostate Church which was given by the Prophets in the Old Testament: drunken with the blood of the Saints, and sitting on what? on the symbol of the Roman Empire: and lest there should be any mistake, it is said, "the woman which thou sawest is that great city which reigneth over the kings of the earth." What great city is that? Rome. What other great city reigned over the kings of the earth? And this view of the subject is confirmed by Roman Catholic commentators, who say it refers to Pagan Rome. We say their Church is the Church of Gentiles and Pagans, and nothing but a resurrection of old Pagan Rome.—I shall prove to you to-morrow with the clearness of a sunbeam, that their rites and ordinances are those of old pagan Rome, taken *totidem verbis*, and "the seven heads are seven mountains, on which the woman sitteth." Now, I beg to ask who is the apostasy? Do we forbid to marry, and command to abstain from meats? Are we sitting at Rome, the great city which has the seven hills, and which reigneth over the kings of the earth?

My brethren, the Spirit of God has given us these plain marks of the apostasy; and I pray that God, in his infinite mercy, may enable you to think on these things, and ponder on them. I have very little time left. I could wish I had time to say a little more on a subject which is very dear to me, and which we are in reality contending about, namely, the way to heaven. Beloved! judge of the tree by its fruits. Take

our books of devotion, and from them judge who glorifies God the most. Do we exalt—do we glorify the creature? No, we exalt Christ, and our fruits are holiness to the Lord. But, look at our country, look at wretched Ireland, made a scoffing among the nations,—the poorest country in the world! Look at the Irish people abroad, in England, where they might obtain the advantages that are to be enjoyed in that country. There they are considered as the scum of the earth, just because they are brought low, and rendered wretched by the corrupt principles of Popery, which keeps them from Jesus. They have a desire after Jesus; but are kept from him. We offer them the true Jesus; but they will not hear. And mark the beggarly elements with which they attempt to stop the cravings of an immortal spirit—a bit of rag, a nail, or a chip of rotten wood, (which they suppose to be a bit of the true cross.) These are their comforts; when they might have the true Christ himself—the hope of glory—living within them. Does not their very appetite after rags and nonsense condemn them, and falsify their notions of transubstantiation. It is a plain proof that their Priests do not believe it; for if they had the true Christ among them in their wafer, they would not be looking after chips, nails, rags, and such trash. But it is a proof that we have the Lord Jesus Christ in truth, when we are indifferent about such carnal things. Behold the vanity of fallen man! The rev. gentleman denies individual inspiration, to which he says every heretic lays claim. But I tell you that the true inspiration is not that which actuates an individual only, but that which animates the whole church; and the believer will not be content with any spirit which does not influence the whole body of Christ as well as himself. I rejoice to say, that the preaching of Christ crucified has brought some out of the midst of Babylon. And, so far as myself am concerned, I can say that in preaching Christ, I have seen the drunkard abandoning his drunkenness—

Mr. Gregg's half hour here ended.

T. D. GREGG, A.M., *Dublin.*

T. MAGUIRE, P.P., *Ballinamore.*

We certify that this report is faithfully and correctly given.

MICHAEL HANLY,

THOS. J. CASSIDY,

JOHN HANLY.

CONTROVERSIAL DISCUSSION.

THIRD DAY—THURSDAY, 31st MAY, 1838,

ELEVEN O'CLOCK, A. M.

The Rev. Mr. MAGUIRE.—I call on the rev. Mr. Gregg to prove that the Roman Catholic Church is the Church of Antichrist and the great apostasy foretold.

The Rev. Mr. GREGG.—It affords me great happiness to respond to the challenge of my reverend opponent—very great happiness indeed; because I do trust that the demonstration which, with the blessing of God, I shall give you this day, may have a salutary effect on the assembly present, as I hope it may have on my very able opponent. But, on the other hand, very miserable should I feel myself to be, to be obliged to give this proof, because of the calamity in which it has pleased God to allow so large a portion of Christendom to be involved, from this great and mysterious apostasy.

(My dear friends, I beg you will excuse me this day, for I am labouring under a severe cold; and I must manage my voice with a good deal of skill, that I may have strength for to-morrow.)

Remember that I now stand against the most able advocate that Popery has in this day—the most able advocate of the Roman Catholic religion—a gentleman, whose acumen, whose skill, whose argumentative power, and whose natural ability and perception are, perhaps, unequalled in his Church. I think I shall go very far towards maintaining the points which I take in hand to prove, when I show you that my reverend opponent suffers the most serious injury from his principles—that, in consequence of belonging to that apostasy which I am about to demonstrate to you, his admirable natural powers are greatly diminished—that his skill is contracted—and that he who, otherwise, would be enabled to mount as with eagle's wings, is kept down;—that he is, as it were, like Sampson shorn of his strength when he comes to the test of immortal truth. If I prove to you that he is fallen into heresies, even according to the shewing of his own Church,—if I prove to you, as clearly as anything can be proved, that he has acted throughout in pursuance of an unfair *non sequitur*, this will be something like demonstration.

Mark, here is one heresy. As a member of the Holy Catholic Church, I pronounce it a heresy. I will prove it to be such from Scripture, and the rules which are valid in the Holy Catholic Church—I will prove it to be a heresy even according to the rules of his own Church. I shall tell you the heresy. He has pronounced an union between Church and State corrupt. He has condemned it with both his hands. Now I pronounce it, and shall prove to you, that the union between Church and State is Christian, and that it is tantamount to a dangerous heresy to assert the contrary. Secondly—Mark the *non sequitur* the reverend gentleman has fallen into, and take it into your minds, as a proof of this apostasy. He brought forward, as an authority for the validity of the use of holy water, the water of jealousy mentioned in the old Testament. This water, after having passed through a certain process, not very particularly mentioned, being given to persons suspected of unchaste crimes, produced on her, if she were guilty indeed, very astonishing physical effects; and then the gentleman says that this is a proof of the validity of holy water: that is—because the water of jealousy produced those physical effects on the adulteress, therefore water blessed by a priest, to drive the devil out of places, is legitimate. Here we have (showing the Roman Ritual) the *benedictio aquæ*, the benediction of water, given to us again and again. It appears in every one of these ordinances, and the use of it is to drive the devil out of divers articles, persons, and places sprinkled with it. But the water

of jealousy produced not this effect: its effect was, that it caused "the belly of the delinquent to swell and her thigh to rot. And yet this thing is a warrant for that, that is to say, one thing is a warrant for another, to which it does not bear the slightest resemblance. He alleges the water of jealousy to be authority for holy water—the use of which is opposed to the very truth of the Gospel; because, if Christ be in us, the hope of glory (and these who do not teach the people so, awful is their state)—if the Holy Ghost, the true water that springeth up to everlasting life, dwell in us, and that he, by the everlasting Gospel, bring us to the privileges of the people, then Satan is cast out. If the Holy Ghost be in us—and that wicked one cannot touch the people of the Lord Jesus, according as it is written in 1 John, v. 18. "He that is begotten of God keepeth himself, and that wicked one toucheth him not,"—what is the use of holy water? To drive away the devil—to drive away the devil out of the people of God! He is ejected by quite different means. He is driven from the Church through the mighty power of the Gospel of God—through the teaching of the Holy Spirit. Holy water never can drive away the devil—it cannot save from any evil. I ask, then, what likeness is there between the water of jealousy and this holy water, by which they tell us they drive away the devil, which it cannot do? There is no likeness whatever. Here, then, is one thing given as an argument for another, that is not at all like it. Would you wish to hear a similar argument? You shall have it. Jesus Christ rose again the third from the dead; therefore, what conclusion, my friends, think you would you draw from this? I leave it to your ingenuity—(a pause)—an analogous conclusion. Jesus Christ rose again on the third day; therefore *we* shall rise again on third day. There is on one thing brought forward as an argument for another, without the slightest ground for it; yet it is a better argument than his, for there is a resemblance. John the Baptist was beheaded. Now for a conclusion—what do you think it is? Something like the reverend gentlemen's conclusion from the water of jealousy. Now mark my argument. John the Baptist was beheaded, and therefore I am not to eat meat on a Friday. I insist that this conclusion is just as good and valid as that of my opponent. Is it not quite as natural or as rational to bring one thing as an argument for another, where there is no resemblance—where the things are entirely different—as to argue in favour of holy water from the existence of the water of jealousy. This was a rite among the Jews for a purpose specified; whereas their holy water was borrowed from the Pagans, and could show you if necessary: *there is a non sequitur.*

Again—he has said that a holy water was used to cure those who were bitten by the "mad serpent." Now mark me, and remember the acumen of this gentleman. The cure for the bite of the fiery serpent was not water; it was a different thing altogether! It was by making a serpent of brass, which was elevated in the wilderness: the people were commanded to look at it, and by looking at it they were cured. And what was the nature and object of this mode of cure? It was a type of Christ. It was an admirable type. Christ was suspended on the cross between the thieves. What was he like there? He was like an executed criminal. "He was numbered among the transgressors; that is, he resembled our wicked race, which is called "a generation of vipers." He resembled the serpent, but he had not the sting of the serpent. So the brazen serpent resembled the true serpent, but was divested of the sting. Thus the type beautifully illustrated the antetype, and pictured out, in a delightful and precious way, the salvation which was accomplished by the Lord Jesus Christ; for the language of Scripture is, "Look unto me and be ye saved, all the ends of the earth." We now lift up Jesus in the preached Gospel, and the people are commanded to look by faith to him. But it is the Spirit which gives that faith. "By grace are ye saved through faith, and that not of yourselves. It is the gift of God, not of works, lest any man should boast." It is a supernatural faith. Look to him, and you are saved. Thus you see how the bite of the fiery serpent was cured: holy water had nothing to do with it, though my reverend opponent said the contrary. I ask, has not, then, the apostasy blinded his eyes? Learn wisdom from his misquo-

tations and *non sequiturs* : the wisdom of the wise is compounded : for I presume there is not a gentleman in the three kingdoms—England, Ireland, or Scotland—who has a more exact perception of the bearing of an argument. He is a logician of distinguished character: he is so notoriously acquainted with all the rules of logic, that he is made a matter of dissertation and exhibition, in the periodicals of the day, as a man who can prove anything at all. Again—what do you think of Mr. Maguire's conduct in arguing with me? When I gave him, for example, an illustration to enforce the nature and effects of vital error in religion, he affected to misunderstand me. My illustration was, that if a man believed himself to be a house clock, (if a man could believe such an absurdity) this error would pervade every act of his life. 'He thinks himself a "house clock," and therefore, every thing he does will be wrong,' according to the language of God, speaking of Israel. When they had fallen into idolatry he says of them, "They do err in every work thereof." A vital error in one point produces a prevailing absurdity in every act. Such may be the prevalence of error, that it may lead us to believe that a piece of bread is not a piece of bread, whatever our senses, whether of taste, smell, feeling, or seeing, may testify to the contrary, yet we may believe that it is a different thing. And what will be the consequence? It may lead a man to fall into error as to every thing he sees; to imagine it is something different—perhaps the devil. He sees a blue-bottle fly—"this is the devil that is buzzing about me," thinks he. He sees an egg—"that may be a spirit in disguise;" so that thus a dreadful and monstrous error, a vital error may pervade his whole life—may make his whole life an absurdity. Why is Ireland made a mockery as a blundering nation—as a nation distinguished for making bulls? The reason is, the apostasy has blinded the eyes of our acute countrymen. But when their eyes are opened by the Gospel of truth, there will not be so fine a nation under heaven: it will admit of no comparison. When her people, in thousands, shall stand on Mount Zion, then they shall stand forth conspicuous in glory. I say, when they are redeemed from this apostasy, they will be delivered from these absurdities. My friends, it is because Ireland is not Protestant, that she is ignorant and miserable. I use the house-clock as a simple illustration, but Mr. Maguire contends against my illustration, as if it were a literal assertion. He asks, "Am I to disprove that I am a house-clock?" although, he knows, I only used it as an illustration. Now mark my proceeding; it is not founded on my own wisdom. I am the weakest of the weak; but you perceive how the Lord gives me light and knowledge. To Him be all the glory! I grapple with these things which are presented to me. I go to principles. Mr. Maguire should act likewise. He should not pretend to mistake, and so pass over the question. He should show that the principle I laid down was a false one. He should have proceeded thus—"Sir, you have made a mistake,—one vital error does not produce this effect. A man may believe himself to be house-clock, and yet be a valuable member of society." That would be the way to meet me on principle.—That would be the charitable way, instead of mocking at my illustrations. So, my dear friends, learn from this the effects of the apostasy. These are little proofs—little demonstrations of its dreadfully pernicious effects on a great mind: and I speak unaffectedly with admiration of the talents, the boldness, and the manliness of my reverend opponent. Now, noting the effects of the system on such an individual, ask yourselves, what must be its consequences on persons of an ordinary class? Observe, how he is driven to assume every character,—he fixes and places himself in every position. He is an Infidel, an Atheist, a Turk, a Jew, a Unitarian:—he is any thing and every thing but a Roman Catholic Priest. Oh, my friends, dread this apostasy—I do say dread it.

Then the reverend gentleman was quite overpowered, quite consumed with modesty, when I spoke of running a sword through the belly of a man. Was there any thing wrong in that? When speaking of it, the principles of Peter Dens broke out on him, so that he almost anticipated Saturday,—they burst out on him in such

a way, that I blushed for the ladies present; and did not the ladies themselves blush? I am sure they did.

He says we received the Scriptures from Rome, and he thinks this is an argument against them, on our principles—what think you? am I not to believe a letter because I received it from a drunken postman?

But I will now proceed to prove that the Church of Rome is the foretold apostasy—I will make it as clear as the sun at noonday, that our church is the Holy Apostolic Church, and that her doctrines are holiness to the Lord, and that will prove in one way the apostasy of the Church of Rome, for we assert it and protest against her as apostate. If I prove that our church is holy, it must follow as an inevitable consequence, that Rome is apostate, for either must be an apostate church, one or the other. My dear clerical brethren, mark the beauty, mark well the admirableness of the ground which I have taken in the contest as a churchman. What is the reason that popery has existed among us? Because it pleased the Lord that, that ground should have been hid from our eyes, until the time had nearly arrived for its destruction. Let those tremble who are concerned in the awful truth, either of us must be concerned in it, if *we* be holy, on you, on you, is the mark of the beast, but, if *your* church be holy, you may suppose me to have the seven heads, and ten horns.

Mr. Maguire has never ceased to taunt me about overlooking the proof of the articles. He knows that I have not had *time* to demonstrate *them*. Although perhaps his notion about the proof of negatives gives validity to his objections in his own mind, therefore to set the matter at rest, I will now proceed to my demonstration of the articles, I will read them over briefly, and let Mr. Maguire note the texts I shall quote, to prove them by, and let him (if he can) refute them.

[The Rev. Mr. Gregg, here requested that his chairman might be permitted to read the articles seriatim, being at the time labouring under the effects of a severe cold. To this, Mr. Maguire would not consent.]

Mr. GREGG.—I am sure that you have any documents that you would wish to have read, I would offer no objection to your chairman reading them for you.

Mr. MAGUIRE repeated his objection.

Mr. GREGG, then, may the Lord give me strength, and make my weakness mighty, to the pulling down of strongholds.

"The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God; wherefore, we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ preventing us that we may have a good will and working with us when we have that good will." Acts x.

Now, here are the proofs;—"They that are in the flesh cannot please God. (Romans viii. 8.) "We are not sufficient of ourselves to think any thing, as ourselves but our sufficiency is of God." 2 Corinthians, iii. 5. "Without me you can do nothing." John xv. 5. "You hath he quickened, who were dead in trespasses and sins." Ephesians ii. 1. "Draw me, and we will run after thee," Canticles i. 4. "For it is God which worketh in you, to will and to do of his good pleasure." Phill. ii. 13.

The next negative article which I shall prove from Scripture is that "On the justification of man."

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings, wherefore that we are justified by faith only" ONLY—mark! the word "only," that is the grand point in it.

Mr. MAGUIRE.—Is that Scripture? Let me have your proofs.

Mr. GREGG.—You shall have them, but this is only a part of the article. "Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as is more largely expressed in the homily of justification, Article XI. "*By the deeds of the law*, there shall no flesh be justified in his sight for

by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe for there is no difference. Therefore, we conclude that a man is justified by faith *without the deeds of the law*.—Romans iii. 20-23. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans v. 1. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God *not of works*, let any man should boast. Eph. ii. 8. 9. "Knowing that a man is *not justified by the works of the law*, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and *not by the works of the law*, for by the works of the law shall no flesh be justified.—Galatians ii. 16. There, there is a glorious proof!

Article XII.—*Of good works.*

"Albeit that good works which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch, that by them a lively faith may be as evidently known, as a tree discerned by the fruit." There is the article, here are the proofs "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. ii. 10. "Even so faith, if it hath not works is dead, being alone. Shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest there is one God: thou doest well. The devil also believe and tremble. But wilt thou know, O vain man! that faith without works is dead." James ii. c. 17, 20 v. "Herein is my father glorified that ye bear much fruit." John xv. c. v. "When ye shall have done all these things which are commanded you, say 'we are unprofitable servants, we have done that which was our duty to do.'" Luke, xvii. c. 10 v. "But to do good and to communicate forget not, for with such sacrifices God is well pleased. Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep; through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever. Amen." Hebrews, xiii. c. 16, 20 21 v. "But the fruit of the spirit," mind that,—*"the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."* Galatians, v. ch. 22, 23 v. There is an increase of faith spoken of. We go on from faith to faith. "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire: wherefore by their fruits ye shall know them." Matt. vii. c. 15, 20 v. Now, there is an important text. O may we all ponder on that text. "By their fruits ye shall know them!"

Article XIII.—*Of Works on Justification.*

"Works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or, (as the school-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

Proofs. "I am the vine, ye are the branches, he that abideth in me and I in him the same bringeth forth much fruit, for without" (or, severed from) "me ye can do

nothing. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John xv. c. 5, 16 v. "Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." Matthew vii. c. 17 v. "But ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his." Romans, viii. c. 9 v. "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love. Ephesians, i. c. 4 v. "But without faith it is impossible to please him, for he that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him," Hebrews, xi. c. 6 v. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Colossians, iii. c. 17 v. "Whatsoever is not of faith is sin." Romans, xiv. c. 23 v. There is a most beautiful proof of a negative.

Of works of supererogation—that is what Roman Catholics call supererogation—observe, the word is referred to here as a thing well understood and known to all men :

Article XIV.—*Of Works of Supererogation.*

"Voluntary works besides, over and above, God's commandments, which they call the works of supererogation, cannot be taught without arrogance and impiety : for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required : whereas Christ saith plainly, 'when ye have done all that are commanded to you, say, we are unprofitable servants.'"

Proofs. "But in vain do they worship me, teaching for doctrines the commandments of men." Matt. xv. c. 9v. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians, ii. c. 8v. "Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do." Luke, xvii. c. 9, 10 v. I shall pass over an affirmative one, which states that "Christ *alone* is without sin." I am happy to find that my rev. opponent admits the truth of that article. And yet, I can prove that he does not, when taken in one sense of the word. However, I shall pass over that.

Article XVI.—*Of Sin after Baptism.*

"Not every deadly sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And, therefore, they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent."—Now, mark here, how my opponent sometimes confuses *falling* with *falling away*. "The just man falls seven times a day;" but that is a very different thing from his falling away." But to the proofs. "All unrighteousness is sin, and there is a sin *not unto death*." 1st John, v. c. 17 v. "If we confess our sins, he is faithful and just to *forgive us our sins*, and to cleanse us from all unrighteousness." 1st John, i. c. 9 v. "And Simon Peter answered and said, thou art the Christ, the son of the Living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto you, but my Father which is in Heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Matt. xvi. c. 17,

18 v. That is a favourite text with the rev. gentleman ; indeed, he claims it all to himself ; but we build upon it as pointing out the rock which Peter confessed. Peter had the spirit. But that Peter did fall, I shall now prove. "Peter said unto him, 'though all men be offended because of thee, yet shall I never be offended,' Jesus said unto him, 'Verily I say unto thee, this night before the cock crow thou shalt deny me thrice.' Peter said unto him, 'though I should die with thee yet will I not deny thee.' Likewise also said all his disciples." Matt. xxvi. c. 33, 34, 35 v. But Peter did deny him, yet he recovered, which proves that the Christian may fall, but that he will rise again. "Now Peter sat without in the palace, and a damsel came unto him saying, 'thou also wast with Jesus of Galilee ;' but he denied before them all, saying, 'I know not what thou sayest.' And when he was gone out into the porch, another maid saw him, and said unto them that were there, 'this fellow was also with Jesus of Nazareth ;' and again he denied with an oath, 'I do not know the man.' And after a while came unto him they that stood by, and said to Peter, 'Surely thou also art one of them, for thy speech bewrayeth thee,' then began he to curse and swear, saying, 'I know not the man.' And immediately the cock crew. And Peter remembered the word of Jesus which said unto him, 'before the cock crow thou shalt deny me thrice ;' and he went out and wept bitterly." Matt. xxvi. c. 69 and 75 v. Thus we see that although Peter did fall, yet he again recovered. Again, "Brethren, if a man be *overtaken in a fault*, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Galatians, vi. c. 1 v. This is written not merely to the priests, but to the brethren in general, indeed in Christ Jesus we are all of us kings and priests unto God. Then come three affirmative Articles, which I shall pass over. Perhaps I should prove this affirmative Article (xix.), because it affirms that "as the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living, and manner of ceremonies, but also in matters of faith." "As this is a most important article, if the rev. gentleman wishes, he shall have it proved—"The seven heads, are seven mountains, on which the woman sitteth—and the woman which thou sawest, is that great city which reigneth over the kings of the earth"—Rev. xvii. 9---18. Now I shall demonstrate to you the apostasy of your church, from that single text---I shall develop it in such a manner, as, that it will display the amazing, mysterious and terrible apostasy of Rome, therefore, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

I would now refer to the twentieth article, but my time is nearly expired---I hope the rev. gentleman will not be saying, "what about the thirty-nine articles?" Let me hear something about the thirty-nine articles, "you never can prove the negative articles." That is this grand point---I think I have shewn him that I can give him abundance of Scriptural proofs, for the articles of our Holy Catholic and Apostolic Church. I wished to set that question at rest, I imagine I have done so, we shall hear no more of the articles I conjecture.---

Here the half hour ended.

Rev. MR. MAGUIRE.---My friends, I am exceedingly glad that I have at length prevailed upon my rev. opponent even to mention the thirty-nine Articles. I have been, God knows, *badgering* him long enough upon the subject. But he has plucked up courage at last, and he has ventured upon a justification of them. But my friends, did you see how he attempted to defend them. He read over a number of texts, which have just as much to do with any of the "reformed" *negative* articles of the Protestant Church, as they have to do with whether a man might be a house clock. Look, my brethren, I beseech you, at the desultory warfare which he is carrying on. He undertook to prove the Apostasy of the Roman Catholic Church, this day. Now my friends, did you observe the manner in which he went about it. Was there ever so egregious a mistake made by any one professing to have brains, as

that into which my rev. opponent has fallen? He asserts, for *assertions* are his hobby, that either of us must belong to the Apostate Church. Now I deny that either of our churches is the apostasy foretold. He may in his next speech, say that my religion is heretical. I assert here, and I will maintain those assertions, by proofs from Scripture; by sound argument, and by reason and common sense, that the religion which he professes is heretical. But then my friends, *heresy* is not *apostasy*; apostasy consists in a denial of God, and of the Lord Jesus Christ. I must deny God, and Jesus Christ, and unless he shows that, there is no use in his making the useless and fruitless attempt to prove the apostasy. Now my brethren, let me ask you what has all he has said for the last half hour, to do with the apostasy? He has brought forward a great number of texts. he delivered himself of a multitude of Scripture passages, thinking of course, that he would overwhelm me, and he merely quoted them because I have all along upbraided him, with not quoting from the Holy Scriptures. But of all the numerous texts he has quoted, not one of them bore upon the subject, he cited them to sustain, namely, the twenty-two Articles of his church, which I call *negatives*, nor upon the matter at issue, the subject for this day's discussion, to wit, the apostasy. Now, Rev. Sir, I do not accuse you of disingenuity, although if I were a different kind of an antagonist, I might, perhaps, with every appearance of justice, do so. You say that I quoted the "waters of jealousy," as a proof in support of the legality of "holy water," and that therefore because the waters of jealousy, produced certain physical effects, and because Christ rose from the dead upon the third day, we should all rise upon the third day—I said no such thing, nor any thing that could warrant such a conclusion upon your part. No person ever heard such nonsense out of my head. But I grant you that I quoted the waters of jealousy, and why did I do so? For this reason—I wanted to show you that water could be blessed, and that things inanimate could be consecrated under the new law, as well as under the old. And I read a passage to you, from *St. Paul* to prove that that inspired Apostle did not object to the practice of blessing things inanimate, on the contrary, he recommended it, for he says, "that every creature of God is good, when sanctified by the word of God and prayer." (1 Tim. iv. 4.) I showed you the texts in favour of blessing water and ashes, but you still *assert* that it is wrong to do so. I wish sir, that you would give me *positive* texts of Scripture, and something less of your *assertions*. Again Sir, you spoke of the "brazen serpent," but what has that to do with the argument in hand, to wit, "the apostasy?" Don't I know as well as you Sir, that the brazen serpent was a type of Jesus Christ; for as the Jews were cured from the bite of a fiery serpent, by looking upon the brazen serpent which was elevated in the desert, so all mankind are saved by looking with true faith upon Jesus Christ, who was elevated upon the cross, and by whose elevation all mankind was freed from the power of the devil. And you know, Sir, as well as I do, that the brazen serpent was but a type or figure of Jesus Christ, for St. John the Evangelist says:—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (c. iii., v. 14.)

Whether then the water of expiation had any connection with the brazen serpent, or otherwise, it matters not as far as my argument is concerned, because I merely referred to the "waters of expiation," in proof of the lawfulness of blessing water. Again, why did I quote those texts out of the Book of Numbers? (19 c.) Merely to show that a heifer was slain, that her body was burned to ashes, that the ashes were mixed with water, which was blessed, and that when any person was polluted, the water was sprinkled upon him to purify him from his uncleanness. And now, sir, permit me to ask you, do not those texts show you the usefulness of holy water? aye, and of sprinkling too, and is it not a strong argument in favour of the lawfulness and propriety of blessing water?

I will now proceed with a few observations upon another subject, before I come to that of the apostasy. Yesterday you twitted us, and you made a great *bugaboo* speech about our practice of anointing the sick. It is true we anoint the sick, and

in doing so we are only following the example of Christ himself, and obeying the commands of his inspired Apostle. Sir, permit me to ask you: *was not Christ himself anointed for his burial?*—read *St. Matthew* chap. xxvi. verses 6—12. “Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman, having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw it, they had indignation, saying, to what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, why trouble ye the woman, for she hath wrought a good work upon me, for ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, *she did it for my burial.*” I also quoted, for your information upon the subject, that text from *St. James*, “Is any sick among you, let him call for the elders of the church”—or as we more properly translate and read—“bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord”—*1 Ep. Jas.* chap. v. verse 14. I ask you Sir, are you aware of the fact that your own church anointed the sick in the reign of Edward VI.? and that in your own *ritual*, you are commanded to anoint the sick, according to *St. James*? I have, my friends, produced him two positive texts of Scripture from his own Bible to prove not only the legality of anointing the sick, but also to show him that he is absolutely commanded to do so by the Apostle *St. James*. “If any be sick among you, let him bring in the elders of his church, and let them pray over him, anointing him with oil in the name of the Lord.” But my friends, how did my rev. opponent get out of that dilemma in which I had placed him? Why indeed he says: “that if his church thought fit to institute a rule according to that command of *St. James*, *she would be right in so doing.*” *Ergo*, she is now wrong according to his admission. Oh! doctor, doctor! But here my friends, we have Jesus Christ himself admitting that he was “anointed for his burial,” and also declaring that “whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.”—*St. Mat.* chap. xxvi. verse 13, and we have *St. James*, by the express command of Jesus Christ, establishing the lawfulness of the act, but my rev. friend falls out with us, and condemns our church for holding that anointing the sick is a sacrament? Why not deem it elevated into the dignity of a sacrament? can there be a much more holy institute? what does the Apostle *St. James* say? “Anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.”—*Jas.* chap. v. verses 14, 15.

Now, my brethren,—“and if he have committed sins they shall be forgiven him,”—have we have not there, my brethren, the outward sign of invisible Grace? And let me ask my reverend friend this one question—Is there any time in which it is more important for a man to have so good a warrant as God's Word is, for the remission of his sins, as when he is about to take his departure out of this world? And there, my friends, are the means, and those means warranted by the Word of God himself, as spoken by his inspired Apostle. But my friend complains that we have made a sacrament of it. That is his great complaint; but what does he then say? He says—“that if his Church recommended it she would be right in doing so;” but, nevertheless, he will not do what he acknowledges to be right—and why? Because his Church does not recommend it. “I'll not anoint, because my church does not recommend it.” Therefore, Sir, by implication, you make your Church greater than the inspired Apostle, *St. James*, who published that sacramental ordinance by the command of his Divine Master, Jesus Christ, who submitted to it himself—being “anointed for his burial.” Therefore, a Church that has abolished a sacrament instituted by Christ sets herself above Christ. She will not obey his Divine command in this instance, although her advocate admits “that she would be right in doing so.” But not doing so, she cannot be the true Church of Christ. She makes herself greater than Christ; but, by her own admission, she is fallible, and here is evidence of

her error : she has not obeyed the command of Christ, although, to use her advocate's words, "she would be right in doing so." Now, my friends, I ask him, and let him answer me fairly—If an angel from heaven (and an angel, mind you, must be infallible, otherwise he would not be an angel from heaven,) came down and told you that your Church had robbed the poor of a sacrament, instituted by Jesus Christ for the salvation of souls ;—that you have abolished a Divine institution, and that you should restore it, and from henceforth practice it, would you do so? If your Church did not recommend it, would you believe that angel? If you would not, you must have some authority greater than that given to the angel. Now, Sir, St. Paul says : "But though we or an angel from heaven preach a Gospel beside that which we have preached to you, let him be anathema."—Epistle to Galatians, i. 8. Now, Sir, an angel from heaven is, as I have already observed, infallible, otherwise he would not be from thence ; and St. Paul was infallible, and he gave utterance to those expressions which I have read to you to show that he was infallible ; and St. James was infallible, for he was sent by Jesus Christ to preach the Gospel, as well as St. Paul, and he commanded that the sick should be anointed. But your Church does not practice it : nay more, according to your own words, she does not recommend it, although you say, that she would be right in doing so. Now, Sir, you would be bound to receive the commands of that angel, for your Church and your Preachers are confessedly fallible : but our Church is not like your's confessedly fallible ; on the contrary, she is confessedly infallible, and therefore not bound to receive any other Gospel, even upon the authority of an angel from heaven. But the authority of the angel from heaven would be infallible. Now, Sir, a fallible authority must always yield to an infallible authority ; but the authority of your Church being infallible, she would be obliged to yield to the authority of the angel from heaven ; and thus you would be acting contrary to the express declaration of St. Paul ; for you would be compelled to receive a new Gospel, preached by an angel from heaven ; having no infallible authority in your Church to oppose to the authority of an angel ; and by so doing, you would incur the anathema so solemnly pronounced against you by the great Apostle of the Gentiles. We, on the contrary, would not receive any other Gospel from an angel of God, because our Church has the promises of Jesus Christ, "that he will remain with her to the end of the world." (Matt. xxviii. 20.) We would, therefore, oppose the Divine Founder, her Invisible Head, to the authority of the angel. Now, Sir, I refer you to the Ritual of Edward the 6th. I will point you out the passage in the Common Prayer Book. Here is the *Rubric* :—"Then shall the Priest:"—You see, my friends, they were called *Priests* even in those days, although Mr. Gregg now pleases to style them—"Officers." "Then shall the Priest make a cross upon the child's forehead and breast, saying—"Receive the sign of the Holy Cross, both in thy forehead and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully fight under his banner against sin, the world, and the devil, and to continue his faithful soldier and servant unto thy life's end. Amen." We have been often taunted and revieled by Mr. Gregg and others for using the sign of the cross. But, mark what the Protestant *Ritual* and *Rubric* of Edward the Sixth say upon the subject :—"As touching, kneeling, *crossing*, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame." Where is your charge of superstition, now, sir? What becomes of your jeers? Let me now return to the anointing. The Priest, according to the *Ritual*, first puts on the oil, and then he prays that that real oil may produce the unction of the Holy Spirit. Why, sir, there is *real anointing* for you. There, my friends, is the *practice of anointing set down in their own Ritual*, and it was for a long time practised in his church, and she was right in doing so ; but they have now abandoned the practice—they have abandoned their principles. And why? Because, my brethren, *Protestantism has no principles*. They are, to use the words of St. Paul—They are "tossed to and fro, and carried about with every wind of doctrine."—Eph. iv. 14. Again, my friends, I refer him

to the Common Prayer Book in the reign of *Edward* the 6th, to show him, beyond all doubt or cavil, that the Protestant Church at that time administered the sacrament of *extreme unction*. Hear what the *Rubric* says:—"Then the Priest shall anoint the infant on the head, saying—"Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; *may* he vouchsafe to anoint thee with the unction of the Holy Spirit, and bring thee to the inheritance of everlasting life. Amen." It is then ordered that the putting on the chrism and anointing shall be used severally with every child." Now, sir, there is the "sign of the Cross," and there is "*anointing*" for you. Why, sir, it was the preservation of those things in your Book of Common Prayer that made the Dissenters leave you; for they said that your church "smelled too strongly of Popery," and that was the reason why you got angry with me when I told you—without meaning any thing personal—that I would fling the Dissenters in your face; because you know that any argument which you might advance against me, I could retort fifty-fold against your church, in the name of the Dissenters. Now, sir, you think that you have made a wonderful discovery with reference to that favourite doctrine of your church, that faith *alone* is all that is necessary to salvation; and you have quoted a variety of texts, and you have drawn your inferences from them, in support of your view: but I will venture to assert that those who heard you, heard you with pity; for there is not one of all the texts you have quoted applicable to the subject upon which you intended they should bear. Now, sir, I say "that faith alone never will save any man"—that it never did save any man—and that whoever relies upon faith "*alone*" for his salvation is deceived; that he abandons Jesus Christ, and is not in the way to heaven. But then it will be asserted, by way of an objection against me, that our Saviour, in dying upon the cross for our redemption, did all that was necessary towards accomplishing the great end for which he came into the world, namely, our eternal salvation, and that nothing more is wanted afterwards but faith *alone*. Now I say, that when our Saviour washed us in his blood, that he opened the gates of heaven, which were shut against us by the sin of our first parents, and that he made us heirs to his eternal kingdom. He could have done all that without any condition whatever, for one drop of his blood would be sufficient to redeem ten thousand worlds. But it was not *his* will that he came to perform, but that of his Heavenly Father, to whom he had offered himself as a victim of expiation for the sins of mankind. There was nothing wanted on the part of our Divine Redeemer, for he spilled the last drop of his blood for us; but there was, and still is, much wanted upon *our part*, in order to make some satisfaction for past sins, and as a preventive against the commission of future sins; for, independently of our belief in the Lord Jesus Christ, we want upon our part good works. The works of penance and mortification. The curbing and overcoming of our passions. Fasting, prayer, and alms deeds. All these are requisite on our part, to show our love and gratitude to that Divine Being who, for our sakes, suffered a life of poverty and misery, and terminated it upon a cross, spilling the last drop of his blood to appease the anger of his Eternal Father, and to make us Children of Heaven. My church, sir, teaches the absolute necessity of good works. How different was the conduct of the early Reformers! They taught the doctrine of faith *alone*, and threw good works overboard. *Luther*, that great Apostle of the Reformation, taught that "good works were like lice upon an old skin;" and again he says, "let us abstain from all sins, but in particular from all good works, for all the good works we perform are dead." That was pretty doctrine to be taught by the self-constituted Reformer of the church of Christ. Now, my friends, allow me to give you a few texts of Scripture upon this subject—I mean the necessity of good works—and I think I will convince you that good works, as well as faith, are necessary for our salvation, and that faith *alone* is not sufficient. Now, my friends, hear our blessed Redeemer himself:—"And behold one came to him, and said unto him, good Master, what good thing shall I do that I may have eternal life? And he said unto him, why callest thou me

good; *there is none good but one, that is God*: but if thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said, thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honour thy father and thy mother; thou shalt love thy neighbour as thyself. The young man said unto him, all these things have I kept from my youth up; what lack I yet? Jesus said unto him, if thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come *and* follow me."—Matt. xix. 16, 17, 18, 19, 20, 21. So that now, my friends, you see that faith *alone* will not do: you must keep the commandments, and you must be charitable to the poor. And again, my friends, "It is not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he who doeth the will of my father who is in heaven, he it is that shall enter into the kingdom of heaven." Matt. vii. 21. Therefore, my friends, you must do, as well as believe. Again—"Unless you do penance, you shall all likewise perish." Luke xiii. 5. And here, my brethren, permit me to observe, that the Protestant Bible is mistranslated here; because the translators have put in the word "repent" in place of the word "do penance."

Rev. Mr. GREGG.—Tell me where that text is to be found?

Rev. Mr. MAGUIRE.—In the Gospel of St. Luke.

Rev. Mr. GREGG.—What chapter and verse?

Rev. Mr. MAGUIRE.—I did not ask you for references to the texts you have quoted, because I knew where to find them.

Rev. Mr. MAGUIRE.—I shall now prove that your translators deliberately and wickedly mistranslated this passage. My proof shall rest upon the authority of Christ. He extols the repentance of the *Ninevites*, who did penance at the preaching of *Jonas*, saying: "The men of Nineveh shall rise up in judgment with this generation and condemn it, because they did penance at the preaching of Jonas." Matt. xii. 41. Here again your translators took a most unwarrantable liberty with the text, because instead of "*they did penance*," they translate "*they repented*." But in what manner did the Ninevites do penance? They fasted, they prayed, they dressed themselves in sackcloth, and put ashes on their heads; they kept their very infants from taking suck, and tied their cattle to the stake; and their king headed them, and set the example. There then is the true practical meaning of the Greek words *metanoia* and *metanoiete*, used in this place by our Saviour himself. He praises the penance of the Ninevites, using the Greek word in dispute. And why was this penance of the Ninevites so extolled by Christ? Was it faith *alone*? which is expressed by the Protestant word "*repentance*." Or was it faith and works? as expressed by the Catholic term "*penance*." That it was the latter, and not the former, the whole history of the preaching of Jonas and the conduct of the Ninevites manifestly attest. For they not only had faith by believing the preaching of Jonas; but they had works likewise, by fasting, and weeping, and praying, and covering themselves with sackcloth and ashes. There, sir, is the true meaning of *metanoia* as given by the Redeemer himself. And thus are your translators convicted upon the authority of Christ of grossly mistranslating the Scriptures. I now, my friends, refer you to the Epistle of James, 2d chap. and 20, 21, 22, 23 and 24 verses. "But wilt thou know, O vain man! that faith without works is dead: was not our father Abraham justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works? and by works was faith made perfect." See that, my friends; faith was not perfect or sufficient without works—"and by works was faith made perfect." But to proceed: "And the Scripture was fulfilled, which saith Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God. Ye see, then, how that by works a man is justified, and not by faith *only*." My friends, do not these texts upset the doctrine of "*faith alone*?" and yet Protestants hold in the teeth of the Holy Ghost that men are saved by faith only; though St. James says, that "*a man is justified by works, and not by faith only*." Again, my friends, I refer you to St. Luke, 7th chapter, and 47th verse—"Wherefore, I say unto thee, her sins

which are many are forgiven her, for she loveth much; but to whom little is forgiven the same loveth little." You see, then, my friends, that many sins were forgiven her because she loved much; that is, she believed and justified her faith by her works; for in the 44th verse we read—"that she washed his feet with her tears, and wiped them with the hairs of her head;" and in verses 45 and 46 we read—"that she never ceased to kiss his feet;" and "that she anointed his feet with ointment." Again, my friends, you will find in St. Matthew, xxii. chap. 11, 12, and 13 v. There you will find that a man who was invited to a marriage feast, was cast out, because he went there without a wedding garment; "And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, friend, how camest thou in hither? And he was speechless. Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." So you see, my friends, that, although this man had faith and went to the feast, because he was not attired in the wedding garment of charity, he was cast out; and it was upon his account that our blessed Lord said, in verse 14 of the same chapter: "For many are called but few are chosen." Again, I refer you, my brethren, to the 13th chapter of 1st Corinthians, verses 1 and 2. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing." These texts, my friends, prove to a demonstration, that not only faith *alone* is not sufficient for salvation, but they also prove that many have faith without good works; but it is that faith spoken of by St. James, ii. c. 26 v. "For as the body without the spirit is dead, *so faith without works is dead also.*" Therefore, my friends, you perceive that good works are not the necessary consequence of faith: for St. Paul says, "If I have *all* faith, and have not charity, I am nothing." And 1 Cor. xiii. 1. although my reverend opponent may have great faith; and notwithstanding that he may have a very considerable share of the "private spirit;" and that he has faith—so as to remove mountains—in his own estimation; yet it will take him a long time—it would be a very difficult task indeed, for him to persuade me that he has as much faith as the inspired Apostles; yet they publicly declare, under their own hands: "that without charity they are nothing,"—"that faith without works is dead;" and let me tell you, sir, that if you had faith "so as to remove mountains," it would not save you without works. Again, I refer you to the 13th verse of the same Epistle to the Corinthians, 1 Cor. xiii. c. 13 v. "And now abideth, Faith, Hope and Charity, these three; but the greatest of these is charity." Therefore, my brethren, you have the inspired Apostle declaring that *charity is greater than faith*. It is true, my friends, "that without faith it is impossible to please God;" Heb. xi. 6. But I add that without good works it is impossible to please him. Hear St. James—"Even so faith if it hath not works is dead, being alone. Yea, a man may say, thou hast faith and I have works. Show me thy faith without thy works, and I will show you my faith by my works. Thou believest that there is one God; thou dost well. The devils also believe and tremble: But wilt thou know, O vain man; that faith without works is dead." St. James's Epistle ii. c. 17, 18, 19, 20 v. See, my friends, how faith *alone* will not do; it is dead without works; the devils have faith and tremble. Again, my friends, I refer you to Colossians, iii. c. 14 v. "But above all these things" (even above faith), "have charity, which is the bond of perfection." Again, my friends, St. Matthew, xxii. c. and 35, 36, 37, 38, 39, 40 verses. "Then one of them, *which was a lawyer, asked him a question*, tempting him, saying: Master, which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets." There, sir, is the

command of God for you, to love him above all things; and the next command which he lays upon you—is like unto the love of God—"and love your neighbour as yourself." Yet, according to you, it is sufficient to have faith *alone*, and you are saved; but, I am sure, I have now shown you, sir, that your faith *alone* will not do. Your faith alone will not save you; indeed it won't, Doctor. You must love your neighbour; you must have charity—the bond of perfection—that which is greater than faith; and you must have works to show your faith. I hope you will not put me under the necessity of proving to you that those works must be "good works." I know you will admit that they must. Again, my brethren, I refer you to Galatians, v. chapter and 6 verse. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith, which worketh by love." You see, my friends, that faith must work, it must work by charity. Again, I refer you to 1st Corinthians, vii. chapter and 19 verse. "Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God." Now, my friends, I refer you to Ephesians, i. c. and 4 v. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him, in love," or as we very properly read, "that we should be holy and unspotted in his sight in charity." Now, my friends, see how that which makes us holy, and without blame before him, is love, or charity, and not faith *alone*; and observe me, my reverend friend, you must be before him without blame. And how can you be so? By living in charity with all men. Your faith alone will not do. And now, my friend, I beg to assure you, that I would not object to one word that you said about faith, if you had not made use of the words *by faith only*. I have shown you by all the texts which I have quoted, that faith alone is not sufficient for salvation; and that charity, and good works, and the keeping of the commandments, are equally necessary. It was Luther, my friend, that suggested your *faith alone*; it was he that foisted in the word *allein* (only) into the text: *and* when he was upbraided with the addition, he said that "he was an Apostle as well as Paul; and if Paul could add the text, was he not at liberty to add a word to the text?" and it was allowed to remain for the purpose of inveigling the unwary, by making them believe that the road to salvation was much easier in their system of faith than in ours. The *way* is easier certainly; if it reaches the end; but salvation is not attainable to those who could teach doctrines so diametrically opposed to the living truths of the Gospel. Again, my friends, I refer you to Hebrews, v. 9. "And being made perfect, he became the author of eternal salvation unto all that obey him." So that you see *obedience is necessary as well as faith*: so that, "my dear Doctor," your "*faith only*" won't do. Again, my friends, look to Romans, iii. 28. "Therefore we conclude that a man is justified by faith without the deeds of the law." My friends this is a text upon which those who are for faith, and *faith alone*, rely, and upon which they build many of their arguments in favour of that most extraordinary doctrine. Truly, my friends, *St. James* tells us "that the very devils believe and tremble." ii. 20. They have *belief alone*; but nobody, I am sure, will accuse them of proving or *showing* their faith by their works. But, my friends, this is the passage to which Luther made the addition. St. Paul goes to prove that the Christians—those who had embraced the new law—were not obliged to obey the *works* of the old law. St. Paul says, that it was not necessary to do so. But what did Luther do? He put in the word "*alone*"—thus giving a meaning to the text which the Apostle did not intend it should have: for the Apostle's meaning is this—that neither the *works* of the written law performed by the Jew—such as circumcision, sacrificing of victims, &c.—nor the *works* of the law of nature performed by the Gentiles, before either of them came to believe in Christ, can, without faith in Christ, justify any one. But when they come to the light of Christianity, their *faith alone* will not save them; they must justify that faith by their works. The works, then, to which this text alludes, are the *works of the old law, not of the new.*

My friends, I will not fatigue you by quoting all the texts of Scripture which I could

bring forward upon this subject. I have no less than thirty-nine of them—all showing that “*faith alone*” will not do; but, in order to put a *clincher* upon this “*faith alone doctrine*,” I will refer you, my friends, to a few more texts. Now, my brethren, look to the second chapter of St. James, verse 14—“What doth it profit, my brethren, though a man saith he have faith, and have not works? Can faith save him?” And again, verse 22—“Seest thou how faith wrought with his works, *and by works was faith made perfect*.” So that, my friends, as I have already observed, the faith of Abraham was made perfect through his works. It was Abraham’s works that perfected his faith: his faith would be *imperfect* without them. “Ye see, then, (to use the language of the inspired Apostle), how that by works a man is justified, *and not by faith only*.” Now, my reverend friend, permit me to ask you, why was the word “*alone*” inserted after the word “*faith*,” by that great Apostle of your church, Martin Luther? And why has it been preserved, in direct opposition to the doctrine of Jesus Christ and his inspired Apostles? And why, sir, does your church make a liar of the Holy Ghost? Your church alleges that she is the true church of Jesus Christ, and that she has the Holy Ghost for her guide; but, nevertheless, she teaches doctrines in direct opposition to the language of the Holy Ghost, as spoken and written by his inspired Apostles. The latter *explicitly* teach that a man is *not justified by faith only*; but your Church *explicitly* teaches that man is *justified by faith only*: so that here is a flat contradiction between your church and the Holy Ghost. Which is right? *Can the Spirit of Truth be wrong?* The Apostles of your church, sir, have perpetrated all this, as I have already observed, for the purpose of showing those persons who are fond of the pursuits and pleasures of this world, that salvation was more easily attained in the Protestant Church than in ours; and that all our works of *alms, deeds, prayer, and fasting* were nothing but mere mummery, buffoonery, and rank nonsense. That, my friends, is the reason why they put in the words “*by faith only*”—thus holding out a premium to vice, and a reward—the greatest of all rewards, even heaven itself, to faith *without works*. For it just comes to this—commit what sin you please—let it be adultery, or murder, or robbery—*only* believe, have *faith only*, and you will be saved. Now, my friends, I will tell you what has been the result of this Protestant doctrine of “*faith alone*,” and “*no works*.” It has created that damnable heresy of the *Antinomians*—it has enabled wicked men to broach that soul-destroying doctrine, that the more sins they commit the more glory they give our blessed Lord Jesus Christ by doing so.—“Because,” say they, “we believe that HE can save us, and has saved us, in spite of our sins, and independantly of any *good works*, for *faith alone* is sufficient to justify us altogether.” Thus that Protestant doctrine of *faith alone* has created that abominable heresy which teaches that the deeper you are steeped in crime—steeped to the very lips in infamy and vice—the greater glory you give to God; thus making the Lord Jesus Christ, the God of all purity, delight in the commission of sin, infamy, and villainy. Sir, there is the finish of your 39 Articles. “*Wherefore we are justified by faith only*.” There, sir, is your article of “*faith only*” in direct opposition to the Apostle St. James—“for by works a man is justified, *and not by faith only*.” There is the Apostle hurling to the winds your words “*by faith alone*,” your negative article “*by faith only*.”

Rev. Mr. GREGG.—What verse?

Rev. Mr. MAGUIRE.—I told you already that I don’t ask you for your references, because I know where to find your texts. Now, my brethren, I will not content myself with having proved that *faith alone* is not sufficient to salvation; but I will proceed to show you that good works, done in grace, are meritorious before God, and that they perfect our faith, and assist us to attain heaven through the merits of our blessed Redeemer, Jesus Christ; and for that purpose, I refer you to the 4th chapter of Genesis and 7th verse—“*If thou doest well, shalt thou not be accepted? and if thou doest not well, the sin lieth at thy door*.” And again—when Abraham was ready to offer Isaac upon the altar, God, by an angel, said to him:

"And by myself have I sworn, saith the Lord, for *because thou hast done this thing*, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies." Gen. xxii. 16, 17. Now you see, my brethren, that in the very beginning of the world, God taught this doctrine of doing good. What did Abraham do? He offered, or was willing to offer, his only son. In that he showed his obedience and justified his faith; and you perceive what a large share of the Divine blessing was poured upon him for that act of obedience. Again, my friends, look to the 18th Psalm, v. 20—"The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me." Again, in Psalm xix. 11, David says: "Moreover, by them (the judgments of God) is thy servant warned, *and* in keeping them *there* is great reward. And his son Solomon says: (God is) 'justifying the righteous, to give him according to his righteousness'"—1 Kings, viii. 32. And 2 Chron. xv. 7. "Be ye strong, therefore, and let not your hands be weak, for your *work* shall be *rewarded*." Mind that, my brethren, *yaur work shall be rewarded*. Again, my friends, I refer you to St. Matthew, v. 12. "Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you" *Great was to be their reward*. For what, my brethren? For suffering persecution for Christ's sake: and great is their reward. What is the meaning of the word "*reward*?" is it not the wages or hire due for the work, if they performed it? And in the very next chapter of the same Evangelist, we have Christ exhorting us to the secret performance of our *fasts*, our *alms-deeds*, and of our *prayers*; and he tells us that if we otherwise perform them that we *lose our reward*, but, if we do them in secret, he tells us, "Thy Father, which seeth in secret will reward thee openly," Ibid vi. 3. My friends, I could go on with fifty such passages, both from the Old and New Testament, but where is the use? I have shown you that *faith alone* will not do; and I have shown you the necessity for performing good works, by which faith can alone be justified.

My friend undertook to prove the apostasy; but he has not said one word about it, and I need not have spoken upon any other subject, if I did not choose. But I am ready to prove, that the great apostasy to which you, sir, allude, is not yet come, and I do say, that it is blasphemy to assert, that an Apostle inspired by the Lord foretold any apostasy in the church of Christ, or that the church was invisible for 800 years and more, or that every child of Jesus Christ deserted his church, and left him *childless*, or that not a true church was to be found in the world, when Jesus Christ himself expressly promised "to be with his church, teaching, preaching, and baptising, through all ages, 'even unto the end of the world.'" Matt. xxviii. 20. But you *assert* that he had no church, that all his children became apostates, and indeed you only *assert* what your church teaches, for she teaches that the promises of Christ failed, and I have already shown you that a church teaching and promulgating such a doctrine as that, by means of her thirty-nine articles, cannot be the true church of Jesus Christ. You spoke, sir, about the invisibility of the church. I called upon you to prove its invisibility, to show *when*, *where*, and *how* it became invisible. But all I could get out of you by way of a reply to my interrogatories upon the subject, was "that it existed in the hearts of some, and therefore that it could not be seen." But yet we have not found out any authority, to demonstrate to us, how or when, or by what means she became invisible. We have nothing for your invisibility of the church, but your bare *assertion*, and the *assertion* of your church. We all know that what is invisible, cannot be come at, it is just as if it were not in existence at all. According then to my opponent, when Christ said, that his church could "*not be hid*," he only meant that it *could* be hid, or in my friend's words, that it could be invisible, so that by a city built upon a mountain, may be understood a little stone in the bowels of the mountain.

Now, my friends, I hope you will see that I have followed Mr. Gregg pretty

closely through his rambling discourse. although I was not bound to do so, my sole business of this day being to reply to him in answer to the charge of apostasy. But I think I did him good service by my reply, for I have shown him "*that his faith alone will not do,*" and that he must have works to justify his faith. Now, sir, you have spoken to me about the Unitarians. I am not an Unitarian; and I have stated that I am not one, more than once or twice since the discussion commenced; but I made use of the argument of the Unitarian, to show you that you could not refute an Unitarian *upon your own principles*. But I would be ready to meet an Unitarian upon my principles, the principles of my church. But you could not, because Protestantism is without principle. You have no principle whereby you could convince Unitarians or Socinians of their errors, or refute them in a theological argument, and you have not attempted to answer any of the arguments which I put forward in their name. Therefore, I say again, that Protestantism is without christian principles, and it is this I presume that puts you so much out of temper. I have now, sir, to acquaint you, that I will call upon you to prove—not the prophecies of Daniel, I will admit them for the present, in order that you may not be prevented from the gratification of making a speech upon them. But I call upon you to prove the Divine authority of the Book of Revelations. You, sir, say that I admit its authenticity. It is very true I do. But I do not receive it on the *same principles* with you: you must prove that book upon *your own principles*. You went to the Old and New Testament to prove the authenticity of the Scriptures *by the Scriptures*. When I wanted you to produce arguments against the Jew, the Deist, or the Infidel, founded upon real Protestant principles, you ran away from all principle by *supposing* what you were required to prove, and by *assuming* the very question in debate. You tell me that you would hold up Jesus to the Jew. Why do you forget that the Jew denies Jesus? There again you beg the question. You further say, you would hold out the Bible to the Pagan and Deist. Why do you forget, sir, that they both deny the Bible, and would not, consequently, be satisfied until you gave them proofs of its integrity and inspiration? You must be aware, sir, indeed I have already told you, that *Diogenes*, *Eusebius*, and Luther rejected the Apocalypse, and supposing that I were now to reject it, for the sake of argument, how could you prove its authenticity and canonicity? You could not do so, because your church, sir, is without principles. She teaches herself to be fallible: you have therefore only a fallible opinion, to guide you, and consequently you cannot be *infallibly* certain of what she *fallibly* teaches. She may be right, and she may be wrong: the chances are perfectly even. And here my friend, I must observe that I have repeatedly asked you, but you never answered me, how you could make an act of divine faith in the Scriptures, when you have received them from a confessedly fallible church, and you must be aware that fallibility is no authority in matters of divine faith. You spoke to me, some time ago, of a man believing himself to be a "house-clock," and you compared me to a horse, by way of illustrating your supposed arguments. But would not plain common sense tell any man, that the person representing himself as a clock, was not a clock. But, sir, let me ask you, can you have the same certainty of the articles of your faith, which I have, that I am not a horse? That question you must answer in the negative. And even if you had the same certainty, it would not suffice to produce an act of divine faith, which must be always bottomed on God's revealed word. St. Paul says, "faith comes by hearing, and hearing by the word of God." Rom. x. 17. Therefore, sir, you must have an infallible authority to teach what God revealed. St. Paul had his revelation from Jesus Christ, for he says: "I know whom I have believed, and am certain." 2 Tim ii. 12. St. Paul was consequently an infallible medium of communication between Jesus Christ and those who received the doctrines preached to them.

Again he says:—"how can they hear without a preacher? and how can they preach unless they be sent?" Rom. x. 15. Now, sir, who sent you? Before you

had an establishment, you had no church ; you were only a few separating and separated individuals, desperate enough, I allow, against the church you had left, and that had condemned you. We were the only church in the world then laying claim to *Catholic*, and not only laying claim to that proud title and pre-eminence, but actually possessing it. And as soon as your heresy was broached, that Catholic church condemned it. You, sir, believe the apostasy upon the authority of your church, but where was your church at the time we——

The half hour terminated here.

Mr. GREGG.—You have all, perhaps, heard of a person who was under the discipline of a drummer. He followed at a cart's tail : the drummer smote him on the back : " lower, lower !" cried the sufferer. The drummer complied. " Higher, higher !" he exclaimed. " Why," said the drummer, I am doing all I can to please you ; but whether I strike high or low, up or down, you will not be satisfied." And it is so with Mr. Maguire : whatever way I meet his questions he will not be content. He called on me again, and again, and again, to prove the Thirty-nine Articles. " What about the Thirty-nine Articles ? " " Not a word about the Thirty-nine Articles." " We do not hear a syllable about the negative articles." " Where are your texts of Scripture in proof?" Well, I have come forward to prove the 39 Articles, and I have given abundance of texts of Scripture to prove them, and now the rev. gentleman exclaims, " O ! we have nothing but the 39 Articles, and a list of Scripture texts—so numerous that no one can recollect them."—" That they overwhelm me." But I think that I have set at rest the question about the 39 Articles, and that in future we shall hear no more of them from Mr. Maguire ; but if leisure permit, I shall take them up again, to show that they are in full accordance with the Scriptures.

Now I really do admire the great talents of my reverend opponent, and I pray that God, in his infinite mercy, may open his eyes to see the nature of those particular errors under which he lies. Mr. Maguire labours under a mistake. He imagines that we deny the necessity and importance of good works ; but he does not see that we only deny their importance in a *certain relation*. He says we deny the necessity of good works altogether. I totally deny the truth of this assertion. We insist on the necessity of good works *after* justification—we look for good works as its consequence. What we deny is, that good works are the *cause* of justification. Accursed is the man who says he is justified, and yet lives in the practice of one single allowed sin ! Accursed is the man who says that any sin, however slight, is not a mortal sin ! Every sin is a mortal sin. I defy Mr. Maguire to prove from Scripture that there is such a thing as venial sin : every sin is mortal ! Mark, there are degrees of criminality in mortal sins ; that is, one mortal sin may be greater than another. But there is no such thing as venial sin mentioned in Scripture—all sins are mortal. I grant you that "there is a sin not unto death," 1 John, v. for which we are desired to ask, with a promise that he shall give us life for them that sin not unto death, and that we are told that there is also " a sin unto death" for which we should not pray ; still both these sins are mortal, with this distinction : the first is mortal, but the man does not die in it. He is alive—we are to pray for him ; he has " not sinned unto death." He may, on our prayers, repent, believe the Gospel, and be pardoned. The second sin, the man dies in ; it continued to his death. We are not to pray for it—he has died in his sin. It has been "unto death"—there is no pardon beyond the grave. I will undertake to prove that there is no distinction to be found in Scripture between sins as being mortal and venial. God has revealed himself as looking on all sin with horror : he abominates any sin, even the slightest offence against his holy law. In his sight all sins are deserving of hell—all being transgressions against that holy law. Let the reverend gentleman keep this in mind ; but we cannot now go more into detail, as we are to discuss principles.

Mr. Maguire, to use his own phrase, objects *in globo* to all my texts in support of

those of the 39 Articles I undertook to prove ; but, had I time, and that he were willing, I would discuss them all one by one—I would explain them all from beginning to end. I would take them *seriatim*, and show that they are valid, and that they are to the point. This I should do, were it not too tedious, and that I fear the assembly before me would tire of it ; but if the Rev. Mr. Maguire will write a work on this subject, attempting to prove that I am wrong, I will write an answer in refutation of it, disproving every argument he may bring forward. I will demonstrate that the sense in which I have taken the text, in support of my positions, is the true sense. He says we disparage good works ; but, let him hear the Articles of the Holy Catholic Church on good works :—“ Albeit that good works, which are the fruits of faith, and follow *after* justification, cannot put away our sins, and endure the severity of God's judgments, yet are they pleasing and acceptable to God in Christ, and *do spring out necessarily from a true and lively faith*, inasmuch that by them a lively faith may be as evidently known as a tree is discerned by the fruit.”—Article xii. Mark that ; there is the Article of our Church :—“ Good works do spring *necessarily* from a true and lively faith, and from them saving faith may be as clearly known as a tree is known by its fruit.” Mr. Maguire says that we do not condemn any heresy, but we do condemn every heresy. We condemn emphatically that abominable Antinomian heresy, with which the reverend gentleman, because we preach salvation by faith alone, thinks us chargeable. We condemn it as odious ; and let me tell him with what that heresy is connected—it is connected with that very doctrine of the Church of Rome which teaches salvation by works. It is that doctrine which opens the door to all licentiousness ; for, when once established, it erects for every man a standard of works for himself, according as it may best suit his own mind and his own disposition. He will colour over his own sins—he will call them by wrong names ; he will palliate them, and will suppose the Divine mercy to be such as would overlook his transgressions. I remember, when living in Sheffield, to have visited a poor, wretched Irish-woman, with whom I conversed on the subject of religion. Having spoken to her on the subject of her sin and depravity, she said to me, “ I never did any thing wrong. What sins did I ever commit ? I have a good heart : if I swear an oath, it is merely a slip of my tongue. I have no harm in it, and God will not visit that on me.” Thus were her eyes blinded by this doctrine of salvation by works. Thus was she, a practical Antinomian, imagining that the Divine mercy invalidated the Divine law. I repeat, this doctrine destroys the sense of sin, and leads every man to form a standard of his own.

It would give me unspeakable satisfaction, could I discuss the texts I have taken down one by one, for Mr. Maguire's satisfaction, as it might, with the blessing of God, lead to the salvation of his soul. Did you perceive how vigilantly I was taking down his first text, but not the latter ?—the reason is that I come with my entire soul into his last position, namely, that “ Good works after faith lead to an increase of faith and charity, to the glory of God and to the felicity of man, here and hereafter.” But then, salvation, as to the origin, is “ from faith alone, without the works of the law,” any dependence on which works, vitiates the power of faith. I stand in that position against you for the glory of God, through Christ. But there are one or two points to which I would refer, before I pass on to the proof of the apostasy, for I long to get at it.

First, with respect to extreme unction, I shall offer one or two remarks. There is an awful mistake arising out of this rite. It is regarded as the means to procure salvation. Great was the wisdom of our Reformed Church in reference to the abused ceremonial which the Romish Church call extreme unction. That ceremonial was discontinued at the Reformation,—not but that if our holy Bishops adjudged it to be according to the mind of God, they might revive the practice, but in a scriptural manner. There is a dreadful error which prevails among men—a dreadful propensity to put off the consideration of their sins to their death-bed, and even among those of whom we should hope better,—there is a tendency to procrastinate till the last moment, so

as to be obliged to be than running after their ministers for succour, to be looking for the sacrament at the hour of death, as if that could save them. We do, however, discourage such vain hopes,—we warn men against delay,—we urge upon them the danger of trusting in any thing, at any time, but the blood of Jesus,—nor do we wish to administer the sacrament to persons ignorant of the true ground of hope, lest it should encourage them to trust to it, or to a death-bed repentance,—we refuse, in fact, to administer the ordinance, unless there be the plainest evidence of previous faith and right-mindedness. We hope, however, that our people, generally speaking, are ever prepared and ready for this last and awful scene. We are anxious to preserve them from that dreadful security which so generally results from trusting in the *opus operatum* of men. Were we to administer a rite—a holy ordinance, on the authority of our church, we should have as good ground for so doing as if we had the authority of an angel from heaven. I deny that Mr. Maguire will find that rite in our reformed liturgy; and mark, it is with the Church of England as she now is we have to do. I do not mean to go back to old stories in speaking of Popery, for we have to do with the modern Church of Rome. This rite of extreme unction is not, I say, in our common prayer-book. It is, I admit, one of those relics which we had not shaken off when we came out of Babylon, but which we have since wisely cast away.

There is one text which Mr. Maguire dwelt on, and on which he appeared greatly to rely. As he did not give the chapter and verse in quoting it, I shall, I fear, be at some trouble to find it out.

MR. MAGUIRE.—I shall most willingly assist you.

MR. GREGG.—Thank you, I shall do you a similar kindness another time.

A VOICE in the Assembly.—Matthew, xix. 16.

MR. GREGG.—There! I have it; and am anxious to explain it for Mr. Maguire. Now, gentlemen, I shall give you a treat. I shall show my reverend opponent what scriptural explanation is—"And behold one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, why callest thou me good?—there is none good but one that is God? but if thou wilt enter into life, keep the commandments." Endeavour now to study the character of the Lord Jesus. This will give such a majesty to your souls—it will give you such dignity and such a power of conception,—it will confer upon you so much wisdom as to enable you to perceive things in such a light and in such a point of view, as I do say it would otherwise be utterly impossible for you to perceive them in. Here is a weakminded man who came to Jesus, and with the perception of that wisdom which ever distinguished the Great Master, he at once sees the weakness of this young man. "Good Master," said he, "how shall I inherit life?" He began with a compliment. "I will try him at the very threshold," it is as if Jesus said; and then he asks, "Why callest thou me good?—there is none good but one that is God." The young man then should have fallen on his face, saying "Thou art God over all, blessed for evermore, therefore thou, O Lord, art good." This he should have said, but he was mute. Jesus paused; but the man could give him no answer. He saw his darkness, —he addressed him as a weak man, and said again, "If thou wilt enter into life, keep the commandments. This is the condition on which you can get to heaven. Keep all the commandments,—do not violate a single one of them,—let not one evil imagination arise in your mind—let no tinge of sin be on your soul,—look back to your whole life, ascertain whether you have ever committed one single sin, and make the experiment for the future—fulfil the commandments. There they are—the law is set before you. These are the conditions, fulfil the law, and into life you shall enter." But the man would have said, had he known himself, "Lord Almighty, it is the very thing I have found it impossible to do. I have been trying to keep the law all my life, but I have found it impossible to keep a single one of the commandments. I cannot keep one of them,—I have found my sacraments, my prayers, my Bible reading, and every thing I do to be mixed with sin, so that I am almost brought into despair, and this dreadful feeling of anxiety and alarm, because I cannot keep the commandments,

has often brought me to sackcloth and ashes." This would have been the proper state of mind,—this would have indicated that repentance and sorrow of soul which would have become him, and been meet in one approaching the Lord, for no man ever came to Jesus until legal hope had perished in his soul, until he was brought to despair of doing anything for his own salvation. There was an indication of want of clearness about the views of the man. "He saith unto him which? Jesus said, thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honour thy father and thy mother; and thou shalt love thy neighbour as thyself." Now, observe the wisdom of God. Mark it, my brethren, and stand in awe. He does not give the young man the first table of the law, which is tantamount to saying "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." He deals with him more gently in beginning. He says fulfil the second table, as if to try the man. "The young man said unto him, all these things have I kept from my youth up, what lack I yet?" Here is a manifestation of ignorance and darkness; if he had said "I have never indulged a wandering thought or entertained an unholy imagination—I have kept the commandments in the letter and in the spirit from my youth up—I have not been guilty of even one sin." Now, it is evident that the young man moved in a respectable circle, and he thought, like many others moving in the sphere, that because he did nothing to outrage the laws of society, because he observed all the externals of propriety, therefore he had not transgressed. He imagined that he was not a sinner, because he kept himself from the commission of crime—of gross sins: and that is the case with many who, because they have not been brought to the bar of their country on a charge of criminality, imagine that persons so amiable will be quite acceptable in the sight of God. "What lack I yet?" This was the answer of the young man. Jesus saw that it was his immense riches that blinded his eyes, and he saw that if he were poor and experienced the nature of the temptations from which his riches, constituted as he was, exempted him, he would soon discover the vanity of his hope, and cast all his confidence on the Saviour,—so he gave him a precept accordingly. He said if thou wilt be perfect, go and sell what thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." Thou wilt then be enabled to discover thyself—thou wilt then perceive that there is nothing good about thee, that thou canst not do a single good thing,—thou wilt see the vanity of depending on thine own righteousness, and that there is no righteousness to render you acceptable in the sight of God, but that which you are to obtain through another, even through him whom the Scriptures declare to be the righteousness of his people, and through the all-sufficient atonement which he came to make. You see then as with a sunbeam that the precept which Jesus gave him was a prescription to meet his particular case, to enable him to discover himself, and was not intended to be of general application. That is my exposition of it. There then is a specimen of the manner in which I explain the Word of God,—not by taking a single text by itself, but by taking it in connexion with its context.

But I think it will be well to explain one other text for the satisfaction of the rev. gentleman,—a text which, I know, sometimes deceives him; and I do hope he may be led to perceive that the deception is to be attributed to that one-eyed mode of looking at Scripture which is so usual in his Church, taking it by piecemeal instead of entering into its spirit: for there is a majesty and a depth, and a height, and a length, and a breadth, about our Lord's character to perceive which, we must read again and again his holy blessed word. St. Paul says, "If I should have all faith so as to remove mountains, and have not charity, it profiteth nothing." Now remember, brethren, there are two sorts of faith. I shall not spend my time in drawing distinctions as if there were a power in maxims. But I beg leave to ask my reverend opponent a single question before I proceed to the explanation of the text. He asks me with matchless innocence, "Am I to prove that I am not a house clock," and he appeals to *common sense* that he is not. Now, if he appeals to common sense

in order to prove that a man is a man, I appeal to common sense in order to prove that bread is bread. That is what I do, sir.

Mr. MAGUIRE.—So do I.

Mr. GREGG.—Again, he says *De non existentibus et non apparentibus eadem est ratio*; that is, we are to view things which do not appear, and things which do not exist as alike. But how does that apply to the favourite doctrine of the reverend gentleman? Now I fasten the reverend gentleman to his own axiom, and I say things which do not appear do not exist; and, therefore, what does not appear in the bread does not exist in it. But what is the meaning of bringing forward this musty old axiom? These ridiculous maxims are the ruin of the world. Again, the reverend gentleman inquires, "How can you make an act of faith?" Now, that "*act of faith*" was a bugbear to me many a long day. But I now pronounce that language to be very nearly bordering upon nonsense. "How can you make an act of faith?" Does it mean—how can you perform an *act of faith*? Why in order to perform an act in faith you must first get faith; you must receive the gift of the Holy Ghost; and then the acts you do will spring out of a true and lively faith, and will be acceptable to God. But, if he means by "making an act of faith" that anything external, such as a list of Popes or Bishops, Churches, Chapels, Cathedrals, Liturgies, or any thing without us, may enable us to make "an act of faith," I say they do not,—I say positively they cannot possibly enable us to make "an act of faith." And I say further,—and mark, it my friends, that if the Bible were proved with perfect demonstration to the natural man to be the word of God, he could not, on such a demonstration, perform an "act of faith"—no, he never could perform it,—until he had received *vital faith* by the gift of the Holy Ghost. No matter how the man may *suppose* he believes the Scriptures, until he receives the gift of the Holy Ghost, he does not believe in a saving way, so as to have true faith in God, or to perform anything acceptable in his sight, I tell you that faith is a supernatural thing. There are two kinds of faith, and I appeal to my reverend opponent whether the distinction is not warranted by Scripture. There is *first* a living faith; and *secondly* a dead faith, which is the faith that devils have. There is a living faith, which is saving; and there must be a faith not living, which is not saving, and yet it is a faith which may stir a man up to the mighty exertions, and which so far resembles the true faith in its results that under its influence "mountains" of difficulties may be removed. Take for example the case of Jehu (for I am desirous of leading the reverend gentleman to take a true view of things.) There was an anointing performed on him by the command of God, by the prophet (2 Kings, ix. 3,) and simultaneously with that anointing he felt a power conferred upon him, and in the exercise of that power he went abroad and removed mountains of difficulties,—single-handed he removed kings from their thrones. He drove furiously over the land, so that it became a proverb to denote a man driving on at a headlong rate—"His driving is like the driving of Jehu." He pushed all things before him,—he removed all obstacles under the influence of that principle which was stirring and quickening within him, and which was faith, although it was not a living faith. And mark how that faith was produced by—a ceremonial act which, in certain cases, has a great power on the human mind. *There* was a man under the influence of that power, yet that man was an idolater, and rejected by God as an apostate;—his acts were the acts of an unapproved man.

Look again at Saul, who, after he was anointed by Samuel, became "another man."—1 Sam. x. 6. He felt within him the spirit of a king, and, in the conceived power conferred on him, he went forth and dashed through the enemies of Israel, and made havoc of them right and left. A man may have this faith, and not have a sanctifying or saving faith. He may be devoid of the gift of the Holy Ghost, and, consequently, devoid of that fruit of good works which ever springs from a true and lively faith. I have no doubt but, in the apostate Church, some may be found

under the influence of that kind of faith which actuated Jehu and Saul. There are, I am sure, many in the apostate Church who are driven headlong by the faith which removes mountains—by this unsanctifying faith, this strong evidence in supposed verities, which carries them through difficulties, but does not sanctify the soul or purify the heart. “The devils *believe*, and tremble.” Mark that. “The devils believe, and tremble;” yet their faith is not a saving faith. It is not a living faith—it is the faith which the devils have. You perceive, my friends, I have taken his texts one after another; I shall now proceed, having answered him so far, to the subject more immediately before us, namely, the apostasy. Well, my dear friends, I scarcely know at which end to begin, the subject is so pregnant; but, as I perceive I have but one minute to spare, perhaps it is as well that I should take up another of the reverend gentleman’s points. I shall take the case of Abraham, who, according to St. James, was justified by his works. Now the justification there mentioned merely meant that Abraham’s works were an evidence of his faith, and in that sense we very frequently use the term justify: for instance, we justify God; that is, we acknowledge him to be righteous—we justify him—we approve of his acts—and accordingly—

Here the half hour ended.

Rev. Mr. MAGUIRE.—My friends, Mr. Gregg has just told you that faith is the evidence of our works; but I say, that our works are the evidence of our faith, for it is by our good works that we show our faith—“By works a man is justified, and not by faith *only*.” Jam. ii. 34. So that you see, my friends, that the works perfect the faith. Now, I want to ask my reverend friend what has he been preaching about for the last half hour? for really and truly he has not answered one single point of objections that I put to him. He is keeping his promise; for you may recollect, my brethren, that he told me yesterday that he came here to preach and not to argue with me. I came here to argue, and to convince him, if possible, that the doctrines of his church are erroneous; but he will not defend her from the charges which I have brought against her. No, my friends, he came here to preach, and not to reason. Now, my brethren, I agree with him when he says—“that works *alone* will not save any one.” You must have faith as well as works, and you must prove your faith by your works: “For if you have all faith so as to remove mountains, and have not charity, you are nothing.”—1 Cor. xiii. 2 But that was not the doctrine preached by Luther and the other early Reformers—they preached the doctrine of faith *alone*; and, even up to the present day, is it not the doctrine of thousands, nay, of all the members of our church? And what was the object which your church had in view when she taught and promulgated such a doctrine—a doctrine, let me tell you, in direct opposition to that preached by Christ and his apostles. Her great object was this: to entrap the unwary and the unthinking, and to show the licentious man and the libertine that, notwithstanding their crimes, there was an easier way to salvation in the new church, which had, in order to gain proselytes, adapted her doctrines to accommodate the passions of mankind, than in the old church, whose doctrines and discipline were, and are, opposed to every species of licentiousness, immorality, and self-gratification. For the doctrine of Christ was self-denial—“deny thyself, take up thy cross, and follow me.”—Matt. xvi. 24. Even when he himself came into this world, he had not a place whereon to lay his head. But the passions of your early Reformers were too strong for the Gospel of Jesus Christ, and, in order that they might have full swing in the indulgence of them, they fabricated new and unheard of doctrines. They broached heresies, and, in order to support their newfangled opinions, they made the Gospel of the God of truth speak lies. Now I have quoted numerous texts of Scripture in support of my arguments, and in refutation of your *assertions*; but you have passed them all by. You have not attempted to give me an answer to any one of them. You have relied much upon your interpretation of the text concerning the young man that sought instruc-

tion from Jesus Christ; but, sir, you gave it the wrong interpretation. I will give you the *Catholic interpretation* of that text; and why do I do so? Because I saw how you *staggered* when you were endeavouring to make the meaning of Jesus Christ correspond with your own opinions. My friends, this young man came to our blessed Saviour to ask his advice upon a most awful subject; and the very act of his going to our Divine Redeemer was evidence in itself of the high opinion that he entertained of his wisdom and goodness. The young man said unto him—"Good Master, what good thing shall I do that I may have *everlasting life*? And he said unto him, why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments. He saith unto him, which?" Jesus then explained to him the commandments that he was to keep. "The young man said unto him, all these have I kept from my youth, what lack I yet? Jesus said unto him, if you will be perfect, go and sell all that thou hast, give to the poor, and come and follow me."—Matt. xix. 17, 18. From the address of the young man, it was quite evident that he was sincere, and, also, that he believed Jesus Christ to be the Son of God. "Why callest thou me good? there is none good but one, that is God;" and why do you ask me those things if you do not believe what seems good? This evidently shows that the young man had belief in Jesus Christ. And then, my friends, Christ goes on to show him what he should do to merit eternal life—"If thou wilt enter into life keep the commandments." To this the young man replied that he had kept them from his youth upwards; but our blessed Lord, wishing to try his faith, said to him—"Go sell all that thou hast, give to the poor, and thou shalt have treasure in heaven. Come and follow me." But we are told, that "when the young man heard that saying he went away sorrowful, for he had great possessions." And another Evangelist, St. Mark, 10th chapter and 21st verse, says; "Then Jesus looking on him loved him." And why did he love him? Because he knew that what he told him was true. You see, my friends, how I have explained the Gospel of one Evangelist by that of another; and I think that I have shown you a proof in support of the absolute necessity of good works, and therefore my friend's arguments about faith being the evidence of works fall to the ground. The young man had observed all the commandments from his youth up; and our Divine Redeemer knew that he told him truly when he said: "All these have I observed;" but then, in order to let him see that the mere observance of the commandments would not make him perfect without works of counsel, he told him "to go and sell all that he had, to give to the poor, and come and follow him." But this the young man would not do, "for he was very rich." And now let me ask you, my friends, how many professing Christians are there in the world who make a boast of their faith *alone*, but who do not *perfect* it by their works? They do not relish the counsel of the Gospel—"Go and sell what thou hast." Oh no: the Parsons will not give up what they have; they will not give up the tithes; 'they will not sell and give to the poor, that they may have treasure in heaven.' No, my friends, they will not give them up, but they will shed blood for them. Do not kill, commit no murder, are the commands of the God of Charity. Sell what thou hast and give to the poor, Christ recommends. Oh! but they are wrong, says the Parson. You may *kill* for tithes; you may shed the blood of the orphan and the widow's only hope, and then demand your tithes. Now, sir, I gave you my interpretation of the text which you quoted and I gave it to you upon the authority of another Evangelist; but you have given the text your own gloss, and then you *assert* that you have made good your argument against me. But I will at once demonstrate to you that you have not interpreted the Scripture properly; I will prove, to the satisfaction of every person that knows me, that you do not understand the Scripture. You spoke, sir, a good deal upon this passage. If it be not incumbent upon a man to give his goods to the poor, the act of giving them would be a work of supererogation. Now, my friends, I think I have shown you that Mr. Gregg is not inspired by the Holy Ghost, as far as his interpretation of the Scripture goes. And now I will proceed

to redeem the promise I made you, by demonstrating that my rev. opponent is totally ignorant of the Scriptures.

My friends, he has spoken of works of supererogation. Now, have we not those very works plainly recommended by Jesus Christ himself, when he told the young man to "go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me?" Here, my friends, you see that how Jesus Christ recommended this young man to perform an act of perfection; for, says he, "one thing thou lackest." Now this *one thing* was not required by any *duty* which the young man was bound to perform in order to be saved. For "to enter into life," Christ did only desire him to "*keep the commandments.*"—Matt. xix. 17. Then the young man made answer and said; "All these have I kept from my youth;" and Jesus knew that he spoke the truth, and he "looked upon him and loved him." But nevertheless, my friends, he was not perfect; for our blessed Lord said to him: "*If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me.*" (Verse 21.) Just as much, my friends, as if our blessed Redeemer was to say—This, then, is that one thing which thou lackest; you want this one thing, not to the state of salvation, for keeping the commandments of God with faith sufficeth for that; but you want this one thing, "*if thou wilt be perfect.*" But, my friends, the young man, with all his faith in, and obedience to God, had not perfect charity; for when he heard these words, "he went away sorrowful, because he had much riches." Oh! what a similitude is there here between the young man mentioned in Scripture and your £30,000 a-year Bishops, and your fat and bloated Parsons and Pluralists! They will not become perfect—they will not sell what they have. They will not give to the poor—they *take from the poor*. They will not follow Christ; and they who do not obey him cannot be his disciples. "And whosoever doth not carry his cross, and come after me, cannot be my disciple."—Luke, xiv. 27. Now, my friends, have I not shown my reverend opponent that Jesus Christ himself recommends works of supererogation works of perfection, works of counsel and not of command? Thus you see, when a man argues upon a wrong principle, he is obliged to twist and distort the Holy Scriptures, and to torture them into a position to fit his false theory. The doctrine of faith *alone* is not only pernicious in a social point of view, but fraught with practical moral ruin to its abettors and votaries. It is a soul-destroying system of belief, not only to those who preach it, and to those who practice it; but likewise to those who voluntarily listen to it.

Now, reverend sir, you never will get over the texts that I have given you about penance. Our Saviour says, that unless you do penance, you shall all likewise perish. "I say unto you, unless you do penance, you shall all likewise perish."—(Luke, xiii. 5.) And I have shown you, sir, that he also approved of facts of penance, by the praise which he bestowed upon the penance performed by the Ninevites—"The men of Nineveh shall rise in judgment with this generation and shall condemn it because they did penance at the preaching of Jonas, and behold a greater than Jonas is here." Matt. xii 41.) Thus showing by that praise which he bestowed upon the penance performed by the Ninevites, that it is equally incumbent upon us to perform acts of penance, "lest we should likewise perish." Oh, but I may be told in a great sermon, that it is not necessary to perform such works as these—that they are only recommended by Popery and Apostasy. And my friend will cry out, Oh! Popery and apostasy, how I abominate you. Let him do so. His exclamation and declaration will be no argument against the doctrines contained in the Scripture, and taught and practised by my church, which inculcates the absolute necessity of all such works, for the purification of our faith, which enforces restitution and satisfaction to both God and man: for if you rob a man of his character, or if you injure him in his property, you must make restitution. That was even the case in the old law; but it is not practised in your "reformed" church. Sir, I told you before, that works are of no avail of themselves; but when they are done in

grace before God, they are of great effect, for they make us perfect to salvation according to Jesus Christ, and they justify our faith according to his inspired apostle St. James. And St. Paul exhorts us to approve ourselves *Ministers of God, "in labours, in watching, and in fasting and in chastity."* "But in all things let us exhibit ourselves as ministers of God, in much patience, tribulation, in necessity, in distress, in stripes, in prisons, in tumults, in labours, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the *Holy Ghost, in charity unfeigned.*" (2 Cor. vi. 4, 5, 6.) And Jesus Christ himself says, "No man can come to me, unless my Father draw him." (John vi. 44.) This text clearly proves that the first grace must come from God, independently of any will of our own. For this is the order of our salvation:—*Firstly.* Grace from God, to believe in his only Son. *Secondly.* Divine faith in all that God has revealed, proceeding from that grace. And, *Thirdly.* The observance of all God's commandments.

Now, I ask my reverend opponent did I ever say that works alone could ever save any one? I did not: on the contrary, I told you that good works perfected our faith,—that good works done in grace perfected our faith, and were meritorious in the sight of God. Did I not tell you that works without faith are dead, as well as faith without works? I did, sir, and I also told you that no matter how strong your faith may be, if you do not practise good works, your faith is nothing—it is dead. "For even as the body without the spirit is dead, *so also faith without works is dead.*" (James, ii. 26.)

Thus, my friends, have I proved that faith, without good works, is of no avail, and without good works, as well as faith, no one can be saved. You have your sacraments, you have baptism and the Lord's Supper; and permit me to ask you, is not baptism one of the conditions necessary to be observed in order to gain eternal salvation, and if you do not comply with it, will you not be damned? "Jesus answered, Amen, amen, I say to thee unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John iii. 5.) Again—"Then Jesus said unto them, Amen, amen, I say unto you, except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. *He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day; for my flesh is meat indeed, and my blood is drink indeed.*" (John vi. 54—56.) If these sacraments be necessary to our salvation, how can it be said that faith *alone* is sufficient? You will admit that baptism is necessary to our salvation. I know that it is admitted by your church to be "generally necessary for salvation." Now, my friend, how could it be necessary, if it were not annexed as a condition to be performed upon our part to that great atonement offered upon Mount Calvary? If faith *alone* can save a man, there is no use in the sacrament; and yet Jesus Christ says: "Unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God." (John iii. 5.) And to show us that we should be baptised with water and with the Spirit, he submitted to it himself. And again he says, "Amen, amen, I say unto you, except you eat of the flesh of the Son of man, and drink his blood, you shall not have life in you," (John VI. 54.) That is, unless you partake of those sacraments which he left us as conditions necessary to our eternal salvation, we cannot enter into the kingdom of God—nay, we have not everlasting life in us, and we will not be lifted up at the last day. Thus, I show you, sir, that you do not understand the doctrines of your own church, and I have also proved that her doctrine of "Justification by faith *alone*" is absurd, and in direct contradiction to the Holy Scriptures and the positive commands of Jesus Christ and the preaching of his inspired apostles.

I ask you again, sir, what kind of warfare is this which you are carrying on? I have driven you from all the positions which you have as yet taken up,—I have contradicted and upset all your *assertions*, and all the arguments—which you bottomed upon false principles. I have done all this by means of the Holy Scriptures, sound reason, and common sense; and yet you are hammering away at them again, as if

you had been able to meet my quotations from Scripture. I ask you, sir, did *you* not come here to-day to prove the great apostasy, and I to encounter your proofs? But you have not, as yet, said one word tending to prove that favourite doctrine of yours. I would willingly go over every text that you quoted about the invisibility of the church, and faith *alone*, to show you that you are totally ignorant of their true meaning,—but it would be a piece of work, just as useless as it would be endless. I am quite satisfied with what I have done, so far as I have gone, for I have demolished your *invisibility* by direct proofs from Scripture and by common sense, and I have shown you that the doctrine of faith alone, as taught by your church, and sworn to by her parsons, is erroneous and contrary to that preached by Jesus Christ and the apostles. And I have demonstrated to you that your church has committed a grievous error in her promulgation of such a doctrine,—a doctrine that closes the heart against the greatest of all Christian virtues—charity,—and has opened a wide field for the spread of that damnable antinomian heresy, upon the horrible effects of which I have already dilated. You have asserted that good works are not necessary to our salvation—that faith alone will do: and you have insinuated that I find that good works alone would do. Now, I never said—no, nor even thought of any such thing. And my friend, when argument fails you, you ought not to stoop to an unworthy subterfuge, unworthy of yourself and the cause which you profess to advocate. Now, sir, I defy you to show me, from any expression of mine, or from any Roman Catholic work, that my church teaches the doctrine of *works alone*. I defy you to do so. No, sir, my church teaches no such doctrine. She teaches that faith, without works, done in grace before Jesus Christ, is dead: and that good works, when coupled with faith, perfect our faith, and make us righteous unto salvation. That is the doctrine of my church. That is the doctrine taught by Christ and his apostles; and not that faith alone, which your church teaches,—or that works alone, which you *insinuate* against me, can ever save any one. You, sir, have also stated that “works are not necessary to salvation, and that your faith alone will save you.” But what does the Apostle James say? “*Do you see,*” says that inspired apostle, “that by works a man is justified, and not by faith *only*.” (Epi. iii. 24.) There, sir, I fling the doctrine of the Apostle St. James into the face of your church, and I again reiterate what I said upon a former occasion, that that church cannot be the true Church of Christ which teaches a doctrine contrary to that preached by Christ and his apostles.

Now, my brethren, let Mr. Gregg get himself and his church out of this difficulty in which I have placed them. Oh, my friends, hear what Doctor Gregg says—the great doctor of Swift’s—“I would not recommend good works, although they are meritorious, and I approve of them.” *They are meritorious, and he approves of them;* but yet, my friends, *he will not recommend them*. Oh, my friend, such doctrine as that may do very well at Swift’s, it may pass current at other places; but it will not pass as orthodox here, sir.

You perceive, my friends, that my reverend opponent’s observations again oblige me to say something in answer to what he said in regard to the connexion between Church and State. I say that a political union between Church and State, is an unwise and an unholy union, and that whatever the church gains in worldly grandeur, is more than counterbalanced by the evil effects resulting from that corrupt connexion, for she loses in spirituality and integrity what she gains in grandeur and pomposity. I would only remind you of your own church, as a proof of what I assert. By her adulterous connexion with the state, she has become one of the richest ecclesiastical establishments in the world, and she has all the pomp of a rich church;—but, for what she has gained in temporality she has lost in spirituality. Her pride, her pomp, her power, her ostentation and arrogance, have become so intolerable, that all the simple and conscientious portion of the Protestant communion have deserted her in disgust. The Quakers, the Methodists, the Presbyterians, the Socinians, Arians, and Unitarians, have abandoned all connexion with her. The Gospel says that it is hard for a rich man to enter into the kingdom of heaven. “Then Jesus said to his disciples,

Amen, I say to you, that a rich man shall hardly enter the kingdom of heaven." (Matt. xix. 23) Now, my friends, I wonder what the bishops and the parsons of the Protestant church, with their £10,000, £20,000, and £30,000 a-year, will do! Their faith *alone*, let me tell them, will not save them,—they must have works to perfect their faith; but, above all, they must have charity—faith working by charity in Jesus Christ. Oh! but, my friends, in this age there is no such thing as a rich man. He is not rich that has a large income, and that *lolls*, and rolls about in a splendid carriage, and has all the luxuries and grandeur of the world about him and at his command, and indulges in them too, deaf to the cries of misery and want that sound upon his ears in almost every quarter, and for the alleviation of which he ought to appropriate some part, at least, of his enormous wealth. It was to such men as these that that expression of our Divine Redeemer was directed, "A rich man shall hardly enter the kingdom of heaven."

My reverend friend has again, *usque ad nauseam*, spoken about *Holy Water*, and he said that I quoted texts of Scripture to prove its validity. I did not do any such thing; but I quoted them to show the legality and usefulness of blessing water. Sir, you spoke about your church, and you compared her to a stream of pure and *holy water*,—so that it appears from that, that you have your "holy water" too. But, sir, the practice of blessing water and things inanimate, is not an ecclesiastical innovation, as you would seem to insinuate. Read Tertullian, and he will tell you that not only was holy water used; but he will show you how it was blessed in the primitive days of the church, and he will tell you also, that the primitive Christians used the sign of the Cross on getting up or going to bed, and I thank God that we used it too. "We glory in the Cross of Christ," (Gal. vi. 14.); and we are not ashamed to carry it upon our foreheads, as well as to have it engraven upon our hearts.

Again, my friends, my rev. opponent tells you, that it was this monstrous doctrine of ours—to wit, "that good works were necessary to salvation," which gave rise to the Antinomian heresy. Why, sir, we maintain the necessity of good works: but do the Antinomians practise good works? No, sir; they laugh at them and ridicule them. They, like you, sir, and like your Church, maintain that faith *alone* will save them. How, then, sir, can it be said that they derive their doctrine from us, who with St. Paul and St. James, maintain, that faith without charity is nothing; and that, "as the body without the spirit is dead, so also faith without works is dead." But the Antinomians tell you, that every good work is a sin, and that no matter of how deep a colour their sins may be, that God will save them; for all they require as a means of attaining salvation is *faith alone*. Who preached that doctrine? Martin Luther; that great apostle of your church—that "silent witness." It was he who promulgated it; it was he who foisted in the word "*alone*;" it was he who taught the right of private judgment. And what has been the result of his *doctrine* of private judgment and faith *alone*? Why, that damnable Antinomian heresy which teaches that *no matter what sins or what crimes you commit, have faith alone*, and your salvation is secured. Now, rev. sir, I ask you, did you ever read a pamphlet written by Mr. Richards, a member of the Imperial Parliament, in which he says—"that if he had committed a thousand murders, a thousand incests, and a thousand robberies, he would be saved if he had but faith *alone*; for that Jesus Christ would say: 'Come to me, my beloved, my fair one, and I will save you'." Now, I have asked him, can the Unitarians, who deny the divinity of Jesus Christ, be saved? I have asked him that question, and he has given me a kind of shuffling answer,—he is afraid, forsooth, to offend. But I ask you, my friends, if he had the true religion of God, would he be afraid of any man, or set of men, to speak the truth? There are no fears in the religion of Jesus. But, my friends, he is too wise in his generation,—he wishes to gain the sympathy of the Dissenters; and therefore he will not give me an answer, to the question which I put to him respecting them. Oh, no, my friends, that would be going upon *ticklish* ground;—but I call upon him to answer me: Can the Unitarians, who deny the divinity of Jesus Christ, and who

MR. MAGUIRE'S SECOND SPEECH.

hold the Protestant rule of faith, be saved? I hope, sir, that you will give me an answer to that interrogatory, and then I will try your Church of England by that test: for if you admit that they cannot be saved, I will show that it was your church, and her right of private judgment, and her faith *alone*, that had deceived and damned them. My friends, he has given you a number of texts, but not one of them to the point. As to that favourite doctrine of his church, namely, faith *alone*—that doctrine which I am now attacking—he said, in a former speech of his, “that good works were meritorious and that he approved of them.” “But then,” said he, “this doctrine of good works is the ruin of mankind—proofs of Babylon.” So that, my friends, according to the new ideas which he has taken up, good works are no longer *meritorious*, they are not to be recommended. His doctrine is,—believe strongly, *sin valiantly*, and a *fig for restitution and satisfaction*. For, if you have faith, and faith *alone*, you are saved; you need not have—there is not the least necessity that you should have, (although St. Paul and St. James, and their Divine Master, Jesus Christ himself says that you ought to have,) works to make you righteous to salvation. On the contrary, our doctrine is—without charity, faith is nothing; and, without faith, works are nothing. Our doctrine of atoning to God for our offences and transgressions, and of making satisfaction to man for injuries inflicted upon his person, his property, or his character, tends, according to the *Greggites*, to make us the worse Christians, offensive both to God and man. That is Mr. Gregg’s opinion; it is not mine, nor that of my church. I would blush for her, indeed, if such were her principles. Such abominable doctrine would be tantamount to saying: You may rob and plunder away; and, before you are called to the great account, have faith *only*, and you are saved,—depart this world, without making restitution as far as in your power to those whom you have injured, and you are quite safe, provided you have faith *alone*. That, my friends, is the doctrine which my rev. antagonist has taken upon himself to advocate. The doctrine of my Church is quite contrary to that—the very reverse of it; for we allege, that no matter how good our works are, or how great our faith, *atonement* to the great God, for the sins which we commit against him, and satisfaction for the injuries which we may happen to inflict upon mankind, are imperatively required of us, and must be rendered before the justice of God can be appeased. My friend’s doctrine is, certainly, more easy than mine; it is better adapted to this world; and, consequently, it is somewhat more in fashion, than that antiquated one preached by the Apostles, and practised and enforced by my Church. Luther, when turned Reformer, broached it, for the purpose of entrapping proselytes. He set his face and his pen against good works; for, as I have already observed, he taught that “Good works were like lice upon an old skin;” that “fasting and praying were works of supererogation; and that every good work was in its own nature a mortal sin; that confession, contrition, satisfaction, and restitution, were the doctrines of the old school; and that his doctrine of ‘faith alone’ had not been preached for above a 1000 years before his time.” And to drag the Apostles of the Gentiles into his new-fashioned doctrine of faith alone, he impiously and blasphemously added to the text of St Paul, not thinking the text as it stood explicit enough for his purpose. But this doctrine of satisfaction will be much better on Peter Den’s day than now; upon that day I will gladly compare those who practise confession with those who do not,—those who teach it and practise it, with those who teach it, but who, unfortunately for themselves, do not practise it. I will gladly institute a comparison between the married ladies who go to confession, and the Bible-reading ladies of England who do not, and then we will see who are they that run away from their husbands, and form adulterous connexions; and who they are who exchange their husbands and their wives, for others more suited to their taste. I will show you that in England, “moral, Bible-reading, virtuous England,” men have “handicapped” their wives. We will see, that in “moral England” no less than 600 married women of the first classes in society, per year, run away with their paramours, from their lawful husbands, or are exchanged by their husbands

with each other. And this is "Bible-reading, moral, virtuous England!" and these are the fruits of the doctrine of no confession, no penance, no satisfaction, &c.! Oh! what ghostly advisers the English women must have, certainly!!

Again my friends, let me ask you, how many have fallen victims to seduction?—On how many families has the base and unprincipled betrayer of female innocence and virtue, heaped ruin, misery, and disgrace? But my friends, if those who fell, had received a little timely hint to beware of the stratagems of the seducer; if they received advice to guard them against those wiles; if they were told that they were bound, both by the law of God and man to avoid him, not to keep company with him in private; if they were obliged to make a solemn promise before the tribunal of the eternal God, that they would at once, and for ever renounce his society; if they would make a vow to walk for the future in the paths of virtuous fidelity, would that, do you think, lead to their spiritual ruin?—as to the dishonour of their families. Or if they had seasonable recourse to a spiritual and confidential adviser to whom they could safely unbosom their minds, and lay open the first advances of those who lay in wait to deceive and dishonour them, would they not in nineteen instances out of twenty, be preserved from the final and fatal catastrophe of disgracing themselves, and afflicting their families? "*Obsta Principiis*," is a salutary maxim, and by resisting in time, and by advising with those who are our spiritual superiors, and whom we can safely and unreservedly trust, the worst possible consequences are seasonably prevented. When the first improper advances are made, and when opportunity is made ancillary to importunity, how dangerous would it not be in that emergency, for the wife to consult or inform, the husband, the sister, the brother, or the daughter the father? And not to talk of the reluctance, the delicacy, the various other obstacles of such a course, the danger of bloodshed alone, not to say of exposure, would render it imprudent. But those difficulties are surmounted by the wisdom and goodness of Christ, in instituting not only for the benefit of the soul, but for the peace and happiness of society, the holy tribunal of confession.

Let me ask you, my friends, to whom then are they, who are thus assailed, to communicate their thoughts? Must they be shut up like Turkish ladies? To whom are they to look for spiritual advice and consolation, if not to their confessor? But according to Mr. Gregg, they are to have no one to whom they can communicate their thoughts and their fears, and ask spiritual advice from. They are to be left to themselves, to their own weaknesses, until they at length fall victims—until they become a prey to the seducer. But this my friends, is a topic which I will reserve for Saturday. My friend has run, and is running from one topic to another. He has "bolted" out of his course entirely. He has been promising day after day since the discussion commenced, to demonstrate the apostasy foretold. Why does he not do so? Why does he not go into it at once? That, my friends, is the main question upon which I wish to hear him. And now I again ask him, why he does not discuss it at once? All of you, my brethren, must be tired of his rambling. It is *principles* I seek; and I have taunted both him and his church for their want of them, and he has not plucked up courage as yet to treat me to any; or to define to me what his principles are. I have asked him how he could make an act of divine faith in the Scriptures, upon the authority of his church?" and he tells me that an act of faith is *nonsense*. He plays upon the word "act," as if that word is not equally applicable to the mind as well as to the body, and he says that an *act of the mind is nonsense*. There is a bright theologian for you. Now when Christ said to his disciples: "whom do the people say that I am? But they answered and said, John the Baptist, and some say Elias, and others say that one of the former prophets is risen again, and he said unto them, but whom do you say that I am? Simon Peter answering said: the Christ of God. (Luke ix. 18, 19, 20, 41) We believe said Peter, that thou art Christ the Son of the living God. Now my friend, let me ask you, was not that an act of the mind? and was it not an act of faith? and St. Paul says, "Faith comes by hearing, and hearing by the word of God," (Romans x. 17.) And our blessed Lord himself says:

"He that denies me before men, him will I also deny before my Father who is in heaven? (Matthew x. 33.) And you may deny Christ by an act of your mind, as well as by an act of your mouth; by thought, as well as by deed; by omission, as well as by commission. "By the heart we believe unto justice, but by the mouth confessing is made unto salvation." (Romans x. 10.) If we may believe by the heart, we may deny by the heart, and both are acts of the mind. And now sir, I will tell you my mind. I say you have no faith. You cannot possibly make an act of faith. An act of faith consists not merely in any outward action, but in the inward motion of the heart, on the outward motion of the tongue declaring your belief in the religion which you profess, and that religion must be true. But no man belonging to your church can make an act of faith, for *your church confesses herself to be fallible*, and you one and all *admit that she is fallible*; and moreover, she tells you that she may lead you astray because she is *fallible*. But God's Word does not, and cannot depend upon a fallible testimony: for it is more than metaphysically true—it is more than probably true, for God never could—as I have remarked upon a former day of this discussion—reveal any thing only *probably* true, or only morally certain. What God has revealed and taught must be *metaphysically* true, and cannot, therefore, be built upon a fallible authority, which may, or may not, lead you astray. You profess to build your faith upon the Scriptures? from whence have you the Scriptures? How do you know that they are authentic? How can you prove their authenticity or inspiration? How can an ignorant Protestant, who cannot read, make an act of faith as to the Holy Scriptures? I have put that question to you repeatedly, and you have not answered me as yet. And now I assert, and will prove that assertion, that even your learned Protestants cannot make an act of faith in the Scriptures. You have them not in the ancient languages in which they were written; nor have you a good copy or an honest translation extant amongst you; and as for your authority for the authenticity, canonicity, and inspiration of the Holy Scriptures, you have nothing but an Act of Parliament! Therefore, *an Act of Parliament is above the Scriptures*. It is, sir, upon that authority that your church receives the words of divine truth. It is time, my friends, for common sense to begin to assert her dignity—it is time for Protestants to perceive that they have been gulled and humbugged out of the true and ancient faith, the faith of their own sainted ancestors—it is time for them to discover that an Act of Parliament can make the Scriptures neither true nor false—that if the antiquity and inspiration of the Scriptures be grounded on the authority of a fallible church, or of an Act of Parliament, that such church or such Act of Parliament must be of higher authority than the Scriptures themselves. Thus are Protestants without faith, and their church without *principles*.

It is very absurd, my friends, for any man to *allege* that he has the Holy Spirit, when he cannot give proofs of his inspiration. We all know that without the Spirit of God we can do nothing. But since the days of Luther, there never yet was a Sectarian, however ridiculous or extravagant his opinions, who did not lay claim to individual inspiration. Therefore, my friend, it is quite idle for you to be talking about your inspiration; for until you give us a proof of it, we cannot believe you. Depend upon it, the man who says least about the Holy Spirit, may possess a larger share of *HIM*, than he who is always boasting of the possession of him. The Pharisee in the temple is an instance of this. It is therefore nonsense for a man to be running always to individual inspiration, when he does not know, and cannot prove, that he possesses the Holy Spirit. Sir, if you show me that you have the Holy Spirit, I will belong to you; but you must pardon me, when I say that I do not believe one word that you *assert*. I want proofs, and I cannot, and will not be satisfied with less. When I attack you on the authenticity of the Holy Scriptures, you run to your favourite doctrine, individual inspiration; because you have no sound principles upon which you could satisfy any one who would object to the authenticity of the Scriptures; and it is because you want those sound christian principles, that you run to your *bugaboo* of *inspiration*. Thus have I shown, Protestantism to be without principles, to enable

her to controvert any person that would question the authenticity of that book, from which she *alleges*, that she has drawn *all* her doctrines. But my friends, I think I have shown you that that *allegation* of hers is a false one, for by that very book, I have upset her doctrines of "Faith *only*, and the *right of private judgment*. So much, my friends, for Protestantism without principle! Now, sir, permit me to ask you, where did your church get her sacraments? I mean so much, of them *as she thought proper to retain*; for you know she has thrown five of them overboard. Where did she get her orders? where did she get her prayers? I dare you to show me where she got all those. Your *apostate* Apostles, when they went out from us, were in such a hurry to get up a church of their own, that they thought it no crime to add robbery to heresy, for while they were concocting and manufacturing a *new religion*, they had not time to *manufacture* a few *new prayers*, and were obliged to put up with the old ones; and my friends, there is not a prayer, or order, which they have, that they did not steal from us. And I am prepared to prove that there is not a single prayer in their book of common prayer, that they did not plunder from us. They got their Bible from us, I speak not of their variations. I wonder where was it, during your *invisible* 800 years and more? where was it then? You may tell us that it was with the *Jews*. If you say so, you must make an acknowledgment, that the Jewish synagogue is your only authority for the Bible. If you say that it was with the *Waldenses Albigenses*, I wish you joy of these Manichean heretics, whose birth must be *antedated* to make up this 800 years and more. You must then acknowledge that you have your faith, that book I mean upon which, your church *alleges*, that she has founded her faith, from excommunicated heretics. But I will give you a history bye and bye of those *heretics*, for whom you appear to have so much sympathy, as will make you afraid to stick yourself to them; and I will show you Protestant authors who speak more severely against those heretics, than Catholic writers have ever done. No sir, it was not from the Jews; neither was it from the Waldenses or Albigenses, that you got your Bible—you got it from us in its integrity. You took it out of Babylon! God help you, you got all you have from us. You have taken every thing from us, and you know that anything out of Babylon cannot be good. Therefore, my friends, you ought to give all back you took from us; but I am afraid if you did, you would leave yourself without anything,—and then see what a pretty figure both you and your church would cut. You have your sacraments, and your ordination, and the several orders in your church, built upon Babylon. See now, my friend, what a pretty stew you have got yourself into, and how will you get out of it? You cannot get out of the dilemma in which you have placed yourself by giving it a *transeat*, or by quoting a number of texts of Scripture which have no more to do with the subject matter at issue—faith without works—I give my honour, than they have to do with the *Thalmud* or the *Koran*. The Holy Bible, sir, is my Bible. I take it upon the authority of my church—the Holy Catholic Church—that church which collected and protected the Holy Scriptures. I receive it, sir, upon the authority of that church to which alone all the promises of her Divine Founder, Jesus Christ, were made. I take the Holy Scriptures upon the authority of my church, which was in existence before the Holy Scriptures were written. The Gospel of St. Luke was not written for about 21 years after our Lord's ascension, and it was written in Greek. The Gospel of St. John, which proves the divinity of Jesus Christ more satisfactorily than the others, was not written until the year 99; and was not my Church, in the absence of that Gospel, preaching, teaching, and baptizing? With those facts staring you in the face, sir, how can you assert that the Bible belongs to your Church? or, how can you prove the authenticity of the Scriptures, if you renounce the authority of the Catholic Church? You call yourself a "Catholic." So much afraid and ashamed are you of your Church's backsliding, that you call yourself "Catholic." Bravo! my Protestant Catholic. My friends, he supposed the case of a letter directed to the Catholic Priest of Swift's-alley? Now do you think that it would ever reach him? It most assuredly never would; it would be given to the

Catholic Clergyman of the parish. But if it did reach him, the probability of which I deny, at least previously to his present celebrity,—the person that would deliver it to him, with such a superscription upon it, would be a fit subject for Swift's indeed. Oh! but the newly-assumed title of Protestant Catholic Priest is a very fine one, notwithstanding the positive contradiction which it implies. No matter, it will do, *it is a novelty*, and why should you be deprived of the fashionable title? You should observe the laws of euphony, at all events, in the names, titles, and dignities you fantastically assume. "*Protestant Catholic*" is a most inharmonious antithesis.

My friends, Mr. Gregg has produced to your notice a map—which I, at first sight, took to be a representation of the falls of "Niagara." The upper part of this *map* represented a stream of pure gold, and out of that "golden stream" there flows a little scarlet stream, which he represents as the Great Apostasy—"the Scarlet Lady," he did not exactly call her, but which I call her for decency sake. Now, my rev. friend, give me leave to ask you, does the Gospel inform you that figs are produced from thorns? Does it not tell you the reverse? How, then, could your stream of primitive gold produce a modern ocean of molten lead? Why, sir, your own friends are laughing at you; they are weary of your rambling. Come to the point, come to close quarters with me; give me something, in the shape of argument to answer, and not have me wasting my time upsetting your *assertions*. I have attacked your Church; I have demolished two of her favourite doctrines—private judgment and faith *only*; I have proved to a demonstration that she robbed the poor of a sacrament—extreme unction; and I have shown her to be without principles. And you have not attempted to defend her from my attacks. And now I pray of you, rev. sir, to ask yourself before God and man, did you answer any one objection that I have put forward against your Church, and maintained by direct and positive proofs of Scripture? I call upon you, sir, in the name of that divine being, Jesus Christ, who died to redeem us all, to take a review of your conduct during this discussion. You have been running, sir, from doctrine to doctrine, from faith to works, and from works to faith. You have been rambling and shuffling from one text to another, and not pausing to settle one given point. I have to complain of you, sir, in the words of Tertullian:—"Heretics appeal to Scripture with such frontless impudence, that they make impressions on some, and in the course of their disputes they tire out the strong, entrap the weak, and fill the minds of ordinary persons with great perplexity. Saint Paul commands us not to engage in disputes, but to avoid heretics after admonition, not after disputation. Heretics receive not some Scriptures, nor if they receive some books, do they receive them entire; they either add or subtract to prove their own tenets, and when they seem to keep the words, they pervert the sense by different comments and explications. To change the meaning is as contrary to truth as it is to change the text of Scripture. Convince them by the most powerful arguments, yet they never can be brought to a candid avowal of the truth, but adhere most obstinately to their own adulterations, to their false and double-meaning glosses. What then will you gain by your knowledge of the Scriptures, when, if you defend any doctrine contained in Scripture, that doctrine will be denied, or if you deny any one, that point will be maintained against you? So you only lose your health in the contest, and get nothing from your adversary except vexation." This *Parthian* mode of fighting and retreating—of running from subject to subject, from point to point, and finally discussing nothing, is discreditably to you, painful to me, and satisfactory to nobody.

Here the half hour ended.

MR. GREGG.—I do think, notwithstanding the remarks you have heard, that if a letter were directed to the Catholic Clergyman of Swift's Alley, that letter would come to me. Now, I will ask Mr. Maguire, and let him answer me, suppose a person were to go to the village of Lucan, and to ask for "the Church, would any one think of pointing out to him the Roman Catholic Chapel? or, suppose a person

were to go to Ballinamore, and to ask who is the Minister of the Church there, ^{who} would think of directing the inquirer to Father Maguire?

Mr. MAGUIRE.—You are leaving out the word “Catholic.”

Mr. GREGG.—Or, if you asked in Ballinamore “where is the Church,” who would think of pointing out the Roman Catholic Chapel? Keep in mind the design of the word “Catholic:” it is a distinctive term, to distinguish one Church from another. It is not necessary when we speak of “the Church” emphatically—it is understood, though not expressed, *haud deest quod subintelligitur*; i. e. that is not wanting, which is understood. By universal consent, the word “Church” implies “Catholic.” When you ask for the Church, then, you are pointed to that Church which is founded on the Rock of Ages. We call our Church “Catholic,” to distinguish it from private sects. It is called “Holy Catholic”—the Holy Catholic and Apostolic Church; and this distinguishes it from the unholy Catholic and Apostate Church.

Mr. Maguire says I do not answer him; but the fact is, he does not answer me; and when I answer him, instead of replying, he runs away from the subject, and says that we have taken our Bishops from Babylon, and that we have got our Bible, too, from Babylon. Aye, and right sorry they were to let us have it. But we have got it: our old Irish Bishops discovered their misfortune, cast off their errors, and escaped with their Bibles. I hope Mr. Maguire may follow their example, and come over to us himself, and then he would be rightly settled; and I hope some of his Bishops also will come, as they have already done.

Mr. MAGUIRE.—We would then have a comedy.

Mr. GREGG.—If it be a comedy, it is one that would save us many a tragedy. Well would it be for Ireland if there were a general secession of the Bishops and Priests from the Church of Rome to our holy Church. Mr. Maguire calls marriage a comedy; I would say that *his* Church has changed it into a farce: but it is not so in truth, it is a solemn ordinance; so our Church makes it—it renders it a rite in all respects suitable to the holy Church of the living God. Very unlike, indeed, to the farce of matrimony in Rome. Do not be offended, brethren; I say it is a farce. What else can we call driving devils out of rings and other things? and thus converting a solemn ordinance of the living God into a solemn mockery.

Mr. Maguire says to me, prove that you have the Holy Ghost. It does not need a proof; my doctrines are according to the word of God, and I am in the Holy Church. I know that he has not the Holy Ghost, for he confesses it. And if he do not discern the spirituality of the truths I utter, I lament it; but “if our Gospel be hid, it is hid to them that are lost.” My reverend opponent, however, is ignorant of that Gospel; and the man who is, has not the Spirit of Christ. He that has the Spirit, must perceive that I speak in that Spirit, and it is by the might of that Spirit strengthening me that I will come off more than conquerer in this combat. He says that our Church has got the Bible from the Parliament; I say no. On the contrary, the Parliament has got the Bible from our Church—from the Holy Catholic Church. She gave the Parliament the Bible which Rome had concealed. She persuaded the Parliament, and made it to see that the Bible is the Book of God; and she urged it as a duty on the Parliament to listen to the voice of the Bible; and had Parliament continued to do so, if it were even now to do so, what a grand and glorious alteration would be accomplished in the State? our laws even *now* would be different from what they are. I pray God that we shall never see the time when our holy church shall cease to be connected with, and by that connexion to sanctify the State.

He says our Bishops have carriages, and soforth. How I would like just now to see his Grace the Archbishop of Toledo! Did Mr. Maguire ever hear of this Archbishop? I should like to have the pleasure of dining with him; and I dare say, although he is one of the corporation of bachelors, I should not be put off with *soupe maigre*.

Mr. MAGUIRE.—I think I have already condemned that abuse in every Church.

Mr. GREGG.—Again he asks, can an Unitarian be saved? Mark well my answer. The man who does not believe in the Deity of Jesus Christ cannot be saved! I pronounce it! "This is the Catholic faith, which, except a man believe faithfully, he cannot be saved!" The church hath spoken! God hath spoken! I tell you, my brethren, that the time is nearly come when every voice will be obliged to cry that the Roman Catholic cannot be saved; and I am now compelled to say to Roman Catholics, in mercy to their souls, "Come out of Babylon—Babylon is fallen! Come out of her, my people, that ye be not partakers of her sins—that ye receive not of her plagues." This is God's commandment; and when we act according to his directions, we are in the path of duty. I am no separatist. We are no separated church. Our church is the holy church—it is the converted church—it is the Reformed Church—it is not a separated Church. Our church is the old church; our Bishops are the old Bishops. These Roman Catholic Bishops are the intruders. We have the cathedrals—we have the registries—we have the succession. I hold in my hand the Roman Catholic Directory, in which I have marked out a list of sees, Derry, Raphoe, Ardagh, Meath, Drogheda, Kildare, Waterford, and Lismore, Cloyne, and Ross, Tuam and Clonsilla, Kilmacoe, Kilsnoo, and Kilmacduagh, in which, since the time of the Reformation, nothing has prevailed but disorder; aye, I might say for hundreds of years. In these sees, ever since, due order and exact succession have been up by our holy church; but in the Roman Catholic line all is kept in confusion. The sees were without Bishops, without orders, absolutely without any thing at all of an ecclesiastical character, while every thing has been most exactly in order with us. We, then, have orders. We are the old Holy Catholic Church of Ireland, and the heads of our church are the successors of the apostles. I am merely running over the heads of Mr. Maguire's observations, lest I should be taunted with not answering him.

My reverend opponent lies under a mistake with regard to what salvation is. Salvation is a present, not a distant thing. I can now say, "I am saved;" I can now say, that by the grace of God, through the redemption that is in Christ Jesus, my sins are blotted out: were it the will of God now to remove me, through the blood and righteousness of Jesus, I should be meet for the inheritance of the saints in light.

Let it, then, be remembered that salvation is a present thing. I never said that good works were not necessary. They are necessary; but they are the fruits of faith—they are the consequences of salvation by faith, and not the cause of salvation. I can now, through divine grace, do good works; but, before it pleased God to save my soul, I could do nothing acceptable to him. We insist on them, then, as the consequence of salvation. Observe, we agree as to their necessity—we differ in our view of the relation which they bear to our salvation. He says they are the cause of it; I say they are its consequence. I am now saved by faith alone, and, by the grace of God, that faith brings forth good works; but my works did not precede that faith; my works cannot save me. I am saved by faith alone in Christ Jesus; and if I were to expect to be saved by faith, along with my works, such a combination would damn my soul.

Now as to the ladies. You have heard Mr. Maguire promise that he would take us to England, to have a comparison made between the ladies of that country and the ladies of Ireland; that he would institute a comparison between the females who confess and the females who do not confess. Very well, let him do so. The women of England will fear no comparison whatsoever. But I will bring Mr. Maguire a little further. We shall go to Spain and to Italy, and a comparison of English females shall be made with *them*; it shall be with those married, those confessing ladies, who are under the guidance and guardianship of the bachelors, and you will see the great profit they derive from it.

My reverend opponent says that we make no restitution. Now, I say, that the

man, who is guilty of fraud in the slightest degree, and who does not make restitution, if in his power, cannot be saved ! I repeat, if it be in his power to make it, and if he do not, he cannot be saved ! But it is our church the true restitution is made, divested of all pharisaical parade in the newspapers. I have known hundreds of pounds to be restored, but without any ostentatious setting forth in advertisements, that it was paid through the hands of this reverend gentleman or the other ; no pompous display, to show the importance of confession, that such a reverend gentleman received a large sum, which was returned to the owner. With us, the "left hand doth not know what the right hand doeth."

Again, Mr. Maguire speaks of sackcloth and ashes ; but it is in our church the true contrition is to be found ; it is in our Church the genuine mortification exists, not in shew, but in reality. He does not know our doctrines ; of them he is truly ignorant. Oh, that he would not confine himself on these subjects, to works of controversy, which bear on one side of the question ; these works of controversy are his very bane ; they are mere dry bones of our theology ; would that he would draw his opinions from the lives of the holy men of our Church ; from the perusal of which he would derive light, knowledge, and true information. Let him read the life of the great Cecil, one of our divines, there he will see the grandeur, the true dignity to which truth elevates the true human character ; there he will behold, indeed, the majesty of the Christian. Let him read the life of the meek and admirable Henry Martyn, if he would desire to discover the true bearing of our principles. Let him read the lives of our divines and martyrs, of a Cranmer, a Ridley, and a Taylor ; in them he will discover the very life which was in Christ Jesus ; men who were an ornament to the Church of Christ. No doubt, spots may be found in their characters, —and such were discoverable in the character of David and all the Patriarchs ; but surely such spots are not the character. Suppose you were led into a vast, a noble, and magnificent cathedral, whose aspect was grand and beautiful, would you, instead of admiring the sublimity of the whole, be looking after some flaw or stain ; would you be looking for a blemish in one of its walls ; and when you had found it, would you present it as the character of the whole. To give a correct view, the whole should be taken in all its grandeur and beauty. And so it is with man ; it is the whole character that makes a man, and not any trivial blemish which may be incidental to human nature.

I shall now come to the great apostasy ; and on this subject I will commence with the Prophet Daniel. I shall not occupy my time in proving for Mr. Maguire its canonicity : on this subject I will give him the authority of the holy Catholic Church ; and on his own principles, I demand of him to receive that authority. Let him prove that I am the unholy Catholic Church, and then he may, if he pleases, disregard her authority ; but this he will fail to do. If he be right, I am wrong ; if his Church be true, mine is apostate. I want on this subject no compliments ; but I can say "that his rock is not as our rock, our adversary himself being the witness. Christ is our rock ; the Pope is his rock. The Living God is the foundation of our Church ; a fragile man is confessedly the foundation of the Romish Church ! The God that Mr. Maguire serves is the God either of his own formation, or the God of his imagination. He does not serve the true God ; the God he serves is a fiction ; he does not worship or serve the Jehovah of the Bible. He has no right idea of the divine character.

I now come to demonstrate the great apostasy from the book of the prophet Daniel, where we have an account of a vision which was revealed to Nebuchadnezzar, king of Babylon. "Thou, O king, sawest, and behold a great image, and this great image whose brightness was excellent, stood before thee, and the form thereof was terrible,—this image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay,—thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then

was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain and filled the whole earth." Daniel, xi. 31, 36. Now let us come to the interpretation as given by God himself: "Thou, O King, art a King of Kings, for the God of Heaven hath given thee a kingdom, power, and strength, and glory." Mark! the God of Heaven had given unto this wicked and idolatrous prince a kingdom, and God has also given power to the apostate church of Rome. You may perceive then, that the possession of power, though given by God, is no proof of the truth of a church; on the contrary, such power, when unsanctified, is a proof of her reprobation. "And wheresoever the children of men dwell, the beast of the field and the fowls of the heaven hath been given into thine hand, and hath made thee ruler over them all. Thou art this head of gold, and after thee shall arise another kingdom inferior to thee, and another third kingdom of brass which shall bear rule over all the earth, and the fourth kingdom—(mark here, my brethren, the *fourth* kingdom)—shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom *shall be divided*—(mark that! the fourth kingdom divided)—but there shall be in it of the strength of the iron. Forasmuch as thou sawest the iron mixed with miry clay—(mark that! "miry clay," that is an important point)—and the toes of the feet part of iron and part of clay, the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold. The great God hath made known to the king what shall come to pass hereafter, and the dream is certain, and the interpretation thereof sure. Daniel, ii. 37—45.

Now, my dear friends, there is a vision describing the gentile world under the image of a succession of four kingdoms.

The head was of gold, and represented the Babylonian empire: the breast and arms of silver represented the kingdom of Medo Persia.

The belly and thighs of brass represented the Grecian empire.

And the legs and feet part of iron and part of clay, the Roman empire, which in the beginning might be compared to iron, and in the latter end resembled miry clay: and this interpretation, observe, is assented to even by Roman Catholics themselves.

Now, we read that "a stone was cut out without hands;" that stone is Jesus—the Rock—the chief corner-stone—the precious corner-stone—the tried foundation on which we build. That stone after it struck the foot of the image and utterly destroyed it, "became a great mountain which filled the whole earth;" a Church grew up—a mountain—Mount Zion—visible, gloriously visible to God, angels, and the just made perfect—which filled the whole earth, according to my demonstration the other day.

Observe, there is no distinction in the Babylonian kingdom, there is no distinction in the Persian kingdom, there is no distinction in the Grecian kingdom; but there is in the Roman kingdom. Mark that! mark it well!

The Roman kingdom is divided into two. The *first*, iron, that is Rome Pagan; the *second*, miry, dirty, filthy, ultimately weak clay, that is Papal Rome.

My brethren, these are very awful truths. It is the language of the Living God, who gives this distinction of iron and clay in the composition of the image.

Now observe what was the mountain made of—the Christian mountain? What is the material—the composition of a mountain? Is it not clay? You see the rela-

tion indicated by the sameness of the material. It is clay; but not miry clay. There is no such thing as miry clay in the composition of the true mountain of Christianity. While the lower part of the legs of the image was miry, filthy clay, the mountain had nothing in its composition but pure earth, and was firm as a rock to stand upon.

The kingdom which was composed of iron and clay afforded no foundation; it resembled a shaking bog: while the other kingdom, the mountain, was firm as a rock. Now, I assert, that the latter division of the fourth kingdom was Rome Papal—the apostasy!

Observe, it was clay like the mountain, therefore it was Christianity.

It was joined to the kingdoms of earth, therefore it was apostate Christianity.

It was mixed with iron, therefore it was apostasy partaking of an admixture of Paganism.

It was miry clay mixed with iron, therefore it was a foul, filthy, Paganish apostasy.

Now, mark where the “miry clay” is. Go to Dens for an illustration, and if you do not find dirt enough *there*, I will not ask you to believe that Rome is the “miry clay.”

Observe, it was joined with the gentile kingdom; in spirit it belonged to the kingdoms of the earth, and partook in some measure, at the same time, of the nature of the mountain; for both were clay. But it was essentially united to the kingdom of the gentiles, according to the language of the book of Revelations, describing the apostasy—“the Court which is without the temple leave out and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months,” or twelve hundred and sixty prophetic years. There was the miry clay; it was in some sort accordant with the nature of the mountain being clay, yet it was defiling and abominable. I do not take Dens alone as calculated to illustrate the miry clay.

I will take De Salis, a deified gentleman, a Saint, and I will shew that he ought to be tied to a cart’s tail and whipped—the vile, filthy old man. There are *Saint* Thomas Aquinas and Cardinal Cajetan; there are De Sanchez and Fillucius; there are Salmanticenser, Vasquez, and Antoine. I pass over altogether those whom the Roman Catholic divines call the *Laxiores casuistæ*; that is, the looser casuists. I will take Bailly, a very scrupulous, delicate old creature, and you will pronounce him to be a man who ought to be taken and scored for his obscenities. If you probed among the foulest of the scum of society—if you raked up the filth of the lowest brothels, in order to find something that would defile the soul, you could not find any thing more base, miry, muddy, filthy, and horrid, than Bailly and his copartners shall be infamous for. They are indeed abominable, filthy, and defiling clay.

But the stone which has been cut out of the mountain without hands has stricken the image, and it has broken it pieces, and it shall continue to diminish it until it shall become as the dust on the summer-threshing floor.

But hitherto these things have been unperceived by us, because God has deemed it right that now should be the time to expose the abominations of the mystery of iniquity. Now is the time of her destruction. Now is the time to fly out of her.

The true Church is described as a mountain, Mount Zion, the City of the Living God, the Heavenly Jerusalem—the hundred and forty-four thousand of the Saints of God, a mystical number implying a vast multitude and yet definite in its amount, all known to God, clothed in white raiment which is the righteousness of the Saints, having their Father’s name written on their foreheads: stand on it. On the other hand, Babylon is described as the abomination which maketh desolate, and well described thus: all sin is a desolating abomination. A sinful—an unholy Church may well be called an abomination “which maketh desolate.” Now, Jesus says, “when you shall see,”—mark the word “see;” he does not say when it shall be there, when it shall stand there, but “when ye shall see the abomination of desolation, spoken of

by Daniel the Prophet, stand in the holy place ;"—i. e. when ye shall see apostasy in the Church (whoso readeth let him understand), "then let them which be in Judea flee unto the mountains." When you *see* it. It will be hid from your eyes ; it will be concealed for hundreds of years except to the chosen few : at length it will be discovered, publicly proclaimed ; and known to all men ; and when it is, then flee unto the mountains, flee to the true Church. This is the very time spoken of.

Now you discover it ; it is made known to you ; you discover the monster, the defiling abomination that maketh desolate—you see that she is the great city that sitteth on seven hills, and that reigneth over the kings of the earth, flee therefore from popery—fly from Babylon ! fly ! fly ! God warns you ! Christ warns you ! fly ! fly ! The Lord himself cries out aloud to you ! Babylon the great is fallen—is fallen ! "Come out of her my people, that ye become not partakers of her sins, and that ye receive not of her plagues ! For her sins have reached unto heaven, and God hath remembered her iniquities," for "her plagues shall come in one day, death and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her ! O my brethren, excuse me, excuse me, if the love I bear your souls, excites me to unusual warmth. You perceive I have made the monster plain to you, in the division of miry clay you have Rome—Rome papal was a resurrection of Rome Pagan—I hold in my hand a work which was written by a holy Protestant man—I tell you Protestants are holy people, we hold it to be a mortal sin to tell and lie, we hold it to be miserable, unchristian, trifling, to tell such a lie as that alluded to by the reverend gentleman, when he asked was a man to be kept out of heaven, for telling such a harmless lie, as that, he saw a man leaping over the moon. I tell you if a man have the spirit of the Lord Jesus Christ, he will not deal in such sport as that—I tell you that it is the absence of that spirit, which leads to such paltry trifling, unworthy of the christian, and is the cause of that levity which is so much characteristic of our country. We account every lie a mortal sin, we have no beating about the bush, in order to ascertain whether it is lawful in this particular case, or whether it is unlawful in that particular case to tell a lie, we are not of opinion that it is no great matter to tell a small white lie—I would, therefore, rather pluck my tongue out by the roots, than tell a lie to support the cause which I stand up to advocate, or miscolour in the slightest degree that which I believe to be true—here is a book written by a Protestant Gentleman, in which we are informed of the manner in which the Roman Catholic Church converts Pagans, they objected to the Pagans worshipping idols, but they removed the ground of their objection, by giving them the name of saints, and then told the Pagans that they would be guiltless in their worship. This is not the account of Protestant writers only, but, on the contrary, this principle is gloried in by Roman Catholic writers as a mark of great wisdom in the Church of Rome. See *Moore's Irish Gentleman in search of a Religion*.

This is mixing up of the iron and the clay. Here you perceive the identity between Popery and Paganism—Popery is just Paganism under the name of Christianity, this is the way the Church of Rome converts the nations. I hold in my hand "Middleton's Letter from Rome," it is written by a Protestant Clergyman, in which he goes item by item through the state of things in Papal Rome, and shews that Romanism is literally and absolutely Paganism raised up again—"The noblest heathen temple," says he, "now remaining in the world, is the Pantheon or Rotunda ; which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa to Jove, and all the gods, was piously re-consecrated by Pope Boniface fourth, to the blessed Virgin and all the Saints. With this single alteration, it serves as exactly for all the purposes of the Popish, as it did for the Pagan worship, for which it was built. For as in the old temple, every one might find the God of his country, and address himself to that Deity whose religion he was most devoted to ; so it is the same thing now ; every one chooses the Patron whom he likes best ; and one may see here different services, going on at the same time

at different altars, with distinct congregations around them, just as the inclinations of the people lead them to the worship of this or that particular *Saint*.”—(p. 85.)

He speaks of the melting of St. Januarius's blood—what an abominable, false, old wife's tale ! he shews that that very identical miracle, as it is called, was known to the Pagans, and he quotes the well known passage from Horace, where the superstitious priests shewed to travellers, how the frankincense melted in the bottle without any fire—it being in reality nothing but wax which melted by the heat of the hand.

“The melting of St. Januarius's blood at Naples, whenever it is brought to his head, which is done with great solemnity on the day of his festival, whilst at all other times it continues dried and congealed in a glass phial, is one of the standing and most authenticated miracles of Italy. Yet Mr. Addison, who twice saw it performed, assures us, that instead of appearing to be a real miracle, he thought it one of the most bungling tricks that he had ever seen.

“Mabillon's account of the fact seems to solve it very naturally, without the help of a miracle, for during the time that a mass or two are celebrated in the church, the other priests are tampering with this phial of blood which is suspended all the while in such a situation, that as soon any part of it begins to melt by the heat of their hands, or other management, it drops of course into the lower side of the glass which is empty ; upon the first discovery of which, the miracle is proclaimed aloud, to the great edification of the people.

“But by what way soever it be effected, it is plainly nothing else but the copy of an old cheat of the same kind, transacted near the same place, which Horace makes himself merry with in his journey to Brundisium ; telling us, how the priests would have imposed upon him and his friends, at a town called Gnatia, by persuading them, that the frankincense in the temple used to dissolve and melt miraculously of itself, without the help of fire.”(p. 110.)

Thus you see that the very lies of Paganism are dragged forward to lead the world through infidelity. I now call on my reverend opponent to disprove my interpretation of the prophecy of Daniel, and to show that that interpretation is unorthodox, and contrary to the mind that is in Christ Jesus, but I am persuaded this he cannot do. Popery is the cause of every abomination. It is the sole cause of divisions in the Protestant world—Jesuits in disguise have gone among the poor unsuspecting sheep of our Holy Church, and prejudiced them against it. But when Dissenters see the stand which the spirit of the Lord enables me to make against the Apostasy, by attacking it on Church of England principles, they will——

Here the half hour terminated.

Rev. Mr. MAGUIRE.—Gentlemen, my reverend opponent is just after telling you, that I have not answered one single point, which he *asserts*, he made during the discussion. I shall only say, you are the judges, and with you I will leave the decision. But for myself, I believe, that that assertion of my reverend friend, is just as true as every thing else that he has *asserted* since the commencement of the discussion. If I did not answer him, it was because he furnished me with few materials for reply. But has he answered me ? No, my friends, he has not, and I prophesy that he will not ; for the more I speak to him the more I expose his folly and weakness. He will not condescend even to glance at my arguments : in point of fact, my brethren, I cannot bring him to answer me at all. He has now sat down, after inflicting upon you a speech very similar to all his previous ones, in its not being directed to any particular point or subject in dispute. He has talked of *venial sins, relics, miracles*, and God knows what besides : and then he runs back again to his favourite and eternal topic—the great Apostasy ; and he has defied me to prove that there is such thing as venial sin. Well, my friends, I am perfectly satisfied to accept his challenge, and upon this single point let his knowledge of his Holy Scriptures be tested. I will quote all my texts in the support of the Catholic doctrine of

venial sin out of his own Bible—out of Buck's Bible—that Bible which was published by the command and by the authority of the head of his church, King James the First. My friends, the reverend gentleman may tell me that this is not the authorized version; but I tell him that it is better authorized than all the versions which have succeeded it—in fact, you have no other authorized version; for if you had a new edition of the Bible, you should, according to Act of Parliament, have it signed by the Queen, now the head of your church, and by the Bishops in convocation; and mind you, reverend sir, those signatures should be attached to every new edition that your church would take it into her head to publish. Now, my friends, to the subject in hand, to wit, *venial sins*.

I refer the reverend gentleman to Exodus, i. 17, 19, 20, 21. “But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.” There you see, my friends, that the Egyptian midwives did not obey the command of the king, who questioning them for not obeying his commandments, they answered—“And the midwives said unto Pharaoh, because the Hebrew women are not as the Egyptian women; for they have the knowledge to play the midwife themselves, and are delivered ere the midwives are come in unto them.—Therefore God dealt well with the midwives, and the people multiplied and waxed very mighty. And it came to pass, because the midwives feared God, that he built them houses.” There you see, my friends, that, by the command of cruel and wicked Pharaoh, the midwives were to have strangled every male child born to Israel; but the midwives feared God—they did not obey the diabolical commands of the king—the people increased quickly. Just like the people of Ireland, the more they were hunted and persecuted for adhering to the ancient faith of their fathers, the more they multiplied, until at length they have waxed mighty in the land. The midwives refused to obey the commands of the bloody king, and to commit murder. They were called to account by Pharaoh for disobedience, and the king asked them why they did not perpetrate the crime of infanticide? And what did they do to excuse themselves? *They told a lie*. For, said they, “The Hebrew women are not like the Egyptian women; they are lively, and can play the midwife before we get in unto them.” But then we are told that the midwives feared God.” Now how did they fear? how did they exhibit their holy fear of him? Answer me that, sir. *How did they fear him? They told a lie, sir: and “because they feared God, he built them houses.”* Now, my friends, how did they fear God? I will proceed to show you. First, if they had obeyed the commands of the bloody tyrant Pharaoh, and had murdered the children, they would have been guilty of a mortal sin; for the commission of which, the Great God would, in his Eternal Justice, be bound to damn them; and the excuse they made, although a lie, yet it was but a *venial sin*, because it was much less than that from the perpetration of which they saved themselves by that officious lie; so that the penalty attached to that excuse could not be as great as that which assuredly would be inflicted upon them if they had obeyed the king, and committed murder. And I will demonstrate to you, my friends, that they did not lose God's favour by that officious lie; but that, on the contrary, they gained favour indirectly by it. They told an officious lie, which is a sin I admit; yet this sin did not take from them the love of God, neither did it make God hate them. They even *feared God*, and he, for this fear, exercised not in this life, but, in their charity and mercy, and their horror of the dreadful crime of infanticide, highly rewarded them. Yet this lie being a sin, Divine Justice could not but reserve some punishment for it, *although not eternal*. But if this lie were a mortal sin, God would not have rewarded them; besides, it would have been just as great a crime, in Mr. Gregg's hypothesis, as if they had murdered the children, and equally punishable with eternal damnation.

Secondly—My friends, you will be pleased to observe what St. Paul says when he speaks about *Rahab the harlot*, that concealed the spies sent to her by Joshua. But first, let us refer to the account in Joshua:—“And it was told the king of Jeri-

cho, saying, behold there came men in hither to-night of the children of Israel, to search out the country. And the king of Jericho sent unto Rahab, saying, bring forth the men that are come to thee, which are entered into thine house, for they be come to search out all the country. And the woman took the two men, and hid them, and said thus: there came men unto me, but I wist not whence they were: and it came to pass, about the time the shutting of the gate, when it was dark, that the men went out; whither the men went I wot not; pursue after them quickly, for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax which she had laid in order upon the roof." Joshua, ii. 2, 3, 4, 5, 6. Now, my friends, what does St. Paul say of Rahab's officious lie? "By faith the harlot Rahab perished not with them that believed not when she had received the spies with peace." Heb. xi. 31. Then, my friends, by faith she saved them, altho' she told this venial lie; but St. Paul says that she perished not, she gained God's favour: whereas, if it was a mortal sin, she would have lost God's favour, and would be damned. By lying she sinned *venially*, but by that act of charitably hiding the spies, she pleased God. And then again, my friends, lest my reverend opponent should build an argument in favour of the doctrine of faith *only* upon the faith of the midwives and that of Rahab, I will refer him to St. James, 2d chapter and 25th verse—"Likewise, also, was not Rahab the harlot justified by works when she had received the messengers, and had sent them out another way?" Now, sir, I ask you, if it was as bad for her to tell an officious lie—that the spies were gone out at the gate—as it was to deliver them up to death—then both sins were damnable; and I ask you, would God reward her for perpetrating a damnable sin, for which, in his Eternal Justice, he would be bound to consign her to everlasting damnation? She earned hell, according to you, for telling the lie; but, according to the inspired Apostles, she perished not by her faith—she was justified by her works, and she did not lose God's favour. The midwives told a lie, to excuse themselves for not having committed a multitude of inhuman and bloody crimes, and God rewarded them; for the Scripture tells us that he built them houses. But, according to you, it was as bad for them to tell the officious lie, as it would be for them to have obeyed the commands of a barbarous and bloody tyrant. Fine doctrine this is of yours, Doctor! So then, it is as bad to steal a shirt-pin, as to break into a house and rob it, and murder the inhabitants? "For a just man falleth seven times and riseth up again, but the wicked shall fall into mischief." Proverbs, xxiv, 16. There now, good Doctor, what do you think of that? Are there not distinctions between sins expressly pointed out there? There are, my friends, venial and mortal; and for those lesser sins, which we call venial, we are not cast out of God's favour, wherefore, by his grace, we soon get pardon again. "For a just man falleth seven times," and, though falling seven times, yet according to the inspired penman, he continueth just. Now, rev. sir, I refer you to St. Matthew, in order to show you—for indeed you appear to me to be totally ignorant of the Scriptures—that Jesus Christ himself draws a distinction between sins, and affirms that some of them deserve punishment, but not hell-fire. "Ye have heard that it was said of them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell-fire." St. Matt. v. 21, 22. Now, sir, here are different kinds of sin defined by the Great God himself, and none of them deserving hell-fire but one. And does not our Saviour himself say, in the 23d chapter of the same Evangelist, when speaking of the hypocrites, "Woe unto you Scribes and Pharisees—hypocrites; for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law—judgment, mercy, and faith; these ought ye to have done, and not to leave the others undone. Ye blind guides, which strain at a gnat and swallow a camel?" verses 23, 24. Behold, my friends, some sins

only like *gnats*, venial sins, and the committing of them compared to the fault of neglecting to pay tithe for mint and anise. Yet I admit, and my church teaches, that venial sins do pollute the soul; and this stain must be purged or cleansed; but not in hell, for they do not deserve hell fire. Again, my friends, I refer you to St. Matthew, 12th chapter and 36th verse—"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." So you see that for every loose word you shall render an account, but you will not be damned for it; but then, to maintain that there are not degrees of sin—that all sins are equal—is a monstrous doctrine. For instance, suppose I told you that I saw a milch cow with a pair of horns eleven feet long, would that be a mortal sin, or as bad in the sight of God and man, as if I murdered you going home this evening, thereby putting an end to the discussion? Now, sir, I tell you that God is just and merciful, and if all sins be equal, they deserve an equal punishment; but, sir, the mercy and the justice of God, which endureth for ever, will not permit him to punish all sins alike. Again, sir, I refer you to St. Matthew, 7th chapter and 3rd verse—"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Thus you see that Jesus Christ, when he was reproving rash judgment, calls some sins *beams* and some only *notes*, which name Christ—he hating deadly sin to death—would never have given to any sins that were damnable; ne ther would he, if the lesser sins were damnable, speak of them as he did, according to the Evangelist. And now, my friend, if the Great God render to every man according to his works, how can you or I, for such a lie as I have mentioned, be as bad as a Dioclesian, a Caligula, a Domitian, or a Nero, who tore open his mother's womb, and exhibited her dead body to the public gaze? Is such a doctrine as that consistent with the Scripture, with sound reason, and common sense? I thank my God it is not Catholic doctrine. It may be according to the Established church, which would make non-payment of tithes punishable with death by a murderous volley of musketry, discharged by an armed band; but I repeat it is not the doctrine taught by my church, the doctrine taught by my church is that which was preached by Jesus Christ and his Apostles. It is true, reverend sir, that your church is not, at present, receiving as much of the tithes as she was wont to receive in her proud and palmy days, but I hope something will be done for her in the way of making a comfortable provision for those, and for those only, who labour in her vineyard. Again, my friends, I refer you to St. Luke, 12th c. 47th and 48th v.—"And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes; for unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." You see here, my friends, that the man who knows the law, and does not keep it, will receive many stripes—that is, he will receive stripes for ever and ever in hell; and these stripes being everlasting, the number of them will be without number. Will, then, any one call those stripes few? Certainly not. But the man who knows not the law, and commits sins of ignorance, he will be punished with but few stripes, because he sinned in ignorance, and not wilfully. But if those stripes be laid on for eternity, as all stripes must be, which are paid in hell, they will not be a *few*. And, as I have observed already, the man who knows the law, and does not keep it, will be punished with *many* stripes, he will be damned for ever. But how, in the name of all that is merciful, can any man persuade himself that a God, who is all merciful, will, in this unmerciful manner punish the speaking of one idle word? He never will damn for all eternity the man that sins through ignorance; but he will punish him with *few* stripes, in order to purge him from the filth and dross of sin. And that is the reason, my friends, why I do not pronounce all men, not agreeing with me in religion, heretics. Because to constitute heresy, it is requisite that there should be a knowledge of the truth, and a contumacy preventing one from remaining in, or joining, that which he knows to be

right. It is only the people who "go out from us" that are heretics or apostates; and I would call them so—and they have been so called and condemned by the church of God. Again, my friends, I have already remarked, that "the just man falls seven times." Now, how can he be just when he falls seven times? But, my friends, he is just and continues just, because he falls not into those sins that deprive him of all God's grace—sins which will not sever the link of charity and mercy between him and his Great Creator, Redeemer, and last end. Therefore, my friends, there is venial sin. Besides, my friends, there is hardly a single thought, hardly a single action of our lives, in which we do not sin. If these were to be punished as deadly sins, what would become of us hereafter—and what would become of me, if every contemptuous smile that I give, when I hear my friend make use of a foolish argument, were a mortal sin? Now, my friends, I have done what he defied me to do. I have proved that there is venial sin; and I have also proved that we do not lose all God's grace by venial sin, although I admit that they must be purged, but still they are not worthy of hell-fire. Now, my friends, I come to another part of his speech. He has spoken a great deal about the canonization of Saints, and he has laughed at us for doing so. It is true, we canonize as Saints men who, while they were amongst us, led holy lives—men who gave up all that they possessed in this world—who suffered poverty and misery, persecution and death for the love of God, and for salvation of their souls; we canonize as saints such men as these. But my friend will not leave his canonization to others, who would be better able to judge whether he be worthy of thy honour or not; he is canonized before his death. He has become "his own trumpeter," and has canonized himself, by declaring that he is saved, and by asserting his confident knowledge of the fact, that that awful and mysterious but glorious decree—which he cannot hear until he leaves this world—has already been pronounced in his favour—and for doing so, I arraign him of blasphemous presumption. I do not, my friends, blame him for having confidence in an all-merciful God, but I condemn him for his presumption. My friends, this conduct of my rev. opponent puts me in mind of a most presumptuous man who lived in Manorhamilton, and who, being about to take his departure from this world, sent for a mason some time before the event took place, to prepare his tombstone, and he had engraven upon it—"Victory," "Victory," "Victory," "Saved through faith in Jesus Christ." *Bravisimo*, good doctor! there is self-canonization for you and that before death. Now I think, rev. sir, that you and the Manor-hamilton saint beat our canonization hollow. Now, sir, let me ask you did the Holy Ghost authorize that man, or did he inspire him to do what I have stated? If the Holy Spirit did authorize him, he was infallible, as well as you; but if he were not inspired, and I firmly believe he was not, he was blasphemously presumptuous, although not more so than yourself. Why, sir, allow me to tell you, that there is not a man or woman upon earth that you would not set mad, by that fanatical doctrine of self-inspiration, if they were to allow themselves to be gulled by you, and others who profess the same nonsensical principles. Why, sir, you are ignorant of the principles of true religion. If you were not ignorant of them, you surely would have drawn the distinction between "hope" and "presumption." What does St. Paul say? Are you not told in your own Bible, "Let him who thinketh he stands, take heed lest he fall," (1 Cor. x. c. 12 v.) And again, "Be not wise in your own conceits;" (Romans, xii. c. 16 v.) And in Ecclesiastes do you not read, "No man knoweth either love or hatred by all that is before them" (xi. 1.); or, as we read it, "No man knoweth whether he be worthy of love or hatred." Do you not, therefore, my friend, see a wide distinction drawn between brazen face presumption and modest hope? Now, sir, if you had said—I—hope—I am saved, I would have added, *I hope so too*. But now that you positively say that you are saved, I accuse you of presumption, and of directly contradicting St. Paul, who tells you, "We are saved by hope." "But hope that is seen is not hope." Rom. vii. c. 24 v. Now, sir, you do not hope to be saved, but audaciously declare that you are already saved. Again, sir, St. Paul tells you, "Be not high-minded,

but fear; for if God hath not spared the natural branches, take heed lest perhaps he also spare not thee." Rom. xi. 20, 21. But what have you to fear, sir, according to your new light system? Nothing; for you have received the assurance of faith, and that by an irrevocable decree ordained from all eternity. So that, it is not now in the power of God himself to withdraw his favour from our mighty Doctor of Swift's. I do, then, beseech you, for God's sake, not to be exhibiting such fearful fanaticism before an enlightened Christian assembly. If you really possess the Holy Ghost, convince us that you do possess him, but do not be making use of such language, for you really speak of *Him* as if you could command *Him*. Such *assertions* may go down well enough elsewhere; but, depend upon it, they will not answer here; the audience you have to address is too intellectual to swallow all that you have asserted about your individual inspiration. Why, sir, if you are a saint (and if you be inspired, you must be one) convince me of it by a miracle, and then I will believe you, but not until then. You, as an inspired man, have given your gloss to that text of Saint Paul, "But what if our Gospel be hid?" and you say that your gloss is better than mine.

Rev. Mr GREGG.—Hid to them that are lost.

Rev. Mr. MAGUIRE.—I gave it my gloss, and in doing so I told you, in answer to your invisibility of the church, that you must either confess yourselves lost men, or you must say that at no time, Christ's Gospel lay hid so as that no one could tell who professed it, and that there was no church to teach it, and all this happening in direct opposition to the promises of Christ. But I tell you, sir, that she must be visible in all ages; that we may at any time "*tell the Church,*" and *hear the Church,* and be fed by her doctrine and Sacraments; but to those who are wilfully blind, who will not *hear* the Church, who become *to the Church* as the heathen and the publican, the Gospel is hid. And why so? Because they are lost. That was my gloss, my friend; and believe me it is the common sense one. You gave your gloss; but, rest assured, that your interpretation of that text will not go down with men who have sound Christian principles to rest upon. Now, sir, you *allege* that you are inspired, and I have shown that you are ignorant of the Holy Scriptures. How do you reconcile your *ignorance of Holy Writ* with your individual *inspiration*? If you really are what you *assert you are*, namely, an *inspired* man, you can truly interpret the Scriptures. But I have shown that you are ignorant of them, and that you cannot interpret properly those texts which you have quoted; therefore, it follows that you are *not* an inspired man. Again, my friends, he has at *length* confessed to me that the Unitarians cannot be saved; and the Unitarians will tell him that his church *is the cause* of their damnation; for it was his church that introduced the doctrine of the right of private judgment, and the free and uncontrolled, and I might add, licentious exercise of opinion in interpreting the Holy Scriptures; and in the exercise of that right, they have done nothing more than your church taught them to do. They will take up the Scriptures against you, sir; they will give them their gloss, you, of course, will give them yours; and, sir, the Unitarian will tell you, that he can produce better arguments against the divinity of Jesus Christ than you can in favour of it. He will tell you that three persons in *one—all equal—all distinct—but still one*, is a contradiction in terms; and you, having no sound Christian principles to rest upon, never would, with all your *alleged* inspiration, be able to refute him. He will go into mathematics and metaphysics with you, and he will ask you, if Jesus Christ be God, and equal to the Father in all things, and if the Father was in him, and he in the Father, did the Father suffer when the Son suffered? How could you answer him? or how could you refute him? I have told you already, that you never could; and for this reason, because, owing to your church's doctrine of private judgment, you have no sound Christian principles on which you could found an argument in refutation of the Unitarian's objection to the divinity of Jesus Christ. And what would he say to you, sir, in the end? He would tell you, that your church, when it first started, preached and taught the doctrine of private judgment, and that every person had a right to interpret the Scriptures as he

pleased, and that he had as good a right to interpret them according to his judgment, which, as far as human nature goes, might be every bit as good, as clear, and as strong as yours; and he might lay claim to *inspiration* too. And if you should say that his interpretation was wrong, and that he should bow to the public judgment of the church, he would immediately retort upon you, and say: why, sir, if private judgment must give way to public judgment, the doctrine of private judgment *must* be erroneous, for it *must yield* to the public judgment of the Church. There is no use in having the right of private judgment, or in exercising it at all. But you, sir, contradict your Church; for she taught the right of private judgment as one of her grand doctrines, in opposition to those of the church which she left, and therefore, if she has taught an erroneous doctrine and that a fundamental one, she has no claim to our submission, as she is not, and cannot be, the true Church of Jesus Christ. To cover her heresy and schism and her apostasy from the only visible Church then in the world, she insisted, in the beginning of her wild career, on the divine right of private judgment. But, now that she has got an establishment gorgeously endowed, and a hierarchy rolling and lolling in their dashing vehicles, she sinks the divine right of private judgment and merges it in the public judgment of the Church. But, if the public judgment of the church ought to stand superior to the private judgment of any individual, why did not Martin Luther and all the early Reformers, the *Apostles* of your Church, and *apostates* from the Catholic, stand by the public judgment of the only visible Church in the world at that time, whose public judgment must have been, even according to their own showing, paramount to theirs? You must, then, sir, the Unitarian will say, either return to what you call Popery, and abide consistently by the public judgment of the Church which you deserted; or continue a Protestant, on Protestant principles, and insist upon the divine right of private judgment. I hope, sir, that you will give me an answer to that argument of the Unitarian; and you *can* do so, if you have the true interpretation of the Scriptures; and I am sure you ought to understand your *sole* and *only* rule of faith; and more particularly, as *you are an inspired man*; and a *truly* inspired man can know the true meaning of the Scriptures. Therefore, sir, if you are inspired, why do you be floundering and stumbling and fumbling between private judgment and public judgment?

I now come sir, to your GREAT APOSTASY, and indeed, my friend, I am exceedingly glad that I have at length got you upon something tangible, and if I am not very much mistaken indeed, I will in a very few moments set your "great apostasy" at rest for ever, and that in a very short way too. And here, my friends, I stake my character to demonstrate in a plain and most satisfactory manner, that the pope, the successor of St. Peter is not the Antichrist, foretold; but that, on the contrary, he is the centre of Christian unity. I will show you, my friends, some of the greatest Protestant writers that ever lived, upsetting this *infamous* accusation brought against the supreme head of the christian church. We have *Sir Isaac Newton*, *Bishop Newton*, *Montague*, and *Whittaker*, with many other learned Protestant writers, all differing from Mr. Gregg, upon the subject now at issue between us, nearly as much as I differ from him in the interpretation of those prophecies, relative to Anti-Christ, and the great apostasy. It is true, my friends, that those Protestant writers differ with each other, as to the true meaning, or interpretation of those prophecies; nevertheless, they all agree in one point, and that is, they do not coincide in the opinion held by Mr. Gregg, that the Bishop of Rome, the common centre of christianity, and the lawful successor of St. Peter, is *the Antichrist* foretold. There is my friends, another celebrated Protestant writer, *Faber*, whose authority I will make use of in discussing this subject. This learned man wrote a work upon the "difficulties of Romanism," and another upon the "prophecies," in which he differs from all the other writers I have enumerated, in his interpretation of the apocalypse and other prophecies, relative to Anti-christ; but although he thus differs from them, he does not agree with my reverend friend Mr. Gregg, in saying that the Pope is Anti-

Christ, and that the Catholic Church is the beast foretold. I now, my friends, refer you to the 12th page of his work upon the prophecies, where he says—"I have not been able to discover upon what Scriptural grounds the name of Antichrist has been so generally applied to it." (the Catholic Church.) And again—"St John is the only inspired writer who uses the term APOSTASY, and nothing that he says relative to it affords us any warrant for conferring it upon the Papacy." Now, sir, there is Faber for you; and I beg of you to read his learned work upon the prophecies. Again, he says—"He is Antichrist that denieth the Father and the Son." 1 John, ii. 22. "The church of Rome never denied either the Father or the Son, therefore the Church of Rome cannot be the Antichrist intended by St. John." There now, my friends, is a syllogism from an honest Protestant Rector of Durham, and a syllogism too which I would like much to hear my reverend friend answering. Again, my brethren—"As for the identity of Antichrist, and the little horn of the Roman beast, it seems to me to have been rather taken for granted than proved." Faber observes, "The other badges of Antichrist which are closely connected with this, and which will be noticed hereafter, were no more borne by the Pope than the badge here mentioned." (See note, page 12.) Faber proceeds to show that Whitaker mistook the meaning of Daniel, with regard to his WILFUL KING," Daniel, xi. 36, 39; and he quotes Bishop Horsely, in refutation of Whitaker. "Horsely," he says, (p. 25) "does not scruple to avow his belief, that in the monstrous tyranny of infidel France, he beheld the rise of the Antichrist of the West. * * * * And that this Antichrist is the Antichrist depicted in Daniel, and that this interpretation is grounded on the early Fathers, who believed, 'That Palestine is the stage on which Antichrist, in the height of his impiety, will perish.'" Thus, it appears, (says Faber) that his Lordship held the very opinion which drew upon me the censure of Mr. Whitaker. He supposed Daniel's WILFUL KING to be the great Antichrist of the last ages; he supposed the great Antichrist of the last ages to be infidel France." To this authority of Bishop Horsely, I may add that of *Jarieu*." So far Faber, and so much for Mr. Gregg's interpretation.

Now, my friends, attend to these texts which I am about to quote. It is from the gospel of St. John, where our blessed Lord, in speaking to the Jews, says: "If another shall come in his own name, him you will receive." v. 43. But surely, my friends, *not one of all* the Popes was ever yet received by the Jews. Wherefore, it is false to say of the Pope that the Jews have received him. Therefore, according to St. John, he cannot be the *Antichrist*. Again, Apoc. xiii. 18 "For it is the number of a man, and his number is six hundred three score and six." So that you see, my friends, this *particular man* shall have a special name, and that number will express his name; "*for it is the number of a man,*" and not the *number of men* who succeed one another, as the Popes have done. Thus you see that the number 666 is not a badge of Anti-Christianity applicable to the Pope. The number, and the term *Antichrist*, would be as fitly applied to you, reverend sir, if you had a little horn growing out of your own head, as they are when thrown out against the Pope, by your dreamers upon the Apocalypse. All the best writers against Popery differ from you, and I will read you one passage which I hope will settle the affair between us: "To the images of the saints there can be no idolatry, as long as we take them for saints, that is, God's creatures: much less to those of our Lord; for it is the honour of our Lord, and not his image. Nay, he that takes the Pope for Antichrist and the Papists for idolators, can never weigh by his own weight, or mete by his own measures. So let them not think to lead people by the nose, to believe they can prove their suppositions when they cannot." (Thorndyke's *Just Weights and Measures*, c. 19, p. 127.) Thus you see, sir, we have Protestant against Protestant. Here is Thorndyke and Faber against Gregg, and the two former beat the latter hollow upon the question at issue; they whip the legs from under him, and floor him completely. Now, sir, to show you what you are to gain by this controversy, hear what Faber says, and, as a candid man, I claim your attention to this passage:

"*He is Antichrist that denieth the Father and the Son*; when the Father is only denied by implication, and in consequence of a denial of the Son, this amounts to no more than *Socinianism*, or *Deism*, for he who denies the personality of the Son, must of course deny the personality of the Father also." Now, reverend sir, does my church deny either the Father or the Son? But, to proceed: "Because the terms *Father* and *Son* are correlative, and if there be no Son, neither can there be any Father; but when both the Father and the Son are explicitly denied, when the Father considered as the fountain of deity is no less denied than the Son, this seems to amount to unqualified Atheism; at least St. Jude ascribes to the scoffers of the *last time*, not merely an implied but an avowed denial of God. Such are the Scriptural badges of *Antichrist*: all therefore who bear them are his members." So far the learned Faber.

Now, sir, I have shown you, that the *Gnostics* were Anti-Christians, because they did not believe that Jesus Christ assumed *real flesh*, and that therefore he did not suffer and die in his real humanity: that his incarnation was only phantastical, and that he was crucified only in appearance. Did not they bear the marks of Antichrist? Again, sir, I will read to you what will strike you from some of your ablest writers, with regard to the Pope. You will be pleased to hear what Melancthon says: "We agree that the government of Bishops, in different churches, and the presidency of the Bishop of Rome over them all, is a legal form. For the Pope's supremacy would tend much to preserve amongst different nations unity of doctrine. So that were other points agreed on, the Pope's supremacy might be easily allowed." But, good Doctor, if the Pope were Antichrist, could his supremacy be *easily* allowed?

The half hour terminated here.

The Rev. Mr. NANGLE announced that both parties had agreed to conclude at two that day.

Rev. Mr. MAGUIRE said, that though the next day was his day for attack, he had consented to allow Mr. Gregg to continue on the subject of apostasy, as it was one of which he (Mr. Maguire) was anxious to dispose.

Rev. Mr. GREGG wished to explain, that though this was the case, yet it was optional with him either to do so or not. The fact was, he did not wish to enter on a subject which he would have to give up in an hour or so, as it was impossible he could dispose of it in that time.

Rev. Mr. MAGUIRE.—Then I give you the whole day to it.

Rev. Mr. GREGG.—Then I accept the offer.

Rev. Mr. MAGUIRE.—Very well, I agree.

T. MAGUIRE, P.P., *Ballinamore*.
T. D. GREGG, A.M., *Dublin*.

We certify that this report is faithfully and correctly given.

MICHAEL HANLY,
THOS. J. CASSIDY,
JOHN HANLY.

CONTROVERSIAL DISCUSSION.

FOURTH DAY—FRIDAY, 1st JUNE, 1838,

ELEVEN O'CLOCK, A. M.

Rev. Mr. MAGUIRE.—I call upon the Rev. Mr. Gregg to proceed with his proofs—*“that the Roman Catholic Church is the Church of Anti-Christ.”*

MR. GREGG.—I am rather astonished at this call, after the agreement we entered into last night; and after some conversation I had with the reverend gentleman a few minutes ago. I cannot consent, by commencing, to sacrifice my last half hour, which is most important. But if he consents to allow me my half hour, I am quite willing to commence. I this moment agreed with him, at least so I understood it, that I was not to lose my half hour. I, being the attacking party, would labour under a great disadvantage, if I had not an opportunity for rejoinder. He said he would continue upon the apostasy; and as he has my arguments of yesterday to reply to, I could subsequently proceed with fresh proofs.

Mr. MAGUIRE.—Your total mistake of my meaning, sir, shows the necessity of a witness to any conversation between us. I said to you that if I allowed you to commence and conclude to-day, you would have three half hours for my one—the one half hour with which you closed yesterday, the half hour commencing to-day, and the half-hour closing the proceedings. If I commenced to-day, what would I have to reply to? You have entered into no proofs, and I have nothing to answer. Our agreement yesterday was, that you should proceed with your case. I appeal to the public if it was not so.

Mr. GREGG.—I, too, appeal to the public. If I chose to insist upon my right, I could make Mr. Maguire go on; but I don't ask that—I am quite willing to commence, if I am allowed my concluding turn.

Mr. MAGUIRE.—It is better to leave the matter to the chair.

Mr. GREGG.—I am quite willing to leave it to the chair; and I am sure the decision will be in my favour.

Mr. MAGUIRE.—You should not prejudge the decision, if you are willing to submit to it.

[There were here loud cries of “chair, chair,” from all parts of the room.]

Mr. GREGG.—I claim to be allowed to finish my address to the public. Now, mark—I commenced an attack upon the apostasy of the Roman Catholic Church yesterday. I proved that apostasy to demonstration from Daniel. Mr. Maguire made no reply. The reason is clear enough—he went home to consider it. Therefore, it is most unreasonable, that I should be called upon, at an inconvenience, and out of our usual routine, to proceed, and lose the advantage of the closing reply. He has a fair opportunity of upsetting all I have said of his church now, if he can.

Mr. MAGUIRE.—I would be perfectly satisfied, and ought to be satisfied with this course, if we had not entered into an arrangement yesterday. What necessity was there for a specific arrangement, if everything was to go *pari passu* with the regular course of things? I agreed yesterday that he was to get leave to go on with his apostasy case. Stopping as we did yesterday an hour earlier than the day before, he had not concluded it, and I was willing to give him an hour, or even a whole day, for the purpose.

Mr. GREGG.—We stopped early to oblige Mr. Maguire.

Mr. MAGUIRE.—I know the reason you are so little anxious to go on. You are not sure of the apostasy.

Mr. GREGG.—As sure as Christ has saved me.

Mr. MAGUIRE.—Very well,—time will tell, sir.

Rev. Mr. MAGUIRE.—My brethren, my respected chairman has recommended me, rather than give up the discussion, to forfeit my claim upon the fulfilment of the contract entered into with my reverend opponent at the close of yesterday's discussion, and I most willingly yield to his request, for peace sake. But, before I proceed to reply to my opponent's observations on the subject of the apostasy, permit me to observe, that if bold assertions, and capricious glosses upon the prophecies and the there is no doubt that he would not have failed for the want of all these qualifications, Holy Scriptures in general, could carry my friend to anything like an apparent victory, which I readily admit he possesses in a most eminent degree. He has, my friends, put forward his own peculiar views, and he has attempted to maintain those views by bold assertions, in place of Scriptural proof and sound theological arguments, and so pertinacious is he in the attempt to maintain those views—so stultified is he against sound reason, common sense, and Scriptural proofs, that refute him as often as you will, upon the same subject, you are sure to find him at his work again. But, my friends, I will show you that his glosses are his own. I will show him that the greatest Protestant writers who ever lived laugh at him, and that they treat his glosses with contempt, and that they look upon every man that holds his opinions to be either a knave or a fool.

[Here there was some confusion in the assembly, and mingled hisses and cheers.]

The Rev. Mr. NANGLE came forward, and requested there should be no marks either of approbation or disapprobation. Such conduct, he said, was a violation of the terms of agreement between the contending parties.

Rev. Mr. MAGUIRE.—I beg that my friends will not show me any symptoms of approbation,—I want none. All I require is their attention, and nothing more. The great question, my friends, which we have to decide is—"The apostasy foretold;" and that question could be concluded by me in the short space of twenty minutes. Nevertheless, I will go into it at length, in order that I may leave no cavil unanswered. But, before I enter upon the question, which I hope he will not shrink from discussing this day, I will make a few passing observations upon his last half hour's speech of yesterday; for, if I did not advert to what fell from him in that discourse, it would look like neglect upon my part, and leave an *hiatus* in the report which is to be published to the world. My friends, Mr. Gregg quoted a text from St. John, to prove that all sins were mortal, and he read "There is a sin unto death." But what will you think of his candour, when I tell that he did not read all the text? I hope the oversight upon his part was not intentional. When he quoted the text, he should have given the whole of it to you, in order that you, my friends, might be able to judge whether the argument which he built upon it was well-founded or not. Now, my friends, St. John adds, in the very next verse to that which my reverend opponent quoted, that "There is a sin not unto death." I will give you the whole text, in order that you may see who it is that quotes the Scriptures conscientiously:—"If any man sees his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." (1st Epis. John, v. 16 and 17.)

Now, my friends, what is the meaning of these texts? It is this,—there is a sin which is mortal, a sin that killeth the soul in a spiritual manner; and there is a sin that killeth not the soul in a spiritual manner. But Mr. Gregg says that that sin is not a venial sin. I am certain, however, that you, my friends, will take the words of the inspired Evangelist, the beloved disciple of Jesus Christ, as having some more authority than the *assertion* of the reverend gentleman. St. John says: "There is a sin unto death," and "there is a sin not unto death." Now, my friends, do not those two texts which I have quoted prove that there is a distinction drawn between sins? Do they not prove that some sins are mortal, and some are not—"They are

not sins unto death." And do not these two texts prove to a demonstration a real distinction between sin and sin? Either then, by a sin unto death and a sin not unto death, St. John meant mortal and venial sins, or he did not? If the former, that is, if by a "a sin unto death," he meant a sin that killeth the soul in a spiritual manner; and if by a—"sin not unto death," he meant a sin that did not kill the soul in a spiritual manner, then my argument remains not only unshaken, but perfectly confirmed by the holy Evangelist St. John;—if the latter, that is, if he did not mean the distinction between mortal and venial sin, by the *sin unto death* and by the *sin not unto death*, then Protestants who deny the first interpretation must admit the existence of purgatory; because there is no possible interpretation for this text of St. John, except the one I have given, and that which I am about to give; to wit: if by sin,—“not unto death;” the Evangelist St. John meant a sin in which a man had lived and persevered, but for which immediately before his death he had exhibited signs of repentance. Then, in that case, the Apostle says it is lawful to pray for that man, for he sinned the *sin not unto death*,—that is, he showed signs of repentance before his death. And if by sin unto death the Apostle meant a sin in which a man had lived and died without showing any outward signs of repentance, he then tells us that it is unlawful to pray for him; and he speaks of the person being already dead, *in both cases*; for if he did not speak of a man who had committed the *sin unto death*, and the man who had committed the *sin not unto death*; if I say he did not speak of both these men as already dead, he could not say that it was unlawful to pray for either the one or the other, because there is no *sinner*, however great, for whom it is not lawful to pray, while the man is yet alive.—Therefore, St. John did not mean any person living,—he only spoke of those who depart this life, and consequently by this sin unto death, he meant a sin in which a man lives and dies without repentance; and, by sin not unto death, he meant a sin in which a man had lived and given scandal, but for which he showed signs of sincere repentance immediately before his death. Thus then, must all Protestants affirm either that St. John meant a distinction between sins that are mortal and sins that are venial; or that it is lawful to pray for those who have departed this life, and that therefore there must be a purgatory. Thus, my reverend opponent is driven to the alternative of admitting either that there is such a thing as venial sin, or that the Apostle St. John has proved the lawfulness of praying for the dead, and by consequence the existence of a middle place of souls.

I will go no farther upon this subject at present; but if my rev. opponent chooses to touch upon it again, and indeed, I have no doubt but he will, I promise you that I will not leave him a leg to stand upon. Again, my friends, the rev. gentleman spoke of the Book of Maccabees, which he said “was rejected from the canonical Scriptures because it sanctions self-murder.” But, my friends, I deny that it *sanctions* self-murder; it merely records an historical fact. It is stated in that Book, “that Razius struck himself with his sword, choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.” 2d Mac. xiv. 41, 42. But the *dying nobly* had reference only to what was passing in the mind of Razius at the time he committed the act, and the inspired writer does not express his own opinion of the act; he merely relates *historically* the action, and its motive; he only records it. Razius died nobly in his own opinion; but his mode of death is not sanctioned, nor is it praised; nor is it any where desired that the act should be admired or imitated. But, sir, if the Book is to be rejected because it relates historically an objectionable fact, why not reject that book too, which tells us that Jephthah slew his own daughter? (Judges xi. 39.) and that book also which relates the fact of Sampson pulling down the temple of Dagon, killing himself and many thousands of the Philistines? “He killed many more at his death than he had killed before in his life.” (Judges xvi. 30.) Why not reject that book? Ah! sir, it was not because the book of Maccabees records the death of Razius that it was rejected; but it was substracted from the rest of the Holy Scriptures, because it recommends prayers for

the dead. That is the reason, sir, why your Church expunged that book from the Bible, and not because it stated, "that Razius chose to die nobly." Pray, sir, did not Sampson die nobly? And did not Saul kill himself by falling upon his sword? (1 Kings, xxxi. 4.) And did not his armour-bearer follow his example? (ibid, 5.) Why not, therefore, reject the book of Kings which records this fact, as well as the book of the Maccabees which merely relates the manner of Razius' death? Now, sir, I will demonstrate out of the Protestant Bible the canonicity of the book of Maccabees. I take up *this* octavo edition of the Bible published at Oxford, and this book cannot be rejected, sir, because it is a great Protestant authority. Now, upon the authority of this book of Maccabees, we have it that a feast was established at Jerusalem—the feast of the dedication—with an *octavo* (8 days), in honour and in commemoration of the cleansing of the Temple and the setting up of a new altar, and this feast was established by Judas Maccabees himself. (1 Mac. iv. 56, 59.) Look now, sir, to the 10th chapter of St. John, and 22d verse, and you will find that Jesus Christ and his Disciples went up to Jerusalem to the Temple to be present at the feast, and it is mentioned in St. John, "that this was the feast of the Dedication." And if you, sir, take up this *octavo* edition of the Protestant Bible published by authority, you will find that where this feast of "The Dedication" is mentioned in Maccabees, the margin of the Protestant Bible refers you to the 22d verse of St. John; and then look to the 22d verse of St. John, and the marginal note of the Protestant Bible refers you back to the book of Maccabees. Thus, sir, does the Protestant Bible, published at Oxford establish the identity of the feast observed by Jesus Christ and his Apostles, and the observance of it by our Divine Redeemer establishes the canonicity of that very book of Maccabees, which your church has expunged from the canon of Scripture. And thus have I also shown, that in former times, your Church, and the commentators upon her Bible, had some idea of the canonicity and authenticity of the book of Maccabees. Now, sir, if the books of Maccabees be not canonical, why was this feast established? why did St. John record it? And why did our Divine Redeemer sanction by his presence a feast, the establishment of which had not been previously recognized under the old law by his eternal Father, under whose especial protection this very Judas Maccabees sought to free his country from the yoke of the cruel Antiochus, and by whose authority this very feast was instituted? Again, my friends, I want to ask the reverend gentleman what authority he has for rejecting the book of Maccabees? He has none but his own private authority. What authority has he for condemning the Arians? None but his own private authority? How can he call the Reverend Mr. Burgh a heretic because the latter gentleman happens to differ with him upon his view of the apostasy? What authority has he for denouncing Mr. Burgh as a heretic? He has none, my friends, but his own private authority. Did the Roman Catholic Church ever declare a man a heretic, or condemn him as such, without putting him upon a fair trial, with liberty to defend himself? She never did, my friends. She did not condemn Arius, Luther, Calvin, Wickliffe, or Huss, without giving them a trial, and calling on them for their defence. But my reverend friend, because he wears a pair of spectacles and looks grave, imagines himself authorised by the Holy Spirit, of which he *alleges* he has an abundant share, to jump up and condemn every man, who may happen to differ with him in opinion, as a heretic. And because Mr. Burgh, in the exercise of his private judgment, differs from the reverend gentleman, he is pronounced a heretic, and has an anathema, emanating from the *Vatican* in Swift's, hurled at his devoted head. He deals about condemnation with a more unsparing hand than ever did the maligned Vatican at Rome; he pronounces every man a heretic who will not agree with him in the gloss which he thinks proper to give to the texts of the Holy Scriptures. But I am almost certain that he has not the authority of his Church for it; for if she delegated such powers to him, she would condemn herself and upset her favourite doctrine: "the right of private judgment." Again, my friends, he has spoken about praying to the Virgin Mary, and he has ridiculed us for saying: "Holy Mary, Mother of God,

pray for us, sinners." Now, my brethren, you will be pleased to observe, that in the Gospel of St. Luke you will find it recorded, that the Holy Ghost, speaking by the mouth of Elizabeth, the mother of St. John the Baptist, the precursor of Christ, says: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?" (Luke i. 42.) To which salutation the Virgin made answer: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; because he hath regarded the humility of his handmaid. *For behold from henceforth all generations shall call me blessed.*" (Luke i. 46, 47, 48.) Here, my friends, is a declaration, emanating from the Holy Spirit, and spoken by the mouth of the mother of our Lord Jesus Christ, the Saviour of mankind: *For behold from henceforth all generations shall call me blessed.*" Now I would be glad to know, how could that prophesy be fulfilled? Where were the generations who "*from henceforth were to call her blessed,*" if the whole world, men, women, and children, were buried in damnable idolatry and abominable apostasy for 800 years and more? The Holy Ghost speaking by her mouth, says: "*Behold from henceforth all generations shall call me blessed;*" but the Church of England denies the power of the Holy Ghost to make any such declaration; for she teaches that that promise, as well as all the promises made by Jesus Christ to his Church, failed, and that there was no one generation to call her blessed, because there was no true believer of Jesus Christ, and no true Church to teach the doctrines of Jesus Christ for a period of 800 years and more. So much for the doctrines of the Church of England. But, my friends, if the whole world was buried in damnable idolatry for that immense space of time, how was that prophesy fulfilled? Again, my friends, it may be assumed that the promises of God never did fail,—and in that hypothesis will my rev. friend show me how that prophesy was fulfilled by Protestants? Let him show me, *secondly*, how *all generations* called her blessed, when there was nothing but gross and damnable idolatry pervading the whole world for a period of 800 years and more? Let him prove that. He cannot do it. But if he can prove that that prophesy never failed, notwithstanding *his* idolatry and apostasy and his Church's 800 years and more, I defy him to the proof. And since he derides us for styling her the Blessed Virgin Mary, he proves by his taunts that *Protestants* have no share in the *fulfilment* of that prophesy. Now, my friends, I have no further observations to make at present upon the reverend gentleman's last speech of yesterday. I have filled up the chasm, and I come at once to the apostasy; and I beg of you, my brethren, to attend well, and mark with what confusion I will cover him. See how I will chush him, and demolish his arguments—*arguments* in his *own opinion*—by the weight of Protestant authorities alone. I shall proceed to show that the Babylon spoken of in the Revelation is not the Church of Rome, and that the city is not the Christian city of Rome, and that the Pope of Rome is not Antichrist; but that, on the contrary, it was the Pagan city of Rome, and that distinction is even made by St. Peter himself. (1 Pet. v. 13.) He distinguishes the two cities from each other—Pagan Rome and Christian Rome; for he wrote to "the co-elect Church which is in Babylon." Now, he was presiding over the Christian Church which was then in its infancy at Rome, and he could only have spoken of it as in Babylon, because it was amongst the heathens; the opinion of the ablest Protestant writer that ever wrote upon the subject of the apostasy foretold, Dr. Hammond, says: "That the 19th, 20th, and 21st chapters of the Apocalypse are a congratulation with the *Roman Church* for her victory over Babylon and Heathen Rome." (Paraphrase on the xix. chap. volume 1, p. p. 993, 994.) "After these things I heard a great voice of much people in Heaven, saying, Alleluiah." "This vision," says Dr. Hammond, "looked especially on the Heathen religion destroyed in Rome, and exchanged for the Christian." "I heard as it were the voice of the mighty thunderings, saying, Alleluiah." "This voice," says Hammond, "is the acclamation of all the nations, that is, Christian people in them, over all the world, thundering out Alleluiahs to God for his illustrious enlargement of the kingdom of Christ. The conversion of that Imperial City to Christianity,

which is, as it were, the marriage of Christ to a lovely spouse, his Church. "And an angel bid me take notice of this as the blesseddest, happiest change that ever was wrought in the world." (ibid.) So that the sum of this fall of Babylon is the destruction of the wicked and *Heathen* Rome, and preserving of the pure and *Christian* Rome, and so in effect the bringing of that city and empire to *Christianity*." See, then, learned Doctor, the distinction of Christian Rome and Pagan Rome drawn by Dr. Hammond, who calls Pagan Rome the "*Babylon*."

Now, my friends, I will ask my rev. opponent is he sure that "the lady sitting upon the seven hills," is the city of Rome? Mark what Doctor Heylin says in his *Cosmography*, and I can tell you my brethren, that Doctor Heylin has shown himself to be a man of as much learning as my reverend opponent, Mr. Gregg: he clearly shows that the Babylon, in the Book of Revelations, is not ancient Rome, but new Rome, that is Constantinople, the head of the Turkish Empire. His words are, "Constantinople is situated on seven mountains, most of them crowned with magnificent mosques—on the first, whereof stand the ruins of Constantine's palace, on the second, a fair Turkish mosque. On the third, stands a stately mosque. On the fourth and fifth, the sepulchres of Selim the First, and Badjazet the Second. On the sixth, the mosque and sepulchre of Solymán the Magnificent, numbered amongst the present wonders of the world. And on the seventh, the temple of St. Sophia, and the Turkish Seraglio. In which respect it is called the *seven-hilled city* by *Nicetas* and by *Paulus, Diaconus*, and so acknowledged to be by *Janus Douza*, *Phineas Morrison*, *G. Sandy's*, and others of our modern travellers, eye witnesses of it." (P. 992.)

There is your city on seven hills for you, sir, and I think you will travel far, and search the Scriptures to some better purpose, before you can show that, christian Rome, and not Constantinople, is the Babylon foretold. *Nova Roma*, new Rome, has as much to do with your definition, as Pagan Rome. Again, sir, Doctor Heylin says, "if there be any mystery in the number *seven*, or that the sitting of the great w— on a seven-headed beast, be an assured direction to find out the "*Antichrist*." we may as well look for him in Constantinople, or *Nova Roma*, where the great Turk, the professed enemy of Christ, and the christian faith, has his seat and residence, as amongst the seven hills of old Rome, where the Pope resides. Or if his sitting "in the temple of God," shows us where to find him, we may as well look for him in the temple of St. Sophia, now a Turkish mosque, as in St. Peter's Church at Rome, still a CHRISTIAN TEMPLE."

Now, Mr. Gregg, there is the opinion of Doctor Heylin, and let me see how you will get over his authority. I have shown you that if Babylon foretold, is it to be seated upon seven hills, it is more likely, as Doctor Heylin well observes, that the Grand Turk, the professed enemy of Christ and christianity, should be Antichrist, and it would be more reasonable to look for Antichrist in the temple of Sophia, now a Mahomedan mosque, than in St. Peter's at Rome, which is still a christian temple. I have shown you, sir, that the learned *Faber* differs from every writer, that went before him, upon the subject which we are now discussing. He differs from the great Sir Isaac Newton, from Bishop Newton, from Montague, from Wiltaker, and they all differ from him. But he proves to a demonstration, that christian Rome is not the Babylon foretold, and that the Pope, the head of the christian church, the centre of christian unity, is not the Antichrist foretold. My friends, I find these authorities in his own church, and I place them against his *private* glossings, and his capricious interpretation. Now, my friends, I could give you numberless quotations from the Holy Fathers, all going to show that the Antichrist foretold, will not appear until the end of the world, and that he will not be in the church of God, but on the contrary, he will be out of the church. What does *Grotius* say? He says: "Grotius is clearly of opinion, as are many others, that Protestants will never be united with each other, until they are so with those, who adhere to the See of Rome; without which no common agreement or government can be expected; he wishes therefore, that the *rupture*

now existing, as well as the occasions of it, were removed, amongst the causes of which, the supremacy of the pope, according to the canons, cannot be reckoned, as Melancthon confesses, who even deems the supremacy necessary for the preservation of unity. Neither is this putting the church at the pope's feet, but it is only the ancient and respectable order of things restored again."—(*Revetus' Apology*, page 255.) And reply to *Rivet*, page 57. He says, that what Doctor Gregg calls "the supremacy" of Anti-christ is necessary for the preservation of christian unity? You tell us the pope is Antichrist, Grotius tells us, that he is the visible head of Christ's church, and that without him there can be no christian unity. Again, on the vision in the apocalypse of binding the devil, Grotius says: "this vision of binding Satan for 1000 years, shows that the tranquillity which Constantine and his successors gave to the church, will be *long indeed*; but that it will not continue to the end of the world." Grotius in *Apoc.* xx. 6.

So that after the Pagan persecutions were destroyed by Constantine, this Grotius, the most learned Protestant that ever lived, says that it will not be until the end of the world, that, this arch enemy of Christ will make his appearance upon the earth. And I will show you upon the authority of Doctor Hammond, that Paganism was not destroyed until the year 500. It still uplifted its head even under Constantine the Great, and it was only under Theodosius that it was completely crushed. Well, my brethren, according to St. John, the devil was to be chained in the bottomless pit for 1000 years after the fall of paganism. And this period of 1000 years will bring us, as I will hereafter show, to the epoch when Luther and Calvin made their appearance. Then hell was let loose,—when doctrines smelling strongly of brimstone were promulgated, and to propagate which the *locusts* spread themselves over the earth. Now, sir, I will read you another extract from Doctor Hammond. He says: "And I saw another representation by which I discerned what should succeed the conversion of heathen Rome to Christianity, viz. a tranquillity and flourishing state of Christianity, from the time of Constantine's coming to the empire. And an angel secured the devil by all ways of security, binding, locking, and sealing him up, that he might not deceive and corrupt the world, as till then he had done; but permit the Christian profession to flourish till these 1000 years were at an end, and after that he should get loose again for some time, and make some havoc in the Christian world. "This is the first resurrection." That is a flourishing condition of the church under the Messias. Blessed and Holy is he who has part in the first resurrection,—on such the second death, hell, has no power." (In *Apoc.* xx. 7.)

Thus then, my friend, the arch enemy of mankind was to be chained for 1000 years, consequently the Popes who governed the Church of Christ during that period, could not be anti-Christ, nor the Christian world that was obedient to that head who professed and taught and practised the doctrine of Jesus Christ, and who even unto this hour believe in Jesus Christ more strongly and more fervently than you do, or than your church does, cannot be the anti-Christ foretold. Neither can that church which he governs be the apostasy foretold, for she never taught neither did she ever countenance the teaching of doctrines, as your church has done, contrary to those taught by Jesus Christ and his inspired apostles. She never taught that the promises of Christ failed,—she never yet taught that the Holy Ghost, in place of being the Spirit of Truth, was a spirit of contradiction, and that when he was sent to guide the Church of Christ into *all* truth, that he deserted her, thereby leaving the mystical body of Jesus Christ, the second person of the Blessed Trinity, to see corruption for 800 years and more. Therefore, sir, my church not having taught, promulgated, or countenanced the promulgation of such doctrines, cannot be what you say she is—the great apostasy foretold. On the contrary, my friend, you might fix the mark of the beast, and you might apply the epithet "APOSTASY" to a "LADY" nearer home. You could more appropriately apply it to a church which follows the prescription compounded by Luther and Calvin, a history of whose blasphemous doctrines I will give you by-and-bye.

Now sir, be pleased to hear Doctor Hammond again—"But after the emperors were Christians, heathenism still continued in Rome, and in the empire, in some degree, till by the coming of the Goths and Vandals and Huns, under Alaricus, Gensericus, and Attilas, the city and empire of Rome was, all the heathen part of it, destroyed, and Christianity fully victorious over it. The city having been taken, Alaricus and the Goths, *Anno Christi* 416—and by Gensericus and the Vandals, *Anno* 455." The public worship of paganism, sir, ceased in Rome in the year 399, and the religion was nearly extinct in the year 423, when Theodosius the younger imagined that there was scarcely a pagan in his empire. Nevertheless, as Dr. Cave observes, he was forced in three years after to make a new law against them. So that if Pagan Rome be St John's Babylon, we must date the ruin of it from the year 500, and if you add the 1000 years, during which the devil was to be chained, you will arrive at the era of the great Protestant reformation, when he was fully let loose.

Thus, my brethren, have I shown him what all those Protestant writers declare, that the terms Antichrist and apostasy are not applicable to the Pope, or to that church which he governs. I have produced those authorities. He never can get over them—he never can refute them, although he may pretend to sneer at them. My brethren, our blessed Saviour told his disciples, that he would send them into the world, like, sheep among wolves—"Behold I send you as sheep in the midst of wolves." (Matt. x. 16.) And I have already shown you that by the patience with which those sheep bore their persecutions and sufferings; by their exemplary conduct and virtuous lives, but above all, by the charity and patience which they exhibited even towards their enemies; they changed the whole into lambs like themselves, and brought them into the fold of Jesus Christ. But, my brethren, before all this was accomplished, did he not allow his lambs to be persecuted under Nero, Domitian, Caligula, and Valerian, &c. &c.? Did he not let loose the wolves of this world against his Church? And was she not persecuted? How many thousands of her children spilled the last drop of their blood for the faith which she taught; until it pleased her divine founder to raise her resplendently and gloriously triumphant above paganism and persecution? Yes, my friends, by the meekness and fortitude of the followers of Christ, they triumphed gloriously over persecution in the year 455, when paganism was laid prostrate in the dust. And now permit me to ask you, reverend sir, was it not the Catholic Church that did all this? Was it not the Catholic Church that overcame persecution and idolatry? And was there not then a Pope in Rome, and are not his successors filling the chair of St. Peter ever since? And was it not one of his successors, sir, that governed the Catholic Church at the time that she condemned the Apostle of your Church, and pronounced him a heretic for leaving the church of Christ, and for broaching his damnable, and until then unheard-of doctrines? Again, my brethren, hear what Dr. Cave says—"This it seems was a parting blow, (by Theodosius the younger,) for heathenism dwindled into nothing, and that little that was left, crept into holes and corners to hide its head, according to the prediction long since of the prophet *Isaiah*."—The text of *Isaiah*, to which Dr. Cave refers is chap. ii. 18, and the following—"And idols shall be utterly destroyed; and they shall go into the holes of rocks, and into the caves of the earth, from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth. In that day a man shall cast away his idols of silver, and his idols of gold, which he had made for himself to adore, to moles and bats." Then you see, reverend Doctor, that, according to Doctor Cave, Christianity had triumphed over paganism, Catholicity over idolatry, about the year 455: and he quotes the Prophet *Isaiah* to prove that it was prophesied, that at that period idolatry was to be totally extinguished—"idols to be utterly destroyed." But, according to the Doctor of Swift's, *Isaiah* was a false prophet, Doctor Cave a fool—and idolatry, instead of being extinguished, only began to flourish at the period of its destruction foretold by *Isaiah*.

You see, further, my friends, that the devil was to be let loose in a thousand years after the destruction of Paganism, which was finally overthrown about the year 500

—he was thus secured in the bottomless pit for a thousand years. So that that will bring you down to the ever-memorable period of the 16th century, when the fifth angel sounded the trumpet:—"And I saw," says St. John, "a star fall from heaven unto the earth, and there was given to him the key of the bottomless pit. And he opened the bottomless pit, and the smoke of the pit arose as the smoke of a great furnace . . . And from the smoke of the pit there came out locusts upon the earth, and power was given to them, as the scorpions of the earth have power." (Apoc ix. 1, 2, 3.) I will not proceed at present to demonstrate that Gog and Magog were Luther and Calvin, and Luther was that fallen star referred to by the Apostle St. John; but before this discussion is over I may satisfy you, my friends, upon that point. Again, my friends, hear what Doctor Whiston says upon the subject now under discussion: He dated our apostasy from the year 456, and prophesied, from the book of Revelations, that the Papacy would expire in the year 1716. Here, then, we have the immortal and inspired Whiston against the immortal and inspired Gregg. The first has been proved by experience to have been a false prophet, and a bad interpreter of the Apocalypse: for the Papacy has been more flourishing since the year 1716, than for a long period antecedent. And the latter, I have no doubt, will be equally illustrious, and prove himself to be equally prophetic and inspired. We have a whole multitude of *Apocalyptic* Protestant commentators; but they differ as widely from each other, as I do from Doctor Gregg. Whiston made just as good a hand of the Apocalypse as he did of the Longitude. And Doctor Gregg will make as good a hand of the apostasy, as Whiston did of both.

So, my friends, here is one of your inspired doctors prophesying that Popery was to expire in 1716—and if the prophecy was made good by the event, then indeed I would admit my friend's interpretation of the text upon which he relies; but 1716 is long gone by—122 years have passed away—and yet we have Popery, as you and your church are pleased to designate it, as fresh and as blooming as ever. And here, sir, permit me to tell you that the Holy Scriptures have given the lie direct to Doctor Whiston's proofs, as well as to your assertions. Now, my friends, to proceed with the quotations which he has cited in support of his favourite doctrine—"The great apostasy foretold." And first, as to that relative to the celibacy of the priesthood—"Forbidding to marry," he says, "is one proof of the apostasy:" and, "Forbidding to eat meats," is another proof. Well, now, my friends, we see how far those *proofs*, as he calls them, are supported by the Holy Scriptures—and by the practice of his own church, who, in her blundering and her ignorance, has adopted and received the very Councils which enjoin celibacy upon the clergy. She acknowledges and receives the Council of Chalcedon, held under Pope Leo I. anno. 451, against the Eutychians. Your church, sir, has received that very Council of Chalcedon which enacts a canon decreeing—"That it is not lawful for a nun consecrated to God, or for a monk, to marry—and if found to do this, that they be excluded from communion. And that if a deaconess married, and by so doing scandalized the grace of God, both she and her husband must be excommunicated. (Council of Chalcedon, Can. 15 & 16.) There, sir, is one of the four general councils received by your church, forbidding to marry as far as our church forbids it, and therefore you must excuse us, or acknowledge your church to have the brand of the apostasy. My Rev. friend, this council was received by your Virgin Queen (Bess), and it was authenticated by an act of parliament—for your church cannot do anything, sir, without an act of parliament—an act of the legislature must be her authority for everything—But to return to the subject. You have your own church receiving those councils which enjoin celibacy: and you have that blunder which your church committed, by acting inconsistently and ignorantly in receiving those councils, which are thrown in your teeth—as well as that fact, which all your assertions and ingenuity cannot get over, to wit, that your church is the handiwork of a married monk. Now, sir, one of the canons of that Council of Chalcedon declares—"That any priest or monk that marries should be publicly excommunicated." And you have, as I already observed, your own church adopting

that council which forbids marriage to her clergy—and yet your clergy *marry* in contradiction to it. What does St. Paul say?—"He that is without a wife is careful of the things that pertain to our Lord, how to please God; but he that is with a wife, is careful of the things that pertain to the world, how he may please his wife." (1 Cor. vii. 32.) So now, sir, have we not the authority of St. Paul—and, as I have already shown you, have we not the example of Jesus Christ and his disciples, authorizing the church to impose celibacy upon her clergy, for the married disciple is less careful "of the things that pertain to God," and more easily led astray from the faith, than the unmarried disciple, "who careth for the things that pertain to the Lord, how he may please God." Now, sir, hear what Doctor Hammond says about your married clergy, and in reference to the objected passage of St. Paul: "They will relieve themselves by marrying, which is a great crime in them—to wit, that of violating their faith to the church, a kind of conjugal tie, that they would attend it alone, and not forsake it, which when they do, and return again to the world, what is it but giving the church a bill of divorce, and marrying another husband?" (Paraph. on 1 Tim. v. 11 and 12 p. 737.) Grotius, on the same passage, says that St. Paul instructs his disciples especially against the Pythagorean philosophers, the chief of whom were addicted to magic—and who condemned marriage, as all cases, utterly unlawful.

See then, my friends, "what is marriage, amongst the Protestant clergy, but giving the church a bill of divorce and marrying another wife?" So far, my friends, for my reverend opponents proof of apostasy—"The forbidding to marry." Now, my brethren, I will proceed to teach him a little of Scripture; I will tell him the view which Saint Paul had when he forbade those who devoutly and sincerely devoted themselves to the service of the great God, to marry—and I will give you the true meaning of St. Paul, from the same Protestant writer, Doctor Hammond. Now, my friends, hear what this learned Protestant author says upon the subject: "Many heretics there were in the ancient church, who prohibited marriage and taught abstinence from meats as necessary—having much of their doctrine from the Pythagorean philosophers. Such were the Eecratites, Montanists, and Marcionites." (Paraph. p. 735.)

Now, sir, you have a candid and well-informed dignitary of your own church applying the texts of St. Paul, not to Roman Catholics, but to the ancient heretics, whom he enumerates. He expressly tells you, that the observations of the Apostle, relative to the forbidding of marriage, and the abstaining from meats, were intended for those heretics exclusively. Clemens Alexandrinus is of the same opinion with Dr. Hammond. In his celebrated work called *Stromata*, speaking of those very heretics, he says, "Under a pretence of continency they commit a villiany against the creation and the Creator, teaching that men ought not to receive marriage nor to get children." (lib. 3.) And again, "There are some," says St. Clement, "who affirm marriage to be fornication," (p. 446). "That is," says Doctor Hammond, "utterly unlawful, and that it is brought in and delivered by the devil." And both Grotius and Doctor Hammond quote the ancient constitutions concerning these heretics—"They (the ancient heretics) despise marriage, and say it is not the work of God. They say that men ought not to marry, and that they must abstain from flesh meat and wine; that it is a detestable thing to marry, to beget children, and to eat flesh meat. Some of them say they must only abstain from swine's flesh, and may eat what the Mosaical Law permits." St. Irenaeus, speaking of Saturninus and his sect, has the following:—"They say that to marry and to beget children is from the devil." (Lib. i. ch. xxii.) Tertullian, in speaking of Marcion, says: "He rejects marriage as wicked and the work of immodesty." (Lib. i. Contra. Mar. xxiv.) Clemens of Alexandria says: "The Marcionists are not chaste by their own free choice, but out of hatred to the Creator, having an impious persuasion, that it is a wicked thing to have children."—(Strom, Lib. iii. page 431.) Now, modern and modest Doctor, what say you to all those authorities? Those were the heretics against whom St. Paul directed his animadversion. We are not concerned in those animadversions.

Did not the Apostles, sir, command to abstain from blood and from strangled meats?

And was that a mark of the apostasy? What does your own Grotius say upon the very text of the Apostle which you quote upon the subject? He tells you in his commentary on the 1st Timothy, iv. 5, that St. Paul in that place instructs his disciple Timothy against the Pythagorean philosophers, the chief of whom (Apollonius Tyanæus) was addicted to magic. That he came to Ephesus, whilst Timothy was living there, and that taught he his unfortunate followers "to abstain from the use of wine, of creatures which had life, and from the use of marriage." "Nor did he (says Grotius) dissuade from marriage, as giving a preference to celibacy, for in this sense Christians may do it; but he taught that wedlock was unlawful to all, and that married persons cannot be saved." Now, sir, do we forbid to marry? No, sir, we do not, on the contrary, we hold with St. Paul (Heb. xiii. 4), "marriage honorable in all" who are free to marry, in all who have not voluntarily dedicated their lives by a solemn vow to the service of God. Those, sir, are the persons to whom St. Paul directs those commands which are conveyed in that text which I have just read to you. "He that is without a wife is careful of the things that pertain to our Lord, how he may please God." (1 Cor. vii. 32). My church does not forbid marriage. It was the Gnostics, in the exercise of their private judgment, that totally forbade marriage, alleging that marriage was fornication, and that it was instituted by the devil. And what church, let me ask you, sir, condemned them and all other *early* heretics? It was the Roman Catholic church. Therefore, sir, if she forbade marriage, would she condemn as heretics, would she cut off from her communion, all those who agreed in the filthy and damnable doctrines of the Gnostics? No, sir, my church, instead of condemning or prohibiting marriage, has, by the command of Christ, admitted it into the number of her sacraments. It is one of our seven sacraments. It is, sir, a sacrament as well as extreme unction, which you have admitted that you would adopt to-morrow, as a sacrament, if your church allowed. But your church will not adopt it, although she did in the beginning of her career, as I have already shown you. She and her ministers ridicule the idea of extreme unction, notwithstanding that she has the example of Jesus Christ, "who was anointed for his burial," and the positive command of the Apostle St. James—"Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord." (James v. 14.) Your church, sir, by abrogating a sacrament instituted by Christ, sets herself in opposition to Christ. Therefore, sir, is she not Antichristian? She has robbed the poor of that sacrament, and you wish to insinuate that my church is equally guilty. But your insinuation goes for nothing; you have no case to rest upon, as our doctrines and our practice overwhelm your charge of "forbidding to marry," they hurl to the winds your proofs of apostasy.

The doctrine of forbidding to marry, was held, as I have already remarked, by the *Gnostics*, who taught that it was brought in, or instituted by the devil. The same doctrine was held by the Marcionites, who taught that there were two supreme beings—one good, and the other evil—and that marriage proceeded from the evil one—with those the Encratites and the Manicheans who forbade the use of flesh, agreed. Some of them held that swine's flesh was only objectionable; but many of the early heretics taught and held the doctrine, that all descriptions of flesh were prohibited, and that the use of flesh was commanded by the devil; and it was to those early heretics that St. Paul referred in that epistle from which you have quoted that text, and which text was directed against those heretics, according to all the ancient fathers and writers whom I have quoted, and many others whom I could quote, and according to Grotius and Dr. Hammond, and other Protestant authorities, whom it is unnecessary to enumerate.

Now, sir, I have read you St. Paul's authority for celibacy, amongst those who have devoted themselves to the service of God. I have read to you Dr Hammond's opinion of the propriety and wisdom of restraining those who have devoted themselves to the ministry of the Gospel from marriage; and I have shown you that your church—although built upon the doctrines taught by a married Augustinian monk—has embraced, and adopted, and acknowledged, the four first general councils, one of which

forbids ecclesiastics to marry. Then, sir, as to your assertion about my church, "forbidding to marry," I have shown you that we hold matrimony to be a sacrament—and if you want further proofs, I can give you the authority of *St. Irenus* and *Theoderet*. I have the originals before me, and you can refer to them if you please. The *Marcionites*, as I have observed, regarded marriage as the institution of the devil, and what does *St. Augustine* say of them?—"The Manicheans think and preach, that the devil made and joined the male and female. They condemn marriage, without doubt, and forbid it as much as they can, since they forbid *generation*, which is the end of marriage." (Contr. Faust. Lib. xix. and Haer. xlv.) The second council of *Braga* in 563, has this decree—"If any one think flesh meats to be unclean, which God gave for men's use; and not by way of *mortification*; but for their supposed uncleanness, abstains from them, so that he will not even taste herbs boiled with flesh, as *Manicheus* and *Priscillian* have taught; let him be anathema." (Can. xiv.)

Now, sir, what has become of our "forbidding to marry, and to abstain from meats?" doctrines taught only by those heretics to whom *St. Paul* referred. We do not forbid the use of meat, on the contrary, we use it; and what is more, we are very glad to make use of it when we get it; we only hold that during times of penance and mortification, the use of meats is not advisable, and for this we might plead that saying of *Horace*—"sine et cerere Baccho friget Venus"—for we all know that constant eating and drinking luxuriously foment bad passions and unlawful desires.

Here the half hour terminated.

Rev. Mr. GREGG.—I would ask the Rev. Mr. Maguire where he has got all his wisdom? where has he procured all that he has spoken about the Scriptures? Who is it that speaks? Does the voice come from Rome? According to his principles it should. Is it the voice of his Church? or is it only a voice (which believe me I would value quite as much) that comes from Leitrim? Is it, I would ask, the voice of the apostate Church? Or is it only the voice of Mr. Maguire? He professes to take the interpretation of Scripture simply from his Church. It is really his Church that has spoken in all that we heard from him? I would be glad if he would inform us whether he is quite sure that Mr. Maguire has given us the precise interpretation of his Church? or is it all his own? I would be glad to be informed on these matters. But while I make these observations I will tell you that it is no matter to whom this interpretation belongs; it is characteristic of its source. For who would expect any interpretation to come from or by Rome, but a bungling and a false interpretation? and anything more bungling or more false could not be given than his interpretation. Who could expect that any thing which came from Rome—which proceeded from the Apostate Church, should be otherwise than false? and if it came from the rev. gentleman himself, how could we expect but that he would copy after the parent? I am a consistent Churchman. I belong to the Holy Catholic Church, the ancient Church of Ireland—the united Church of England and Ireland, that Church which never changed her name. Mark what I say: our Church never changed her name. She is now called as she has ever been called—the Church of Ireland, the Church of England. I can refer to the old statutes of the realm in which she is called "The Church of Ireland," and in which the Church of England is called "The Church of England" from its establishment. This can be proved from *Magna Charta*. I shall read you an extract from that *Magna Charta*, which every one respects, and in which it stated "Imprimis concessimus deo et hac praesenti Charta nostra confirmavimus pro nobis et hæredibus nostris in perpetuum quod ECCLESIA ANGLICANA. Libera sit, et habeat omnia jura sua integra et libertates suas illæsas"—i.e. "We have conceded to God, and by this our present paper we have confirmed, for ourselves and our heirs for ever, that the CHURCH OF ENGLAND should be free and keep all her rights and liberties whole and entire." (*Magna Charta*, cap. I.) So that even in Popish times it was called "The Church of England," and our Church was called "The Church of Ireland," and so we are still. I belong to the Church of Ireland, the

old Church which was established by our apostles or missionaries, who came from Rome, I grant you, but not from Pagan Rome, nor from anti-Christian Rome, but from Rome when Rome was comparatively pure and respectable; before the cry went forth that she was the "cage of every unclean bird," and the source of every thing filthy, foul, and abominable. But the Church of Ireland remained pure long after the mother became foul, we had our mission derived from Rome long before she became apostate. And although we became contaminated with her lying inventions, it pleased God that we should discover our errors, and we went back to the primitive purity of our ancient Church: and then the apostate harlot, not the primitive Church, sent over to us her missionaries, her monks, and her friars, who have invaded our country, and made us a mock and a jeer, a taunt and a reproach to the civilized world; and believe me, sir, I tell you with affection, that we never shall see our country such as she ought to be until you come back again to those primitive and apostolic men who established our Church. I will give you another view of the apostasy—(I am preparing another picture of Niagara, as the rev. gentleman called my former one)—but which I will clearly demonstrate, the Lord assisting me, that our Church is not a separating church, but that it is the old Irish Apostolic Church. My former draft has perhaps favoured the idea that we were schismatics, separatists; the new one will do away that error, if it be entertained.

Mr. Maguire referred to the downfall of Pagan Rome, and the triumph which took place thereon. I will tell him the passage to which he referred, for he does not quote the chapter and verse as I do. You will find the downfall of Pagan Rome described to us in the book of Revelations. The passage that I allude to is at the 12th chapter. "And there appeared a great wonder in Heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in Heaven: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head. And his tail drew the third part of the stars of Heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne."

Now, for an interpretation of this passage. The woman adorned with glory and majesty, and exalted to honour, is the Church. She is said to be in Heaven, for there every true member of Christ "has his conversation." She is clothed with the sun; that is with Christ, or with the righteousness of Christ. "Put ye on the Lord Jesus Christ," says the Apostle. Jesus is called "the Lord our righteousness," and "the sun of righteousness who arises with healing on his wings." She has "the moon under her feet." The moon an emblem of that which is changing and transitory—of the world, its pomps and vanities. This is a common interpretation.

She is crowned with twelve stars, designating either the twelve Apostles, or else the heads of the tribes of Israel. And remember that you must not suppose that the true church of Christ merely consisted in the collection of the faithful who lived after Christ, the true Israel of God, who lived before his coming, were as much members of his church as those believers who lived after.

Well. The woman in travail pained to be delivered, and she brought forth a man child, who was to rule all nations with a rod of iron. Who was this child? It was Christ himself, of whom it is said, in the second Psalm, that he was to rule over his enemies. "Thou shalt break them with a rod of iron." But how could Jesus, who is the head of the church, be called the son of the church. I answer, he is its head as God, he is its son as man. The union of the Godhead and the manhood in his person explains the difficulty. By a like paradox, he is called the root and offspring of David. Now, if he be the root or origin of David, how can he be the branch of David or his offspring? I answer, as God he is the Lord of David, as man he is, and glories in the appellation, "the son of David."

"And there appeared another wonder in Heaven: a great red dragon, with seven heads and ten horns; and the dragon stood before the woman, to devour her child as soon as it was born; but her child was caught up to God and to his throne." Who is this dragon? We are told in the 9th verse; the great dragon is there called "the old serpent, the devil." Why said to be in Heaven? Because Satan was, at the time of Christ's coming, the object of direct worship among men. They in their imaginations raised him to the throne of God. As it is written "the things which the Gentiles sacrifice, they sacrifice unto devils, and not to God." Why having seven heads and ten horns? He is thus identified with Rome, of which these are universally the prophetic emblems. With Pagan Rome, whose energies he at that time directed. "He stood before the woman, to devour her child as soon as it was born."

This passage is strikingly explained by the conduct of Herod at the birth of Jesus. Herod was at that time king of the Jews, subordinate to the Romans, as Judea was at that time a kingdom subject to Cæsar. The manner, then, in which this deputy Roman king endeavoured to destroy Jesus at his birth, putting to death the children in the region of Bethlehem, in the hope Christ might be in the number, illustrates this passage. Jesus, all through his life, was persecuted by the Jews, who, in putting him to death, proclaimed that they "had no king but Cæsar," the Roman emperor. In fact, the Jews delivered him to the Romans to be put to death, and he "suffered under Pontius Pilate," the Roman governor. Thus did he, on Calvary, seem, as it were, to be "devoured" of his enemies; but "he was caught up to God and to his throne," there was he exalted as a Prince and a Saviour. The Church was now left under its twelve heads, the Apostles, to maintain a contest against the powers of darkness, and accordingly they contended for the mastery. A few poor fishermen of Galilee and their converts against the world, yea, against two worlds, earth and hell. The contest is described in the seventh verse—"Michael and his angels fought, and the devil fought and his angels." Michael and his angels stand here as descriptive of the Church under its Divine Head, the dragon, and his angels for the powers of darkness, under Pagan Rome. The contest was long. The weapons of the adversary were the sword and the fagot; the weapons of the Church were the word of their testimony, and a patient endurance of death in bearing witness for the truth. Multitudes of martyrs laid down their lives in testifying against error; the blood of these faithful witnesses became the seed of the Church. God was on their side, who prevailed? The text tells us, "the dragon fought and his angels, and prevailed not, neither was there place found any more in heaven. The great dragon was cast out into the earth, and his angels were cast out with him." The Church was triumphant. This alludes to the conversation of the Roman empire to christianity under Constantine. Harken to the bursts of praise that followed the overthrow of paganism, that gigantic system of devil worship that had existed for ages—"I heard a voice in heaven," says the Apostle, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, who accused him before our God day and night, and they overcame him by the blood of the lamb, and by the word of the testimony; and they loved not their life unto death." They overcame by the blood of the lamb, as I expect to overcome my rev. opponent, in love and in truth, as also my Roman Catholic countrymen in general. Let Mr. Maguire examine whether the spirit of truth and of consistency is in us—even that truth which I hope you, sir, will be brought in kindness and in love to embrace. It is well for him, as he thinks, that he has certain English Doctors to produce; what care I for individual authorities who contradict the voice of the Church General in her homilies and articles. He has found that Dr. Hammond favours his view. It seems that he said that when Pagan Rome should be overthrown, there would be a triumph over paganism and superstition. There certainly was, and he quoted it—but he stopped short in the quotation. He was prudent in doing so—it was an admirable manoeuvre—it would do very well in Leirum, at Ballinamore—

there it would not be detected, but here it is otherwise. Not a final triumph, sir!—You have heard the song of triumph at the downfall of paganism. Now, upon the supposition, that the church could never err that it could never *become obscured*—or be *in any sense invisible*—or that there was no apostasy, we might expect this song to be continued, almost indefinitely : but, mark the change—scarce does the song of joy go forth until a wail is heard—“Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, (mark that! mark it well!) into *her place* where she is nourished for a time, and times, and half a time, or three years and a half.” Now, I ask you, have we not proved our point? Can any thing but a determination not to see prevent the acknowledgment? Here *the pure spiritual church is, you perceive, driven into the wilderness*, and this not contrary to what was foreseen and forshewed—there, “she has *her place prepared by God*,” and there she remains *in obscurity*—how long? read the sixth verse and the fourteenth verse, in both places it is foretold. She remains in obscurity for a thousand two hundred and three-score prophetic days, the celebrated period of 1260 years—so often referred to before. Observe how plain an answer is thus given to the reverend gentleman, who says that there could be no room for reformation—none for bringing forth of a concealed or hidden spiritual church from darkness and obscurity. *God himself* points out to us his church driven away by Satan, and resting in a desert for 1260 years—and what became of the visible church then? That you shall hear in due time. “The dragon pursues the woman, endeavouring to destroy the remnant of her seed, even those which keep the commandments of God, and have the testimony of Jesus Christ—an exact description of true Christians—and casts floods of water out of his mouth, to cause the woman to be carried away by the flood; but the earth helps the woman, opens its mouth, and swallows the flood. What is this flood? It is afterwards explained to mean multitudes, and people, and kindreds, and tongues.” Rev. xvii. 15. The devil, in fact, excites the enmity of the nations against the church, which would have been destroyed, but that death swept away the adversaries, and averted the calamity that would have grown out of the enmity of the wicked, if these wicked had not been mortal. Thus, then, we have two remarkable events brought before us especially bearing on the subject. 1. The casting down of paganism. 2. The obscuration of the glory of the church. The seeming downfall of pure religion.—Mark that, sir! Well, during this period what power became apparent in the world?

This is stated in the next chapter—“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and great authority.” Here you see is a character partly new. The well-known mark of seven heads and ten horns at once will lead you to see that it is Rome. This empire before appeared as a great red dragon; here it is represented to us in a milder form, as a multiform beast. But mark, it is said to derive its authority from the dragon or the devil. “The dragon gave him his power, and seat, and great authority.” The great red dragon before was called the devil, and it was identified with Pagan Rome. Here the empire mentioned is not actually called the devil, it is only said to derive its authority from the devil. “The whole world wondered after the beast, and they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, who is able to make war with him? And there was given unto him a mouth, speaking great things, and blasphemies; and power was given him to continue forty-two months.” (1260 prophetic days, i. e. years, 1260 years.) Mark that! just the very duration before assigned to the obscu-

ration of pure religion. "And he opened his mouth against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given him to make war with the saints, and to overcome them. And power was given him over all kindreds and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear to hear, let him hear. He that leadeth into captivity shall go into captivity." Is that any thing like the binding of Satan for a 1000 years after the conversion of Constantine, which binding the reverend gentleman supposes to have been effected?

You will at once recognize in this beast essentially the same characteristics which distinguished the beast that carried the great whore. The latter "slew the witnesses of Jesus." chap. xi. 7. This "makes war with the saints and overcomes them." The latter was "covered over with names of blasphemy," this "blasphemes God and his tabernacle." The latter was ridden by an idolatrous and apostate church, this is guided by a false prophet. In the main, then, there is an identity between them, while that in the 17th chapter certainly seems to be more advanced in wickedness, if I may use the language: for it is clothed in scarlet, (the colour in which Pagan Rome first appeared) being thus, as it were, more diabolical in its aspect.—The church, then—our Holy Church—the Holy Catholic Church—considers this multiform beast with seven heads and ten horns to be the Papal Roman Empire.—Now you will understand the mystery. You will see how far it is from establishing the views of my reverend opponent. No wonder that he falls into those grievous errors, when, instead of taking a view of the whole, he stops in the middle of the context, and thus concludes on insufficient data; just as if a man should argue on the text "of any tree in the garden ye may freely eat," instead of going on to discover the limitation subsequently placed on the general expression. Do you remember what we read in the book of Proverbs? "He that answereth a man before he heareth him, it is folly and shame to him." Is it not applicable here? We need not wonder at the mistakes a man makes who will only listen to half the story.

But, to return, I would ask, is it Rome or Leitrim that speaks? Which is it we have heard? He that dwells so much upon authority should make us very clear as to the nature of that which we should attach to his statements. He has told us of the opinions of Protestant commentators—of Faber, and Hammond, and Whittaker, and Whiston, and Thorndyke, and goodness knows who besides. He tells us that the very celebrated Dr. Heyland differs in opinion from the very little celebrated Dr. Gregg, but what matter about Dr. Heyland, or Dr. Gregg, or any other private individual, as such? The question is, I repeat, what does the church say? Now I say that Dr. Gregg agrees with the church, and therefore he very little regards those names, however respectable, who differ from him and her; and he would be content, as far as individual support goes, if need were, to stand alone—yea, to stand against them all. Dr. Gregg is a consistent churchman—and Dr. Heyland, if Mr. Maguire has quoted him correctly, was not.

Yet do not mistake me. I urge the views that I lay down upon their own Scriptural merits—they entirely satisfy my private judgment. I assent to them because they do, and I am sure they would in like manner satisfy the private judgment of any rightly-thinking individual, because they are held in the church. Observe, then, I judge for myself. I am a freeman. I did not, like Mr. Maguire, allow my hands to be tied together when I entered the priesthood. I did not give myself up, bound neck and heels like an unthinking animal, to any body of men. Here I have the form for the ordination of Priests in his *Pontificale Romanum*; and by that you will perceive that the hands of Priests are bound when they are ordained by the Bishop. Here you will perceive is a grand picture of it, and I will give you the Rubric:—"Then the Pontifex (i. e. the Bishop) closes or joins the hands of each successively, which being thus consecrated, some one of the attendants of the Bishop binds with a white linen cloth, to wit, the right hand upon the left, and presently

each returns to his order, and holds the hands thus closed and bound.”—(*Pontificale Romanum in Rubrica Ordinationis Presbyterum.*)



Mr. Maguire, then, must act as the bond-slave of his church, whereas the Holy Catholic Church—the old Irish Catholic and Apostolic church, with its truly apostolic Bishops—the Holy Catholic and Apostolic Church of which I am a Minister says, “Your hands are free; use your senses, exercise your reason, and you will agree with me in all matters. Render me only a respectful deference, and there will be no dissension between us, for you will fully agree with me.” This I have done. My own judgment is satisfied with the views which I have taken from Scripture, and I set little store by those individual opinions, which, while they differ from me, differ also from the Holy Church,

Now I shall give you the voice of our church as to the character of the church of Rome. You will find it in the Homilies; and, in compliance with the raillery of my respected opponent, I shall put on my spectacles to it give full effect. Long may you, my dear sir, have such good eyes as not to want them; but I am waxing old, and have got a family of children, for I do not belong to the corporation of bachelors.

Public Testimony.—The Church of England.

The Articles of the church are almost one series of testimonies against Papal doctrines. In the Homilies, sanctioned by these Articles, the following testimonies appear respecting the Pope as Antichrist, Babylon, the man of Sin.

“In the Homily of Obedience, Part iii. “The Bishop of Rome teaches, that they that are under him are free from all burdens and charges of the commonwealth, and obedience towards their prince; most clearly against Christ’s doctrines and St. Peter’s. He ought therefore rather to be called *Antichrist*, and the successor of the scribes and pharisees, than Christ’s vicar, or St. Peter’s successor; seeing that, not only on this point, but also in other weighty matters of Christian religion, in matters of remission and forgiveness of sins, and of salvation, he teaches so directly against both St. Peter, and against our Saviour Christ.”

In the Homily against Peril of Idolatry, Part iii. speaking of the worship of images, and the miracles of the Papists, the Homily says—

“The Scriptures have for a warning hereof showed, that the kingdom of Antichrist shall be mighty in miracles and wonders, to the strong illusion of all the reprobates.” And again, “Such sumptuous decking of images with gold, silver, and precious stones,

be a token of Antichrist's kingdom, who, as the prophet foreshowa, shall worship God with such gorgeous things."

Sermon against Wilful Rebellion, Part v.

"After this ambition (to be head of all the church, and lord of all kingdoms), the Bishop of Rome became at once the spoiler and destroyer both of the church, which is the kingdom of our Saviour Christ, and of the Christian empire, and all Christian kingdoms, as an universal tyrant over all."

"In king John's time, the Bishop of Rome, understanding the brute blindness, ignorance of God's word, and superstition of Englishmen, and how much they were inclined to worship the Babylonian beast of Rome, and to fear all his threatenings and causeless cursings, he abused them thus, and by their rebellion brought this noble realm of England under his most cruel tyranny."

The Church of Ireland

"Articles of the Irish Church:—

"80. The Bishop of Rome is so far from being the supreme Head of the universal Church of Christ, that his works and doctrine do plainly discover him to be that Man of Sin foretold in the *Holy Scriptures*, whom the Lord shall consume with the spirit of his mouth, and abolish with the brightness of his coming."

There is the public voice of our holy Catholic Church; I totally disregard all private authorities which being in opposition to this voice are, in fact, heterodox. Here I have also on the very same page with this public testimony, private testimonies of the greatest weight, which are all precisely accordant with the church. Here are Cranmer, Ridley, Bradford, Jewell, Hooper, Firth, Tyndale, and Fulke, all in the strongest terms proclaiming that the Pope is Antichrist, and his church an apostasy—time prevents me from doing more than barely referring to them at present.

These private authorities, in addition to the weight of their names, derive importance from their agreement with the voice of the church. I value private authorities who are consistent with their principles—I disregard them when they are the reverse.

You will perceive how strong was the impression produced at the time of the Reformation by the persecuting spirit which has ever characterized Rome. It would interest you much if I were to read for you a bull—a wicked, roaring bull with very desperate horns—horns very considerably longer than the reverend gentleman yesterday attributed to me—a furious bull, although it comes under the gentle name of *de coena domini*. Here is a bull abundantly verifying the statements which our historians have given us concerning the results which followed the excommunication of the kingdom in Popish times. The corpses were left unburied—the sick unvisited—the churches were closed—the ordinances of religion were entirely put a stop to—and all this to gratify the spleen or malice of the Pope or some of his allies. Is he not deservedly, then, called Antichrist? as one who forced his Antichristian system by such unchristian means upon the people.

You have heard the voice of our Holy Catholic Church, and of our holy primitive bishops, and my reverend opponent would have done something much more calculated to serve his cause had he shown that these were not lawful bishops—that they had no succession, than he has done in bringing against them the testimonies of individuals, who, differing from the church, are inconsistent with themselves, had he invalidated our succession, it would have been something like, but this he could not do. Our succession is in every respect more valid and more orderly than his is. Instead of doing something to the purpose, he hath set forth a heterogeneous mass of opinions about which I do not care a single straw. The grand question is. What has God spoken? I have given as the voice of God his Holy Word, as it commends itself to my private judgment, which I have shown to be accordant with the mind that is in the holy church. Mr. Maguire, who cannot adduce the voice of his church at all as interpreting these Scriptures, has simply alleged against me a host of inconsistent individuals.

He has said that Constantinople is the great city referred to in the Revelation. In-

deed ! Now, whoever heard of Constantinople forbidding to marry ? Do the Turks, who hold Constantinople forbid marriage ? I rather think, according to Mr. Maguire's statement of it, they come under Luther's standard, for he tells us that he recommended ten wives. The Mahomedans beat him out, for they would allow a man to have fifty or sixty, and yet, Constantinople forsooth, is the city spoken of as identified with the apostasy which "forbids to marry !" Mr. Maguire would never have fallen into this error had he looked at the Scriptures altogether, instead of viewing them piecemeal.

But, I ask again, how could it be possible that it was Constantinople which was meant ? The whole Scripture represents the seven-headed beast as next succeeding upon the destruction of the Grecian empire. Now did Constantinople succeed to the overthrow of the Grecian empire ? Is it not a well-known fact, that in its origin it took rise at the decline of the Roman empire, while in its Turkish character it is still more modern ; and yet, according to my reverend opponent, Constantinople follows the kingdom of Alexander the Great, and should be the fourth power spoken of or represented in the image from the prophet Daniel, which I interpreted yesterday ! Can any thing be more inconsistent ?

He told us, likewise, that the temple trampled under foot by the Gentiles, mentioned in the eleventh chapter of Revelations, is the church of St. Sophia, invaded by the Turks. Was he really serious ? Is this a worthy mode of treating the Scripture ? Is it proper, by such a narrow-minded private interpretation to attempt to escape from the inevitable conclusion that forces itself upon the reason ? It is plain that the temple of God here means the whole church,—that which the Apostle was giving the prophetic history of, and which it concerned the Christian world to be informed about. This was the grand subject which, through the Spirit, occupied the mind of the Apostle. This was something worthy of the attention of the Christian world. But "no," says my reverend opponent, "he is not giving us a prophecy about the Church of Christ, but about the church of St. Sophia—a cathedral in Constantinople. Is there such babyism about his mind ? Alas, it springs from Popery.—Popery is pure babyism. Look at their blessed beads—holy beads ! toys which we give to children to amuse them. The poor people are taught to use blessed beads to assist them at their prayers, instead of looking for the internal inspiration of the Spirit of God. I say it is childish of the reverend gentleman to interpret a vision of the temple of God as referring to the church of St. Sophia in Constantinople. It would not be absurd, at least when we consider the very amazing extent of the Popish dominion, of Popery—that tyrannic system which lorded it over the whole earth,—it would not be altogether absurd to speak of *that* as an adequate resemblance of the kingdom of God—that kingdom which shall cover the earth as the waters cover the great deep, whose capitol is the new Jerusalem, placed on the spiritual Mount Zion—I say there would be a sort of propriety in establishing an identity between the extension of Rome and the extension of the glorious kingdom of Christ ; but that the temple of God, which represents the whole church of God, should be at all compared with the parish church of St. Sophia in Constantinople, marks the mind which would be capable of making such an analogy as in a state of ignorance truly deplorable.

The reverend gentleman has brought forward a vast number of different interpretations from Protestant commentators. He takes these differences as a ground for rejecting the subject in toto. Now, do not be startled when I say that these variations afford a reason for thinking that we are right. That would be absurd ; and let not Mr. Maguire come forward with a piece of wit to allege that I utter this absurdity, and thus turn my statement into jest, as he is too much in the habit of doing. I admit his power in that respect, but it is a dangerous one. Now, hear the words of the Holy Ghost in the prophet Daniel ; and let Mr. Maguire find the chapter and verse, for I will not tell him,—I shall be even with him : "shut up the words, and seal the book, even to the time of the end ; (namely this very time) many shall run to and fro,

and knowledge shall be increased." Now, those differences of opinions, those "runnings to and fro," have tended to elicit truth. It is so likewise in the scientific world. A man takes a notion into his head, and it leads him forward with energy in one direction, until he knocks his head against a post, and thus discovers that there are difficulties in the way; these drive him back,—he tries in every direction—he looks for proofs, and comparing all things together, derives truth from all. So it is among the interpreters. Their very variations, by leading the attention in a great number of paths, have assisted me to come to a knowledge of the truth. Before the commencement of this discussion, I put a small work of mine into the hands of the reverend gentleman, so entirely was I devoid of any inclination to take advantage of him. Had he read my book, it would have done him some good, and delivered him from the necessity of using those bungling answers with which he attempts to meet me. I there asserted that I did not gather my opinions from any one man, but by comparing all, I discovered that which was right. I saw where one was right and another was wrong, and by collecting what was right in each, I derived that beautiful and admirable system which the church has suggested, and the Lord has brought me to see; and I feel the greatest security in standing on that firm ground from which I now assail the greatest enemy of our liberties and of our freedom—the apostate Church of Rome. The rev. gentleman should, however, keep it in mind, that while the commentators differ among themselves, it is about minor points,—generally, in the main points, they agree with one another and the church.

He attempts to lead us to the belief that Faber is on his side of the question. When he can prove that Faber is on his side of the question, he will have something to boast of. Had he read my book, it would have showed him that Faber was the first who led me to see clearly that the Church of Rome was the great apostasy foretold. Certainly, Mr. Faber objects to the Pope being called Antichrist. Now I never meant to say that there was no other Antichrist. But I do think, as placed at the head of a great Antichristian system, he may with great propriety be called by that name. The book which I put into the reverend gentleman's hands would have showed him that I regard the kingdom of Antichrist as much more extensive than his church.

The reverend gentleman again condemns what I said about the necessity of having the Spirit. Now, I could put my hands on hundreds of men who could glory in saying, and that without presumption—"Sir, we agree in every one of your statements: blessed be God, through his grace, we are enabled to rejoice in the privilege of possessing the Holy Spirit." Yes, I could find him nailors and tailors, and carpenters, and weavers—humble men in position, but exalted in privilege, and rich in faith, who could teach the cardinals and the Pope himself—the Grand Lama at Rome—the things that make for their peace. And why? Because these humble men are themselves taught of God. And I tell you, my Roman Catholic friends, that the humblest among you may, through the grace of God, attain to that knowledge of religion which will enable you to outrun your priests, and show you that they are in fact misleading you. I would say to all, stick to the church; do not, on any account, conclude against the church, without making it a matter of prayerful supplication and long-continued waiting at the throne of grace.

Faber says the Pope is not Antichrist, because he does not deny the Father and the Son. I will prove that he does deny the Father and the Son. I say there is white paper, and if you say it is black, do you not deny that it is white. Look Mr. Maguire, when I assert that that paper is white, does he not deny that it is white if he says it is black?

MR. MAGUIRE.—If you prove all the rest of your arguments as clear as you prove that, it will be well.

MR. GREGG.—They say that Mr. Maguire can prove that black is white by a syllogism. Now, if I assert that the great God of Heaven is *confined* in that snuff-box, do I not deny him?

MR. MAGUIRE.—I did not hear the remark.

MR. GREGG.—If I assert that God is *shut up* in that snuff-box, do I not deny him? It is the most solemn question that ever I asked in an assembly of human beings. Do I not deny the attributes of the living God? Do I not place God in a position that is mean, odious, contemptible, abominable, foolish, weak, undeserving of respect? Do I not deny him? I will show you the martyrs went to the stake by the condemnation of Popish princes, saying as they went, "We go because you deny the Lord that bought you." I will show you that the great—

Mr. Gregg's half hour here terminated.

Rev. Mr. MAGUIRE.—My friends, I will endeavour to go over the wide and wild flight taken by this "falcon theologian" of the Establishment; he has been soaring for the last half hour in the regions of fancy, and he has touched upon nearly every subject, during that short space of time, which could be drawn from thence—and he has done all this with the idea of rendering it impossible for me to contract so much matter, as it will be necessary to use in my reply to him, within the short space of half an hour; but I tell him that I am accustomed, and I will demonstrate to him that I am able to do much more, and to the point too, in less time. I shall begin, my brethren, with that notable argument used by my friend, about "putting God into a box." I ask him is not Jesus Christ God? The only begotten Son of the Father before all ages. Equal to the Father in all things? Have we not his own words?—"The Father abideth in me, and I in the Father." And was not that same Jesus nailed to the cross for our redemption? And when he was, was not God on that spot? I ask him was not Christ in Pontius Pilate's hall? And during the time that he was there, was not the God-Head confined there also, just as much as he is confined in a box. If he says not, then our Saviour would be nothing more, according to him, than a mere man—which I am confident he will not have the blasphemous hardihood to assert. I again ask him, my friends, when our Saviour, holding out the bread, says, "THIS IS MY BODY," will he say that it is not—will he blasphemously assert that Christ is a liar? Will he say to him, "it is not your body—I don't believe it—it is only a sign of your body"—will he say that? Are the words of the Most High God to be judged by us—and are we to contradict Him—and when He says, "THIS IS," are we to say THIS IS NOT? That, my friends, is the doctrine of the apostles of my friend's church; the doctrine of the mis-called Reformation; and from whom did they receive that doctrine? They received it—from the devil. Zuinglius tells us that he received his interpretation of the words, "This is my body," from a ghost in the night, but that he did not know whether the ghost was black or white—"a quondam spectro nescio, an albo, an nigro;" but I rather suspect he was of the former sombre hue. I tell you sir, that the Jews had a far stronger argument against the divinity of Christ, when they saw him blindfolded, kicked, spat upon, scourged, and crucified between two thieves, than you have against transubstantiation, from his being contained in a box. I tell you, sir, that you have no right to pronounce judgment upon God's word, and say that such, and such, is the meaning of it, when you cannot understand it in any other sense, but in that in which He has declared it. For, as I have already observed, when God says, "THIS IS," you will not, I am sure, in the exercise of your private judgment, blasphemously assert "*this is not.*" You, sir, admit, and your church teaches, that there is *something more* in the Sacrament of the Lord's Supper than mere bread and wine. Your church teaches that the communicant receives the "*body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.*" Now, sir, I know that your church, in practice, contradicts her own doctrine: you allege that there is nothing but mere bread and wine in the sacrament. But, sir, if there be nothing more than bread and wine in the sacrament, why do you gull, humbug, and deceive the people, by saying that there is? Why does your church, sir, teach the people, "*that they receive verily and indeed the body and blood of Christ in the*

Sacrament of the Lord's Supper," and afterwards tell them that they do not? That it is nothing but bread and wine taken in commemoration of the Lord's Supper. Why do you do all this? And if there be something more in the Sacrament of the Lord's Supper, I would feel obliged by your telling me what "*that something more*" is.

I ask you, sir, is Jesus Christ more specially present in your Sacrament of "the Lord's Supper," than he is in your lunch, when you have bread and wine upon your table, and of which you partake, having given God thanks? If you say that he is more specially present in your sacrament than he is in your lunch, pray explain the nature and manner of that more especial presence? Is *He* in that sacrament by his divinity alone? if he be in your sacrament by his divinity alone, then he is not more specially present in your sacrament than he is in your lunch, for he is as much present in your lunch, by his divinity, which filleth all space, as he is in your sacrament. But if he be in your sacrament more specially present, not merely by his divinity, but by his body and blood, then, sir, I call upon you to explain to me the nature of that more especial presence—and when you shall have explained to me the nature of that more especial presence in your sacrament, than in your lunch, I pledge myself to explain to you the mysery of transubstantiation. But if you will say that Jesus Christ is equally present in your sacrament and in your lunch, then it will follow, according to St. Paul—that every time you partake of that lunch, without being in a state of grace, you are equally damned, and guilty of an equal crime, as when you partake of your sacrament "*unworthily*;" because, according to you, you ought to discern the body of the Lord as much in the one, as in the other. Now, sir, again let me ask you, when Christ, after his resurrection, entered the room where his disciples were assembled for fear of the Jews, was not God in that room? I tell you, sir, that God is in your pocket this moment—God is every where—no where is there a vacuum for Him—He filleth all space; but what do you know about metaphysics? Now, my friends, did you mind the dishonest charge which he brought against me—I don't mean to say that he intended to make it dishonestly—but if he were capable of reflection, he would not have put it forward: he tells you, my brethren, that I wanted to make out that FABER was upon my side. Now I did not want to show any such thing. I don't care upon what side Faber is, I merely quoted him to show, that they were all in the dark—that all the Protestant writers upon the Prophecies, as well as Mr. Gregg himself, differed in opinion, and that not one of them knew what they were about, or the meaning of a single verse of the Revelations—and that they have confused the subject, upon which they attempted to write, in place of throwing light upon it: that they went by guess, not having true principles to guide them, in interpreting the words of the Holy Spirit. I quoted *Faber* against *Gregg*; and I quoted *Grotius*, and many other learned Protestant divines, to show you that they did not hold your *bugaboo* doctrine of the Pope being Antichrist, and the Roman Catholic Church the apostasy foretold. It was for that purpose that I quoted them, and not with the view of showing that they were upon my side. But you, sir, in order to get rid of the authorities in your own church, turn round upon me with an assertion. You *assert* that those writers, whose works I have cited, were not true churchmen—Oh! no, they were not true churchmen; because they had too much common sense, and too much Christian charity, to please you. They are not true churchmen, according to you, for they did not hold the uncharitable doctrine, that nineteen-twentieths of the inhabitants of the christian world were, and are, damnable idolators. If they held that doctrine, they would be true churchmen—they would then be upon your side, and not against you. But, my friend, those men were not mad—they did not require strait-waistcoats—nor did they ever make nor witness, I am confidently certain, such an exhibition of *the Spirit* as you made yesterday, when you *roared* and *thumped*, *jumped*, and *stamped*, and *kicked*, and *fumed*, until you were nearly dumb from *inspiration*. Why, sir, I really thought at one time, during the performance of your *inspired antics*, that you would take a har-

had you all broken his glass and you had "allegory"

lequin leap, and disappear through the ceiling, and thereby put an end to the discussion.

My brethren, he has talked to me of *tailors* and *naillors*, and *sailors* and *pedlers*, and he *asserts*—he deals in nothing but assertions—that they know more of the true religion and of the holy Scriptures than all the Cardinals and Bishops of my church, take them all together. Now, my rev. friend, I am sure you must admit that amongst the Cardinals of my church there are some of the most learned men in the world; and I tell you, sir, that neither your *tailors* nor your *sailors*, nor your *naillors* nor your *pedlers*, nor you, yourself sir, can know a single word about the Scriptures.—I tell you, sir, that you cannot prove their authenticity. You know not that they are correct; and why? because you know not one word of the Hebrew and Syriac languages, in which they were originally written. You may know a smattering of Hebrew; but give me leave to ask you, do you know it without the points? Therefore, sir, under those circumstances, how can you say that you, or your *sailors*, *tailors*, or *naillors*, understand the Scriptures, or that either you, or they could prove their authenticity? Oh! my friends, but he tells me that he takes the Scriptures upon the authority of the Catholic Church; and if so, will he tell me where that Catholic Church was during the 800 years of damnable idolatry—and where were the Holy Scriptures during that long period of time? Or will he tell me, that the Scriptures, which he acknowledges on the authority of the Catholic Church, are pure, and that they came to his hands as the unadulterated Word of God, notwithstanding the great Apostasy? How can he tell me that? Again, my friends, he *asserts*, and his church *asserts*, that the whole world was buried in damnable idolatry for 800 years and more—that there was no visible church upon earth teaching the true doctrine of Jesus Christ, and that, contrary to all his promises, he allowed his church to fall into idolatry and error. Now, my brethren, if that be the case, how can he receive the Scriptures upon the authority of a church that became a rebel to God? My rev. opponent knows right well that his church did not make her appearance—she did not *begin* to exist until the days of Luther and Calvin. From whence, then, did they receive the Holy Scriptures? They *stole* their portion of them, my friends, from my church, then the only church in the world laying claim to the title “Catholic,” and it was that church preserved them in their integrity and purity; and my rev. opponent has, therefore, very *properly acknowledged* that he receives the Holy Scriptures upon the authority of the Catholic Church. Luther and Calvin, my friends, ran away from that church, and preached new, and, until then, unheard of doctrines. They set up a little conventicle of their own, and their disciples or imitators in England invented two-and-twenty lying articles, not one of which can be supported by the Holy Scriptures, which they professed to make their *sole* and *only* rule of faith. I have challenged my rev. opponent repeatedly to tell me what church, what man, or set of men, ever believed in—or so much as heard of—the 39 Articles previous to the reign of the *virgin* Elizabeth? I say, no man, or set of men, nor church, ever believed them or heard of them before that period. They are the invention of your church, without Scripture to support them; nor have you, sir, sound Christian principles upon which you can defend them. And why? Because Protestantism is without principles.

My brethren, my rev. friend runs from one subject to another. We have him again at the beads and holy water, relics and miracles; but has he adduced one text of Scripture, or has he put forward a single argument to show that it is unlawful to bless water or things inanimate? I have shown him that water was blessed under the old law; and I have quoted St. Paul, who says, “That every creature of God is good, when sanctified by the Word of God and prayer.” 1 Tim. iv. 5. I have proved the lawfulness of blessing water, and he has not shown you, my friends, that it is unlawful to do so; but, nevertheless, you have him, in every one of his half hour speeches, *asserting* that it is unlawful to bless water or things inanimate, although I have shown him the legality of doing so, and, also, that his own church

blessees and consecrates things inanimate. But his church, being without principles, teaches what she does not believe, and practises what she despises. My friends, he has again told me that he has the spirit, and that he is led by the spirit to interpret the Scriptures truly. It may be, my friends, that he has the spirit, but it is not the spirit of truth. St. John tells us: "That every spirit is not of God."—"Dearly beloved, believe not every spirit, but try the spirits if they be of God, because many false prophets are gone out into the world." St. John, 1st Epis. iv. 1. Why, my friends, there was not a heretic, a liar, a roarer, or a ranter, since the days of the Apostles that did not lay claim to inspiration, for the purpose of gulling and duping mankind; and if I, following Mr. Gregg's example, boasted that I possessed the spirit, I would be equally guilty with him in attempting to practice an imposition upon my fellow men. I therefore beseech of you, rev. sir, not to be giving us such exhibitions of your inspiration as that which you gave us yesterday; for really, my friend, no person that witnessed your frantic antics would believe that you are inspired by the Holy Spirit; on the contrary, my friend, they would take you to be *inspired* by a far, a very far, different *spirit* indeed. But, my friends, if he have the holy spirit, if he be really and truly inspired, let him convince us of the fact by some miracle, and then we will believe him; but until he does so, I tell him, what I told him some time back, that it is downright rank nonsense for him to be boasting of the possession of the holy spirit. Again, my friends, he has told you, that disagreements and differences as to matters of religion tend to confirm the truth; and he supposed the case of "A magnificent building, truly grand, and to all appearance without blemish, but yet that there was a flaw in the wall." Now, my friends, how does that hypothesis of his, establish the proposition he has laid down? To wit—"That disagreements and differences in matters of religion establish the truth." I always thought—and do still think—that there never could be any contradiction in truth. I always imagined—until now that Doctor Gregg has enlightened me upon the subject—that truth never could contradict itself. Truth, my friends, may be contradicted, and it may be renounced, and denied by those who are not its admirers, but it never can contradict itself; and, therefore, it is nonsensically ridiculous for any man to say, the more contradictions, and the more disagreements you have as to religious doctrines, which should be the very essence of truth, the more the truth of those doctrines is established.

Again, my friends, he has quoted the words of Daniel, and he has said that in the time of Antichrist, the people will be running to and fro, and tossed about by the doctrines of false teachers, and he has given that to you as the meaning of the Prophet. But, my friends, he has not given the text its true interpretation. The true meaning of Daniel is, that in the days of Antichrist the people will be flying into the deserts and wildernesses and caves of the earth, to hide themselves from the dreadful persecutions which will then be allowed to rage against the church of God—and not to the tossing about by the false teachers spoken of by St. Paul, many of whom were in existence even in his time. It was against such false teachers as were then sowing dissensions in the church by the promulgation of false doctrines, that St. Paul cautioned the early christians to beware, when he told them, Christ left to his church pastors and teachers who would teach them the truth and guide them on in the true path to salvation. Now, my friends, hear what St. Paul says about false teachers—men who would not hear the church, who would not listen to her pastors and teachers, but who, acting according to the dictates of their private judgments, set up fanciful doctrines of their own, and went about entrapping the unwary. St. Paul, my brethren, in his exhortation upon "unity of faith" says, "He that descended is the same also that ascended above all the Heavens, that he might fill all things. And he gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and Doctors, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, until we all meet unto the *unity of faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of

the fullness of Christ. That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning and craftiness, by which they lie in wait to deceive;—but doing the truth in charity, we may in all things grow up in him who is the head, *even* Christ. This, then, I say, and testify in the Lord, that henceforward you walk not as also the Gentiles walk, in the vanity of their own mind.” Ephes. iv. 10, 11, 12, 13, 14, 15, and 17. Now, good Doctor, what do you say to those texts of St. Paul? You see there, sir, how the inspired Apostle exhorts the christians to “*unity of faith*,” and how strongly he cautions them against false teachers—against “the wickedness of men, by cunning craftiness by which they lie in wait to deceive;” and you will also perceive, rev. sir, if your intellectual vision be not entirely blinded, that he advises them “not to walk as the Gentiles did in the *vanity of their own minds*.” Just as much, my brethren, as if he had said—“There is but one true church established upon earth; to that true church which teaches the true faith of Jesus Christ, I exhort you all to belong; and I enjoin you, who profess that true faith, to beware of false teachers, who lie in wait to deceive; be obedient to the Pastors of the true church of Christ; hear the church, and ‘do not walk in the *vanity of your own minds*,’ do not act in accordance with your own private, and consequently, fallible judgments.” And now, sir, permit me again to ask you, if there be but one true faith, how can contradictions and disagreements establish the truth of that faith? Nothing can be true that contradicts and is divided against itself. “A house divided against itself cannot stand.” Matt. xii. 15. And surely, sir, you will not be so foolish as to argue, that “when you are tossed to and fro, and driven about by every wind of doctrine, that, therefore, you are a living evidence of the truth of the *doctrines* which you profess to teach.” Surely, sir, your tossing and your tumbling will not be a confirmation of the truth. That extraordinary doctrine of yours, sir, just comes to this: The more differences there are in religious opinions, the more the truth of religion is exhibited. The more Ranters, Jumpers, and Socinians, (who, by-the-by, differ more from Mr. Gregg than I do)—the more Muggletonians we have, the more will the truth be confirmed. That, sir, is your idea of the manifestation of truth. I don’t know where you picked up such notions; but this I can tell you, sir, that they are not St. Paul’s. For he preached and exhorted in favour of unity in matters of faith; but you, sir, *inspired* though you be, preach a contrary doctrine—you are for “*disunity*,” and you *assert* that the more you disagree and contradict each other in matters of faith, the more you evince the truth of those doctrines which you teach, and with which you cunningly and craftily lie in wait to deceive, *at Swift’s*. Again, my brethren, my reverend opponent has run back to the “visibility and invisibility of the church.” Oh! why did he remind me of that question? I thought I gave him enough upon that subject, and therefore, I could have wished, for his own sake, that he did not recur to it; but it seems that he is not satisfied yet upon the point.

You may all recollect, my brethren, that when I pushed him upon his belief as to the invisibility of the Church of Christ, and that when I quoted the words of Christ himself against the *assertions* of Mr. Gregg, and the blasphemous doctrine of the Church of England, which teaches that Jesus Christ, the Redeemer of the world, the God of charity and truth, was nothing but a liar;—for that he had broken his promises;—when I pushed him upon that point, did you observe, my friends, how he shuffled and staggered? He could not be kept to the point at issue—he ran from invisibility to visibility—and from visibility back again to invisibility. I asked him, if the church was invisible, how it could be Catholic? or how it could be heard? But he has not answered either of my questions, by solving the difficulty in which he involved himself, by asserting the church’s invisibility. He attempted to get out of the dilemma in which I placed him by quoting several texts against me, from the Book of Revelations; but I tell him that neither he, nor any one else can solve with certainty, the things contained in the Book of Revelations; nor can any thing be

known for a certainty about the prophecies which are set forth in that book, until they are made clear by the event. Are not the Jews, sir, to be converted to Christianity before the coming of Antichrist? The Jews will be converted by the preaching of Enoch and Elias—these, sir, are the two witnesses—and you know well, sir, that those two witnesses shall have power “to shut the heavens that it may not rain during the days of their prophecy—and power over the waters to turn them into blood, and to strike the earth with all manner of plagues as often as they will.”—Apoc. xi. 6.—and that they will bring fire down from heaven in sight of Antichrist. Ibid. 5. These, sir, are the marks of the two witnesses and of the time of Antichrist. Now, my friends, attend to me, and hear my plain and positive demonstration of the Pope not being Antichrist—and if I do not demonstrate that the Pope—or the succession of Popes—cannot be the Antichrist foretold, and that the Roman Catholic Church is not, and cannot be, the great apostasy, I will give up all I have ever said. My friends I will reserve this demonstration for my last half hour—and if I do not prove it, and convince every one in this room, who is not wilfully blind to the truth of my argument, I will be content to relinquish the discussion, and carry it on no farther.

My friends, he has told us that it is a great piece of absurdity to suppose that the temple of St. Sophia, at Constantinople—now a Mahomedan Mosque—has any thing whatever to do with the question at issue. He tells us that it is a piece of childish folly to suppose that St. Sophia's temple and Constantinople, could have any thing whatsoever to do with respect to that part of the Revelations relative to the beast with seven heads and ten horns. Why, my friends, I stated that it would be more reasonable to look for Antichrist in the person of the Grand Turk, the declared enemy of Jesus Christ and the Christian religion, than it would be to look for him in the person of the Pope, the *declared* servant of Jesus Christ, and the common centre of Christianity. But my rev. friend laughs at this, and says it is nonsense to suppose any such thing—but is he such a *Magnus Apollo*, that we are to take his word for every thing which he is pleased to assert? Why, sir, I beg leave to remind you that what I stated I did not give as my own opinion. I do not follow your example in that—I never put forward an opinion of my own without having authorities to support it; and, in coming to that opinion relative to St. Sophia's temple and Constantinople being more likely to be the seat of Antichrist than Christian Rome, I produced the authority of Doctors Heylin and Hammond, and several other Protestant writers. I quoted them against you, sir—I have their word for it—their honour for it—their learning and consciences for the fact; and I have my own opinion, which is every whit as good as yours; for let me tell you sir, that you do not carry all the brains or intellect of the world in your noddle—indeed you do not, good Doctor of Swift's—and yet you have the modesty to tell me that any opinions, supported by such authorities as those I have quoted, are mere nonsense, childish, drivelling, although you cannot produce any single authority, except your individual inspiration, which every body laughs at, to support any one of all the extraordinary and far-fetched *assertions* that you have been making since the commencement of this discussion.

Again, sir, you tell this assembly, that it is not what Mr. Maguire preaches that they are to attend to, but the word of God truly interpreted, which you *alone* can do. And you also assure your hearers, that any man who gives his own words for the word of God is to be condemned. Why, sir, I agree with you in reprobating the man who attempts to give his own words for the words of the living God; and I charge you, sir, with doing so. You, sir, put your own gloss upon the words which God has spoken, and you tell me that that is the meaning which the Holy Ghost intended should be given to them; and that you cannot be mistaken as to the true interpretation; because you *assert* that you have the Holy Spirit within you. But sir, before I believe your assertions, you must prove to me that you possess the spirit of truth; and you must show me that your interpretation of the Scriptures is the true

meaning which the Holy Ghost intended should be given to them. And if you demonstrate these two points to my satisfaction, then, sir, I will believe you, but not until then; and until you do so. your assertions about the Holy Spirit, individual inspiration, and your interpretation of the Scriptures, go for nothing.

Again, sir, you tell me that the Church of Christ was invisible for 800 years and more—that the world was buried in dark and damnable idolatry for that space of time. In other words, you say that the promises of Jesus Christ failed—When Jesus Christ said that his church “could never be hid.” Matt. v. 14—you say she *was hid*, or invisible for 800 years and more. When Jesus Christ said that “the gates of hell should never prevail against her,” Ibid, xvi. 18.—you assert, and your church teaches that “the gates of hell *did* prevail against her”—for she was sunk and swallowed up in damnable idolatry for 800 years and more. When Jesus Christ said that “she *should* be the light of the world,” Ibid, v. 14.—you say that “she was *not* the light of the world”—for she led the *whole* world into the darkness of error and idolatry. When Jesus Christ said—“that he would send her the spirit of truth, who would guide her into all truth, and who would remain with her for ever,” John, xiv. 26.—you say that he *did not* send her the spirit of truth, and that if sent, that he *did not* remain with her for ever, but that, on the contrary, he deserted her. For, according to you, sir, she led all mankind astray, and taught them nothing but damnable idolatry and superstition for 800 years and more. Finally, sir, when Jesus Christ, speaking by the mouth of his inspired Apostle, St. Paul, says that—“The Church of the living God, is the pillar and the ground of truth.” 1 Tim. iii. 15. You say that she is *not*, for that she has been teaching error for 800 years and more. In point of fact, sir, both you and your church deny that Jesus Christ ever carried any one of all the promises which he made to his church, into effect; that they all failed, and that he had not a *single being* in the world to glorify his name for 800 years and more; that the great atonement offered upon Mount Calvary was of no effect; that the devil still triumphed over mankind, and left the God of heaven without a true professor of his faith, or one to give him honour by a holy life for the space of 800 years and more.

Now, sir, have I not shown you that you give your own words for the words of God? Oh, sir, these words will stick in your throat; and remember I tell you that your blasphemous doctrines and contumacious assertions will draw down upon you the vengeance of the Most High, unless you appease him by a timely and sincere repentance. Now, sir, I come to the question relative to the visible church of God; and here, sir, permit me to observe, that I sincerely wish you would do what I frequently advise others to do, but which advice they, unfortunately for themselves did not take,—I could not keep them from their blasphemies, until they drew down upon themselves the visible punishment of God. Now, Sir, that great miracles will be performed in the days of Antichrist, I am sure you will admit; and I hope you are not one of those who deny that miracles have been performed in the church of God, since the days of the Apostles. Sir, permit me to ask you, did you ever read Dr. Middleton's “Free Inquiry?” This is now coming to my proofs. Dr. Middleton undertakes to prove, that there was not a single miracle performed in the church of God since the days of the Apostles. Yet we know that numbers of them will be performed by Antichrist, who will be accompanied by an infernal being from hell, in the capacity of secretary, and that numerous and astounding miracles will be performed by Antichrist, through the agency of this infernal being, for the purpose of imposing (if possible) upon the elect, otherwise they could not impose at all: and Doctor Middleton has, as I have previously observed, undertaken to prove that since the days of the Apostles there was not a single miracle performed that could impose upon any one—no, not a miracle that could impose even upon “a cat.” Consequently, my friend, if Dr. Middleton be correct, and if miracles be a proof of Antichrist's appearance, he has not come yet, for there have been no miracles performed, according to Dr. Middleton. So much for your interpretation of the Book of Revelations.

Again, sir, you tell me that you would not give a straw for the church's authority: for, said you, at my ordination my hands were not tied,—I was not given over to the church, bound neck and heels. And then, forgetting yourself in one or two sentences after, you return *blubbing* to your church, and you cry out to your brethren: “Gentlemen, stick to your church, aye, stick to your church, gentlemen. I am a member of the Holy Catholic Church, and I will stand to my church, and will be obedient to her voice.” Oh, how orthodox! how obedient!—and yet, poor Doctor, you are not tied neck and heels to her, neither are you bound to obey her; but yet you will be obedient to her voice. There, my friends, is a “Holy Catholic Protestant” for you. The fact of it is, my brethren, that my reverend friend is so puzzled how to make out his case—he is so much at loss for sound Christian principles to go upon, that he really does not know what course to steer. Again, my friends, he says, “That the church will be driven into the wilderness in the days of Antichrist.” So far I agree with him; but I deny that she will be forsaken by her divine founder, Jesus Christ. She will be persecuted, no doubt, but not forsaken. The Good Shepherd will save his flock, and it shall be no more a spoil. “I will save my flock, and it shall be no more a spoil, and I will judge between cattle and cattle” Ezek. xxxiv. 22. Thus, my friends, although the church of God will be persecuted after a dreadful manner in the days of Antichrist, yet she will not be forsaken. Again, my friends, we are told that Antichrist will overrun and conquer the whole world; and it was for this reason that many very learned Protestant divines were of opinion that Napoleon Buonaparte was Antichrist—the *devourer* of nations, and the *destroyer* of men. And you, sir, are aware, I presume, that Faber was of opinion that France, in the days of her infidelity, was the great apostasy foretold.—So much, my friends, for our “Apocalyptic dreamers.” Again, my friends, we are told that the followers of Antichrist will not buy from or sell to those who have not the damnable mark of the beast upon their foreheads. Consequently, all the true followers of Jesus Christ must keep out of the way; they must hide themselves; they must fly into the wilderness. And if to be persecuted, be one of the marks of the true church, God knows we had persecutions and prosecutions enough in poor Ireland. Oh, we were hunted into the wilderness, and persecuted with the bitterest persecution, “by those locusts who spread themselves over the earth, having stings after the manner of scorpions.” Apoc. ix. 10. And now, my friends, I will show you by-and-bye who those locusts were that swarmed over the land when the bottomless pit was opened, and I will give you a history of the manner in which they attempted to propagate their newly discovered and newly manufactured doctrines; and how some of them attempt, even to this day, to uphold a system hateful to the God of charity and truth, by the bayonet and the bullet. My friends, I will give you such a narrative of their wicked deeds, by-and-bye, as will astonish some and make others tremble. My friends, my rev. opponent has asserted that those arguments which I have put forward against him are only fit for “Ballinamore,” and not for this place; but I tell him that the men of Ballinamore have reason and common sense, and are accustomed to hear both. They are not mad; they never see any fanatical pranks performed; they never see ranting, jumping, thumping, and stamping. They, sir, go according to common sense; they are neither jumpers nor leapers, nor do they ever hear men boasting of individual inspiration; and I can tell you, sir, that if they did they would not believe them; and, more than that, I can tell you, reverend sir, if they saw your exhibition of yesterday, when you leaped nearly seven feet high, they would write you down, not an ass, but a madman, and fit only to fill a situation in Swift’s. Why, really, sir, it was a miracle that you did not remain dumb with inspiration: for you appeared to me to be so inflated with some spirit or other, that I really expected, as I have already told you, to see you go up through the roof. Now, sir, I think I have shown you what good *you* would do at Ballinamore. My friends, I have quoted texts from the Holy Scriptures in support of my arguments; and he tells me that I do not give the references, in order,

I suppose that he may find them out. But, I say, the more shame for him, if he does not know where to find them. I quote them from memory, and I quote them correctly. Sir, I am not so ignorant of, or so little acquainted with Scripture, as to be obliged always to be referring to the book, and yet, sir, I defy you to convict me of misquoting a single text since the discussion commenced. If you do, I will acknowledge that you have done something useful.

My friends, he referred to Magna Charta, and he asserts "that the English church professed the same doctrines then that she does now." But, my friends, was there ever a man so confessedly confounded as my reverend opponent was when he spoke of Magna Charta, that great charter which continues in force to this day, and is the famous bulwark of English liberty? Where were the locusts then, my friend? Hell had not been then let loose. There were 317 years of the "one thousand years,"—during which time the devil was to be chained—to expire, when Magna Charta was granted. The devil could not get out. Where were old Martin Luther and Calvin at the time of Magna Charta? They did not make their appearance, good Doctor, for upwards of 300 years after the period when the brave English Barons, headed by a Catholic Bishop, compelled a tyrant to affix his sign manual to that charter which has secured the liberties of the British people. But at that time, my friends, the British nation professed the "benighted doctrines of Popery—they were, one and all, benighted and besetted Papists." Now my friends, what has he proved by citing Magna Charta? Why, nothing but this—which every schoolboy knows—that Magna Charta was wrested from a tyrannical Catholic king, in a Catholic kingdom, by Catholic Barons and by Catholic Bishops, every one of whom insisted on the charter, and every one of whom bowed with submission to the Pope's supremacy, as head of the Catholic Church: therefore, sir, you have quoted Magna Charta against yourself; for, by bringing it forward as an authority in your behalf, you have thereby admitted—what, in fact, you could not with truth deny—that the Roman Catholic Church is the primitive church, the mistress of all churches, and that our bishops are the primitive bishops; for at that period there was not a single Protestant in the world, nor was there a dreamer like you in the world,—although I admit there were heretics enough—that ever heard, no, nor so much as thought of the twenty-two negative and lying Articles of the present Church of England. Hear, sir, what Dr. Hammond says—"And an angel secured the devil by all ways of security—binding, locking and sealing him up, that he might not deceive and corrupt the world as till then he had done, but permit the Christian profession to flourish till these 1000 years were at an end; and after that he should get loose again for some time, and make some havoc in the Christian world. This is the first resurrection—that is, a flourishing condition of the church under the Messias. Blessed and holy is he who has part in the first resurrection; on such the second death, hell, has no power."—In Apoc. 20 c. 7. You see, my friends, the same Doctor Hammond observes—and I read his observations for you in my former half hour—that Paganism was utterly destroyed about the year 500. The devil was then chained and secured in hell by all manner of ways for 1000 years, so as that he could not deceive and corrupt the world as he had hitherto done, but at the end of the thousand years he was let loose a little time. "And I saw a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit. And he opened the bottomless pit. * * and the smoke of the pit arose as the smoke of a great furnace. * * * And from the smoke of the pit there came out locusts upon the earth, and power was given to them as the scorpions of the earth have power." The locusts had not appeared in the reign of king John. Now sir, you quoted Magna Charta, for the purpose of assuming that the Protestant Church was the Church of England at that time—a period, sir, at which there was not a Protestant in existence—not one upon the face of the earth. Now, sir, why did you quote that? I am almost sure you quoted it for the purpose of compelling me to expose you. Why, sir, really if you go on in this way, you never will get promotion; indeed you won't, Doctor. I want to show you forth to the world as

a clear-headed, talented, spirited man; but you will not permit me to succeed in my endeavours to exalt you—you will not allow praiseworthy ambition to overcome your disinterested and retiring modesty. For shame, Doctor! I wonder at you; but “the humble shall be exalted;” and if you are not exalted by your superiors, you will be so in your own opinion, and perhaps it may answer as well. But to proceed.

My friends, my rev. antagonist has, unhappily for himself, quoted *Magna Charta*, with a view to show that the Church of England at that time was Protestant, and that there never could be liberty unless where Protestantism ruled supreme; but by that very reference he has committed an act of *felo de se* upon himself and his cause, for he has shown by that historical fact that the very first step taken towards the attainment of liberty, was by Roman Catholics, headed by a Roman Catholic Bishop. And what did they obtain by their unbending love of liberty? They procured, as I have already observed, the great charter—the palladium of English liberty. So much for your authority, “good Doctor.” Gentlemen, my reverend friend tells you that I have quoted, as my authority, Protestant writers, and in that he tells you truly; but then he asks me—“Have I quoted one word out of any Catholic author in favour of my church and her doctrines?” It is true, my friends, that I have not done so. My church is a party concerned, and if I quoted Catholic authorities they would not do—it would not be a fair course of proceeding upon my part in his estimation; and therefore, my rev. friend should not blame me for adopting what every fair and impartial person must admit to be a legitimate mode of conducting the discussion. You, sir, have brought charges against my church. You say that she is the “Great Apostasy foretold, and that the Pope is Antichrist;” and from these charges I stand here to defend her. And how have I done so? By proofs from Scripture, and by the reasoning and arguments and authorities of the learned men of your own church. I have tested the case which you have put forward against my church; and I have shown you, upon the authority of some of the most learned men your church ever had, that your charge of apostasy against my church is a false charge, and that you have neither evidence nor authority to sustain it, but that, on the contrary, there is evidence and authority, both divine and human, to demonstrate that such a charge could only be concocted in an over-heated imagination;—an imagination which, unhappily for its possessor, has become so inflated by the ridiculous idea of “individual inspiration,” that no idea is too fantastical for its conception, no supposition too monstrous, no argument too absurd, no doctrine too blasphemous, no interpretation of Scripture too impossible for its reception.

He blames me, my friends, for not bringing forward Catholic authorities in favour of my church, and he asks—“Have I brought forward one Popish writer in defence of my church or that of her Popish doctrines? It is true, my friends, I have not; but I have defended her from the charge of apostasy by authorities taken from his own church. I have judged him out of his own mouth—“Out of thy own mouth I judge thee, thou wicked servant,” Luke xix. 22.—and I have beaten him completely. Oh! but my reverend friend says—“These are all Protestant authorities, and I don’t care a straw for them.” What, then, am I to do? Surely if I quote, as authorities, the writers upon my own side, he will laugh me to scorn. He will say, what a pretty logician this Maguire is, to bring forward his own authors as authorities in his own cause: a fig for them—that is Ballinacore logic; and he would not listen to it, nor would he be bound to do so. But when I quote authorities out of his own church, and when I upset his charge by these authorities—there is the rub—he can’t bear them, and he cries out—Oh! what a bad logician! what an insignificant reasoner this Maguire is, to be sure, to quote against me the authorities of my own church! Oh, what nonsense to bring against me!—the celebrated Dr. Gregg—the authorities of men who had as much learning and as much brains as I ever had or ever will possess! It is rank nonsense says my rev. friend. But, my brethren, I cannot agree with him in that. I think it would nonsense indeed if I did. And now, rev. sir, permit me to tell you that, notwithstanding your dislike to Protestant authorities, I will continue

to quote them; for they will always furnish the best *argumentum ad hominem* I could use. Can I show you better authorities against you and your ridiculous charge of apostasy than the learned men of your own church? Now, sir, if you were to take up the holy fathers, and quote them against me, how could I consistently deny their authority? If they be adduced in support of a position to which I am opposed, how can I, consistently, refuse my consent to the evidence they afford? And reverend sir, until you make liars of Sir Isaac Newton, Bishop Newton, Maude, Thorndike, Jeremy Taylor, Heylin, Hammond, Faber, Grotius—and they must all be Protestant liars—but until *you* make liars of them, and not until then, are your arguments about our apostasy, and the Pope's being Antichrist, all upset. Your own Protestant fathers are the instruments by which I have demolished your arguments, and scattered all the brains in your little head to the four corners of the wind? My brethren, I was merely speaking with reference to his "logical brains," but these "Kentish-fire boys" are incapable of comprehending me. I merely made those expressions in the heat of debate, and therefore, I hope that my reverend friend will excuse me, by extending the same indulgence to me that I would to him. Now, my friends, to proceed. Why did I adopt the course of which my rev. friend complains—to wit, why did I quote from Protestant writers? I did so, my friends, for the purpose of showing my reverend opponent that the text of St. Paul, which he brought forward in support of his argument, had nothing whatever to do with the subject under discussion—namely, "The Apostasy." That text refers only to those heretics who were in existence, and who taught false doctrines, in the days of the Apostles; and I quoted those Protestant writers for the purpose of showing that that was the meaning of the inspired Apostle, and not for the purpose of levelling an injurious or personal attack at my adversary. It is so far true, my friends, that I ought to quote the holy fathers on all those points, upon which I have preferred the testimony of so many learned Protestant authors, but then I knew that my reverend opponent considers the holy fathers as a set of half heretics; and a certain gentleman was procured, I will not say by whom, to write a letter, for the purpose of inducing me to give up the holy fathers, and not to bring them forward as authorities in this discussion. Now, although such remonstrance could not deter me from adducing the authority of the holy fathers in support of Catholicity, yet did I forego, except incidentally, and shall forego during this discussion, the aid of the fathers, in order to prove to the satisfaction of that gentleman, that our articles of faith can be triumphantly sustained by the Holy Scriptures and by Protestant authorities. That gentleman, perhaps, is not now present, and I shall, therefore, speak to him with that tenderness and generous forbearance which I regret, for his own credit, he did not always extend to me. I have always treated him with respect, and spoken of him with enthusiasm, and, up to the period of his writing that unfortunate and ill-timed letter, I was persuaded I spoke of him as he deserved. I have not at present appealed to the fathers, but, my friends, I never will give up the fathers; on the contrary, I will make use of them when necessary. I however, prefer to quote, for the present, Protestant authorities, for the purpose of showing my rev. opponent that the interpretation which he has given to that text of St. Paul, and to those other texts of Scripture which he has quoted to prove the apostasy, is exclusively his own imagining, and not the interpretation given to them by the most learned men that ever flourished in his church. I therefore stand, my brethren, upon those authorities, and upon their interpretation of those passages of Scripture, and by their authority alone have I confuted him, and not upon any authority drawn from my own church, nor upon my own interpretation. I have upset his charge of apostasy, and his allegation that the Pope is Antichrist, and all the arguments that he has adduced to support that charge and allegation; not, I repeat it, upon my own authority, but upon that of the best and ablest divines of his own church. Finally, my brethren,

* Here there were hisses and clapping of hands—The Rev. Mr. Mac Namara went forward, and begged of the meeting not to create any interruption whatever.

I stand upon the Scriptures as to the point now at issue ; not as interpreted by me or my church, but as interpreted by the divines of his own church. And they have done my work ; for they have demonstrated that that text in which St. Paul warns Timothy to beware of heretics—"Forbidding to marry and commanding to abstain from meats, which God hath created to be received, with thanksgiving, by the faithful and by them who have known the truth."—1 Tim. iv. 3. They have demonstrated, I say, that that warning of St. Paul was never intended by him to point out Antichrist—it being applicable to those heretics only who were then in existence, and of whom St. John also speaks when he says—"Even now there are become many Antichrists, whereby we know that it is the last hour." Who is a liar but he that denieth that Jesus is the Christ ? "This is Antichrist who denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son, hath the Father also."—ii. Epis. i. 22, 23. Those are the heretics, sir, against whom St. Paul warns his disciple Timothy. But, sir, when you read that text, you did not get the context ; why did you not quote what comes afterwards ? "For every creature of God is good, and nothing to be rejected that is received with thanksgiving ; for it is sanctified by the word of God and prayer."—1 Tim. iv. 4. 5. There sir, is the whole text for you ; and I have already shown you that the language of St. Paul was directed against the early heretics, who totally forbade the use of meats, as a thing unlawful in itself, and as created by the bad principle—the devil, and also to satisfy the scruples of the early Christians, who were afraid to purchase meat in the public shambles, lest, by partaking of it, they might partake of the idolatrous sacrifice ; because, as I have observed upon a former day, the Pagans, when they sacrificed to their idols, only consumed a part of the beast, and sent the remainder to be sold in the markets, and it was in order to satisfy the Christians, and to remove their scruples upon that point, that St. Paul thus wrote to Timothy—"For every creature of God is good, and nothing to be rejected that is received with thanksgiving ; for it is sanctified by the word of God and prayer." There, sir, is the true meaning of St. Paul for you.

Again, my brethren, he has quoted much from the Apocalypse, by way of supporting his favourite "Apostasy ;" but I can tell him, that there is not an old lady or old gentleman here—no, nor in England, Ireland, or Scotland,—that can understand the exact meaning of the prophecies contained in that book, and yet, my rev. adversary quotes a passage from that book, to show that all our forefathers are damned : because, says he, they were buried in dark and damnable idolatry for the space of 800 years and more. Oh ! good sir, what a grateful and affectionate son of the primitive church you are ! Indeed you are, good Doctor. I have already proved that St. Paul alluded to the Manicheans and Priscillians, in that passage, and Grotius and Dr. Hammond say, that when he spoke of those, "forbidding to marry and commanding to abstain from meats," he alluded to those ancient heretics. These, sir, are the heretics against whom St. Paul warned Timothy, when he said that it was one of the marks of Antichrist to hold that meat was bad in itself, and marriage was unlawful and those, sir, are the marks of Antichrist to which St. Paul refers. Thus have I settled all that my rev. opponent has said as to the marks of the real Antichrist. Now, my brethren, I will press him a little more upon the same subject. I will tell him what St. Augustine, who was nine years a Manichean, says, in his 19th book against Faustus :—

Of the Priscillianists, St. Augustine says : "This heresy, when married people are inclined to it, separates husbands from wives against their will, and wives from husbands. For Priscillianists attribute the making of all flesh, not to the good and true God, but to wicked angels."

"St. Augustine tells the Manichæans : 'You say, that when the sensitive soul leaves the flesh, an excessive filth ensues ; and that therefore the soul of those is defiled who eat flesh meat. The Manichæans hold, also, that wine is the gall of the devil.'—L. de Mor. Manich. ch. xv.

"Of the Priscillianists, St. Augustine says: 'They abstain from flesh meat, thinking it to be unclean.'—*Ibid.* xvi. ch.

"St. Augustine tells the same Manichæans: 'When the apostle had said to abstain from meats,' &c., he adds, 'for every creature of God is good.' 1 Tim. iv. 3. 'This you deny: with this intention, this will, under this persuasion, you abstain from such meats, that they are evil, and unclean by nature. In which, doubtless, you blaspheme their Creator. It is this that belongs to the doctrine of the devils! Do not wonder, then, that this was prophesied of you so long since by the Holy Spirit.'—*Lib. xxx. Contr. Faust.* c. 5.

"And *Lib. Con. Ad.* c. xiv. 'St. Paul,' says he, 'evidently meant the Manichæans, when he said, that in the latter times there will be some forbidding to marry, and abstaining from meats which God has created. Thus St. Augustine."

Now, sir, is not that a piece of information for you? Are you so blind as not to see that we, Roman Catholics, have nothing to do with all those marks which you are vainly attempting to fasten upon us? because, in place of forbidding marriage, we admit that Jesus Christ raised it to a sacrament, and that any one, and every one, may marry—for marriage is "honourable in all" who are free to marry. But we hold that those who are not free to marry—those who have deprived themselves of that liberty, by making a solemn vow to God to dedicate their entire lives to his service alone, commit a damnable sin by the violation of that voluntary and solemn vow. My reverend opponent has quoted a passage from a letter of Leo the Great, to show that he—he one of the Antichrists—condemned the Manichæan heresy; and if that heresy was condemned by our church, on account of the very doctrines which he falsely ascribes to us, is it not a proof that we condemn them as much as he does? So much, then, sir, for your alleged great knowledge of the Scriptures and of ecclesiastical history, and for your glossing and interpretation of the Apocalypse——

The half hour terminated here——

Rev. Mr. GREGG.—Well, gentlemen, I can only say that I trust I have not been overtaken in a single unkind word or disparaging expression towards my reverend opponent during the discussion. I do not feel myself bound to tender to his errors; but towards himself personally, I hope I have acted, and ever shall act as one gentleman should towards another. I do not account it a sin to laugh at his mistakes; on the contrary, I consider it meritorious sometimes to adopt such a course. God himself seems to have designed laughter as a corrective, in cases which are of such a nature as not to warrant grave argument or confutation. I shall continue to indulge in a harmless laugh, still kindly and respectfully allowing him to have all the personalities about my want of brains, and soforth, to himself. I need say nothing further on this point.

But, what end shall I now begin at. I have here eighteen points to speak to,—let us take Magna Charta.

Mr. Magnire would lead us to think that we are indebted to the Roman Catholic Church, a Roman Catholic king, and Roman Catholic bishops, as such, for that charter. Those of you who are acquainted with the history of the times will be prepared to hear me assert that the reverse is the case, and you will know that I not only may assert but can prove it. In the attainment of that great charter, our ancestors had to resist all the power of the Pope, and in fact, acted as Protestants. In the first place the Barons forced it from the tyrant John; he complained to the Pope, who commanded them instantly to relinquish the charter, upon the ground that they had no right to lay a constraint upon a prince who was under the protection of the church; that he, (the Pope) was lord paramount, and that therefore his permission and assent were necessary to render the act valid. He annulled the charter, and absolved John from the oath he had taken to observe it. He excommunicated the barons; and when they attempted to protect themselves from the effect of the excommunication, and the

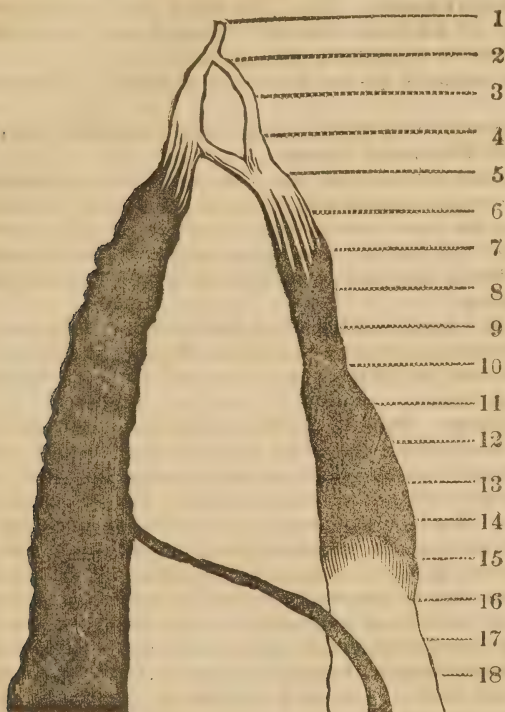
anger of John, by appealing for assistance to the French king, the Pope exerted all his powers to oppose them. In effect, had it not been for a happy concurrence of circumstances, the Pope and his vassal king would have wrested the charter from the nobles. The nobles maintained their privileges and their liberties by protesting against the Pope, for which, being put out of the pale of the church by excommunication, they might almost be considered Protestants. Observe, reverend sir, how dangerous it is for you to refer to history. Popery has ever been opposed to liberty. It was the latent Protestant spirit, which, three hundred years afterwards, established the Reformation, that then forced Magna Charta from Popery. The spirit was then in its infancy. But what a wretched charter that was. The state of things which it established would be pronounced slavery, if contrasted with the liberty which we enjoy in these times. A large part of the population were then bondsmen and slaves. It left us in a state which, if we were in at the present day, we should feel ourselves an enslaved nation. It is to Protestantism that we owe our liberties, and every valuable privilege that we possess, and to which Mr. Maguire himself also is indebted. Through it he is enabled to act as a freeman, and to deliver his sentiments without opposition. Could there be such a discussion as this in Italy or Spain? Would I be allowed there to stand up and advocate my principles? No!—the long blessed sword would soon make a convert of me,—it would soon be made to settle the question,—it would make me as quiet as a lamb;—not a word could I utter then contrary to “Holy Mother Church.” Is there the free expression of opinion in Italy, or in any Popish country under heaven? I tell you there is not, nor can there be. What I say is well illustrated by the book I hold in my hand. It is the *Liber Expurgatorius*, published at Rome—a book prohibiting the perusal of some of the most valuable works,—a book which closes the eyes of the people, and prevents them from investigating any thing but what a higher power would permit them to believe. I hope, sir, you will be careful in future, in your references to history. Believe me, great care is necessary when you venture to talk of liberty coming from Rome.

The Rev. gentleman tells us that great miracles will accompany the time of Antichrist, and he claims great miracles as having been wrought in his own church. Now I say that the miracles of his church are just the very miracles of Antichrist,—that most of them are false miracles; and that it is in our church that the true miracles are found. You look astonished, sir, but I shall make it manifest by-and-by. I use language, perhaps a little strange, but I think for myself, and do not much mind what other people say. I shall appeal to the Scriptures. I will not set forth opinions of my own, unsupported by the word of God, nor at variance with the truths taught by the Holy Catholic Church—the ancient Irish Catholic Church,—a church which is not a separating church. I promised you another picture to illustrate this.

The stream on the left hand side represents the Roman Catholic Church. At its origin you perceive it is pure gold. There is the primitive Roman Catholic Church, in which I glory. You perceive it becoming infected with baser metal. It deepened into scarlet when the apostasy came to the full, about the year 606. The stream on the other side represents the British churches, said to have been originally planted by St. Paul, or Joseph of Arimathea, but the tradition of a later plantation very generally prevails. The upper stream, if I may so call it, represents the former. The lower represents the preaching of Patrick and others. You perceive at length our churches become infected by the influence and example of apostate Rome, and assimilate to it in colour. Our bishops, however, perceiving the misery in which they had become involved, almost to a man abandoned their errors, and returned to primitive purity about the 15th century. There, you see our church again resembles pure gold. When the Pope discovered that he was likely to lose the fleece, he sent his monks and friars on a new mission to our country—a mission for the propagation of apostasy. Here they are, just like the cockles, as my rev. opponent would call them, mixing themselves up with the pure gold, corrupting and debasing it. There, you see, is the modern Roman Catholic Church in Ireland. There it is, deeply drugged

with the cup of abomination that has intoxicated the whole world. You perceive the old church is reformed, but modern Popery would lead it back again to corruption. You understand it,—I perceive you do. The thing is quite clear. I would call this picture the “Platform of Truth,” and the former the “Stream of Truth.” We then are the old Irish Catholic Church Reformed.

Here it is. The former might have been thought to countenance the idea that we were schismatical. This will prevent the mistake.



What I want, reverend sir, is to make you understand my views, to show you that I have something like reason on my side ; that so, if I cannot persuade you to agree with me, you may at least be indulgent to me for holding by what has so much weight in it. I bring forward powerful arguments from Scripture, and not only so, but I humbly glory in being taught the essential doctrines which I advocate by the Holy Ghost. “Our fellowship is with the Father and with his Son Jesus Christ.” I hope and trust, then, that seeing the strong grounds on which I rest my faith, you will be pleased at least to treat me with kind consideration and indulgence. I give you what I consider to be demonstration ; but, believe me, I might demonstrate to you as clearly as the sun at noonday, and yet without effect, unless God should give his spirit to teach. Though the power of demonstration is ours, the power of conviction is above our reach. You tell me, reverend sir, that I have an interest in your prayers, and that you bear towards Protestants generally fraternal feelings and good will. Let me assure you, on the other hand, that you have the most heartfelt interest in my prayers, and in those of every sincere Protestant in Ireland, who has heard of this discussion. Our desire and prayer to God for you is, that you may be saved—that you may be brought to the knowledge that is able to make you wise unto salvation, and not only you but all within the pale of your church.

But, I resume the subject of miracles : and first hear a few of the mock miracles of the Romish church. What do you think of this miracle which we find recorded in the breviary, in the life of St Denis. (Brev. Rom. 9th Oct.) His head was cut off, however he took it up and walked two miles, carrying it in his hands!! Marvellous! Only think of an infant—what a marvellous and astonishing child that must have been!—at its mother's breast, who would plenteously take suck on other days, but regularly refused to suck more than once on Wednesdays and Fridays, and that in the evening!! *Infans cum reliquos dies lac nutricis frequens sugeret, quarta et sexta feria semel duntaxat idque vesperi sugebat.* (Brev. 6th Dec.) Can anything be more ridiculous?—it is just an old wife's tale—the very identical sort of thing which we are cautioned against as about to characterize the apostasy.

But, let me speak solemnly on the subject of miracles. Miracles are of two kinds——

First—(and here I give my own views)—Supernatural operations on physical objects, which I would call Miracles of Power.

Secondly—Supernatural interferences, where, apparently no extraordinary means are used, or change produced—which may be called Miracles of Providence.

Now, Scripture reveals these two kinds of miracles: and the miracles of the Lord Jesus Christ were of the first description,—they were intended to strike the eyes of the beholders, that they might be made instrumental in converting the infidel and the unbelieving.

The Miracles of Providence, on behalf of the servants of God, as recorded in Scripture, are as numerous as, or more so than, the Miracles of Power. They are just as wonderful, as striking, and as glorious to the eye of the converted and enlightened Christian, as these latter.

Take the case of Joseph. Observe the plot laid against him by his brethren;—their purpose was to destroy him. See at the critical time the seasonable arrival of the Ishmaelite merchants, to whom one of his brothers suggested to sell him, and to put him to death. He was sold to them, and carried into Egypt. Observe him now in his master's house. See him there tempted; but God protects him, and causes him to triumph over all adversaries. Mark the whole sequel of his history,—his promotion in Egypt, where he became the means of saving his own family, and indeed the whole world. Is not that, to the people of God, as conspicuous an exhibition of miraculous power as any miracle of a supernatural character? Such miracles, I admit, are not intended to convert the infidel, but do they not confirm the Christian? When you see an humble Christian brought forward by God,—when you see him protected and preserved in the midst of difficulties, do you not feel your faith strengthened, your hope cheered, and your love increased, as much as if you witnessed the course of nature altered and visible works of wonder performed. There are other miracles of power recorded besides those of Christ. When Moses was commissioned to deliver God's ancient people,—when he had to break down their ignorance and their prejudices—when he had to overcome their obstinacy, and to confirm them in the truth of his mission, he advanced the testimony of the most supernatural wonders. You are all acquainted with those which occurred in Egypt, in the Red sea, and in the wilderness; but, however, I beg to ask are not the interventions of Providence, which are recorded to have taken place in the land of Canaan during the subsequent history of this wonderful people, just as striking—just as indicative of divine power, and just as much calculated to glorify all the divine attributes, as the others?

The former, the miracles of power, were wrought to lead the people to principle—the latter to confirm them in it,—the faithful glorify God for both alike. We may expect Miracles of Power to be wrought when the truth is being established, in the infancy of the church we may expect Miracles of Providence, when the truth has been established, when believing people merely require to be confirmed, when the church is at a more advanced stage. Now, this latter sort of miracles which are

proper to the advanced age of the church, and which indicate the ordinary goodness of God to his own people, above others, have been richly vouchsafed to the Protestant world.

"It is the Lord that healeth all our diseases," Psalm 103-3, "every good gift, and every perfect gift, cometh down from on high." When the Lord gifts man with light and knowledge, when he so controls circumstances, as to have him led to a knowledge of the properties and use of medicine, so as that he thereby removes sickness, and alleviates human suffering. When this is done, do you not recognize the finger of the Lord?—have we not as good a right, when we derive benefit from medicine which may be administered by the physician, to esteem it as much as if the prescribed mode were absolutely revealed to ourselves individually? Now, to give no other instances,—what abolished the wretched ignorance of the old empirics—what introduced rationality into the method of healing diseases, giving a sort of perpetuity to the miracles of our blessed Saviour?—the light diffused by true religion.

Look at the Protestant world—and must not every enlightened mind see there those characteristics which exalt and distinguish our nature,—which exalt and distinguish nations? Is it not in Protestant England, and in Protestant America, the daughter of England, we see those attributes which exalt a nation? In Protestant countries, the Lord is pleased to permit men to make researches and discoveries, calculated greatly to elevate our species. Where are there such moral wonders discoverable in any popish country? where were they seen before the Reformation? But since the spread of the gospel, the field of science every year extends—do we not see light and wisdom pouring into our world like a flood?—and does not this sort of exhibition of divine wisdom, make us feel more confirmed in our faith?—does it not give us greater confidence in the truth, but is there any thing so calculated to shake our faith, as such narrations as I shall now read for you?

"The saint, dissatisfied with the delay, begged leave to retire to his convent at Barcelona. The king not only refused him leave, but threatened to punish with death any person that should undertake to convey him out of the island. The saint, full of his confidence in God, said to his companion, "A king of the earth endeavours to deprive us of the means of retiring; but the king of heaven will supply them." He then walked boldly to the waters, spread his cloak upon them, tied up one corner of it to a staff for a sail, and having made the sign of the cross, stepped upon it without fear, while his timorous companion stood trembling and wondering on the shore. On this new kind of vessel the saint was wafted with such rapidity, that in six hours he reached the harbour of Barcelona, sixty leagues distant from Majorca. Those who saw him arrive in this manner met him with acclamations. But he gathering up his cloak up dry, put it on, stole through the crowd, and entered his monastery." (Butler's Lives of the Saints, p. 98.)

There is a pretty specimen of a miracle for you!—a miracle, the chief tendency of which is to lead the incredulous to infidelity, and the credulous to a lazy expectation of miracles, to be instrumental in saving them from the trouble of the industrious application of means. Here are miracles which we are as imperatively commanded to reject, as we are commanded to receive those of Christ and his Apostles. This is not the sort of miracles we advance—miracles which are in contravention of the wisdom of God.

We have miracles, yes plenty of miracles—but they are all in harmony with the attributes and character of God—do we not remove mountains?—Have we not made the sea obedient to us? Have we not outstript the winds? Have we not almost overcome them altogether? Have we not almost annihilated distance? Do we not make the high places low—and the low places high? all the work of Protestant minds! These moral miracles strengthen my faith, and lead me to glorify our principles. When I see our kingdom so exalted through the God of gods, I exclaim, glory be to the Father, to the Son, and to the Holy Ghost! as it was in the beginning, is now, and ever shall be, world without end, Amen.

Now, I take upon me to say, that instructed Roman Catholics themselves do not believe in their lying miracles—I do not believe that they give credit to them.

The miracles which are recorded in Scripture we glory in—and we urge them as grounds for the truth of the Christian religion. I preach on Elisha lifting up the hatchet from the water, and from this I observe how God cares for the trifling wants of his people—for our slightest concerns, that he pities the low condition of his creatures—and from this, I exhort my hearers to put confidence in God. I also bring forward the miracle of the widow's cruise of oil, how it was increased—and from this I urge on their minds how God can bless and increase; how the silver and the gold are his. We urge and bring forward these things also in our publications, that they may have their proper influence on people's minds, by the remembrance of such divine interpositions we are strengthened and encouraged. Now here (holding up a book) are miracles put forward by the Church of Rome, narrated in books in the Latin language, but when translated into English, greatly modified—for otherwise, as they say in Rome, "O, that would not do for the common people."

Here is an edition of the "Lives of the Saints," published by Mr. Coyne, Printer and Bookseller to the Roman Catholic College of Maynooth—but in which we have no account of St. Denis carrying his head, as if that were "too bad" to be published to the gaze of the vulgar.

In Middleton's "Letter from Rome," we find an extract given from the work of a Roman Catholic author, stating the universal belief at Rome to be, that the head of St. Paul gave three bounces after it was cut off, and in every place where it gave a bounce, three fountains sprang into existence, to the wonder and astonishment of the beholders, such are the fables which pass at Rome, and which so far from leading the people from their slavery to liberty, please their senses, and enslave their minds. In the edition published by Mr. Coyne, it is related of St. Paul, merely that he was beheaded—there is nothing about the bounces in Mr. Coyne's book,—we have neither the bounces nor the fountains. Neither!—not a word of them! In the life of St. Patrick, there is related a whole host of wonders and miracles—but most wonderful to relate, most of them are kept back in the Dublin publication already mentioned. Perhaps it was supposed that they were too shocking to be brought before Protestants.

Now I put it to the candor of the Rev. Mr. Maguire whether I was wrong in calling the miracles of the Church of Rome, lying miracles—if they be true, why not publish them to the world? Why not enforce them and dwell upon them? It were criminal to dishonour such wonderful works of God. But they are dishonoured—they are kept back—they are not insisted on. Why? because they are, in truth, disbelieved. But if they be mock miracles, let those who know them to be so, consider the danger of not exposing them—or not denouncing them as vile impositions. Why, I ask, do they keep them back in their own publications? because they know right well that, instead of confirming wise men in the principles of Romanism, they would rather overthrow them.

If we be wrong in our conclusions, let Mr. Maguire bear with us. We can scarcely be blamed for disparaging what seems to have so little weight in his own church. The reverend gentleman seems to think we might be neutral with respect to these miracles, and still be good Christians all the while. I deny this. There can be no neutrality on such a subject—if they be true, let them be received with the most christian faith. But if the miracles of his church be, as they are, mock miracles, let Mr. Maguire ponder on the danger to his immortal soul, in not joining with us in our loud protest against them,—in upholding them in opposition to the truth. Let him not be denouncing judgment against those who denounce and expose them as vile impositions—for Mr. Maguire says: I fear some visible judgment

will come upon Mr. Gregg." What visible judgment? Is it from the priests of Rome? I defy them. I care not for their anathemas. When I was in Sheffield, I in the habit of conversing with the poor there, particularly the poor Irish, upon subjects connected with their eternal interests; at one time, when speaking to them on these subjects, a poor Irish woman exclaimed, "Oh, if a priest was here he would fasten you to the ground!" Well, I am here, and a priest is also here, let him fasten me to the ground if he be able—let him change me if he can, and as some believe he has the power, into a hare or goat—let him do it this moment!

My reverend opponent seems to insinuate that some visible judgment may befall me, because I speak, in his judgment, blasphemously against his apostate church; but I will speak the truth plainly, I will speak it boldly. The false miracles of the Church of Rome, are the lying wonders of Antichrist—do they not tend to warn us against the Romish faith? You do not find them done in Protestant England—no nor before the Protestants of Ireland. We did, indeed, hear of one lately performed in England, but it was allowed to blow over—it was allowed to pass by—the less that was said about it the better. Those false miracles are concocted in corners; and it would appear from a modern account of Rome, that they are done in that city, that dark seat of the beast, as thick as hail. There these false miracles are established, and duly authenticated in all the forms of law by a notary public.

Mark, here is a striking coincidence between those miracles and the miracles of Antichrist? they are wrought in the sight of the beast. It is written (Rev. xiii.) that the beast, which had horns like a lamb, and who spake as a dragon (a personification of the Popish Church), "deceived them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast:" i. e. of the Papal Empire. Mark, he had no power to do them out of the sight of the beast. "And he doth great wonders, so that he maketh fire come down from heaven on the earth in sight of men"—and sometimes it came down like the fire of pitch, which blazed very high, as it did once around the bodies of a Ridley, a Latimer, and a Cranmer.

Mark, then, those miracles of Antichrist, were done "in sight of the beast;"—he had power to do them in sight of the beast, but he had no power to do them out of the sight of the beast. Make much of that, Mr. Maguire. Here we are now, but not in the sight of the beast, it would therefore be unfair to ask him to perform one of his miracles.

Mr. MAGUIRE.—I do not pretend to work any miracles.

Mr. GREGG.—I beg of you to observe, sir, the principles I have been laying down; I have done so, I hope, in a common sense way—and should I want brains, as you tell me I do, I hope I do not, nevertheless, want common sense. Yet, I beg of you to bear with me, suppose I am led astray by delusions which are inconsistent with common sense.

Having said so much about miracles, I must now proceed to Mr. Maguire's other propositions: he says that I objected to the book of Maccabees because it recommends self-murder. Now I said no such thing—whatever little brains I have, I did not say that—and many of my friends doubted also, that I had brains, when I would not concede to their objection about the article THE,—but I was right, after all. What I said, was, that he approved of the act—and I say that the spirit of the passage in that book is such as to praise and approve an act of self murder. But I shall read the whole account, as it will exhibit its own meaning—and to remove all ground of objection on the part of Mr. Maguire, I shall now——

Here Mr. Gregg was interrupted, his half hour having expired.

Rev. Mr. MAGUIRE—Indeed, my friends, it would be rather unkind of me, if I refused rendering every satisfaction in my power to the reverend Mr. Gregg. If he conceive that any remarks, which I have made in the heat of debate, were personal,

to him ; I do confess that he has taken me upon my weak side—and I beg to assure him thus publicly, that there is not a man in the community who entertains a better feeling for him, or less hostility against him, than I do. I commenced this discussion, by saying, that if any hasty or war-n expression should fall from me during the progress of it, that it should not be considered as having proceeded from any feeling of anger or ill will. And now, my brethren, although I may have appeared personal towards my reverend opponent, I beg to assure him, that I wish he would try what my feelings are by coming to “ Ballinamore ”—and then he would see that he should have the best potato, and the “ best sup,” the house could afford, and a welcome in the bargain—for although I am theologically opposed to him here, yet I have not forgotten that divine precept of Christian charity : “ to love my neighbour as myself.” But, after all, God knows it is only natural that I should feel strongly when I hear the head of my church called Antichrist, and the religion that I profess designated as damnable and idolatrous, and a long line of glorious ancestors spoken of, as my reverend opponent has spoken of all those who held, and taught, and professed the doctrines of my church for such an immense space of time as his 860 years and more. Imagine, sir, what your feelings would be, if I said that your religion was damnable and idolatrous, and that it was the offspring of the beast with the seven horns. Therefore, my friend, let us not feel angry with each other for any hasty expression which we may use. For my part, I would be sorry to wilfully offend you, —and I do say, that I never met a man with more perfect honor or candor than you have proved yourself to have been, in making our arrangements for this discussion. Now, my friends, having made the *amende honorable*, and removed those impressions under which my reverend friend seemed to be labouring. I will proceed to answer his last half hour’s speech. I will say very little now about the books of Maccabees, because I have given Scriptural proofs of their canonicity—and my reverend friend has also said that the Scripture is against me ; but he has not shown how it is opposed to me—while I contend that the whole context is in my favour, and that I have fully established the canonicity of those books, upon the authority of St. John the Evangelist, who says that Christ and his disciples were present at the “ feast of the dedication ”—and I have shown you this “ feast of the dedication ” was established under Ju las Maccabeus, and by his authority : “ And Judas and his brethren, and all the Church of Israel, decreed that the day of the dedication of the altar should be kept in its season, from year to year, for eight days from the five-and-twentieth day of the month of Caslen, with joy and gladness.” 1 Mac. iv. 59. And, my friends, I referred him to the 10th chapter of St. John, and the 22d verse, where the Evangelist states—“ And it was the feast of the dedication at Jerusalem, and it was winter.” And I proved, on the authority of the Oxford edition of the Bible, that the feast here mentioned by St. John, was the feast established by Judas Maccabeus. But my reverend friend, in place of trying to upset my argument, or to convince me that I was in error, and had not established the canonicity of the book of Maccabees, does nothing but speak about the “ Spirit.” In point of fact it is about the “ Spirit ” we have been quarrelling since the commencement of the discussion ; and I am very much afraid it will be about the “ Spirit ” that we will be disputing until the end—although, my friend, if you have not been presumptuous, and laid such extraordinary claims to the Holy Spirit, I do not think that I would have interfered with you. But because I complain of you in the words of St. John and say : “ That it is the spirit of error you have, and not the Spirit of Truth,” you quarrel with me. Now then, my brethren, I must begin with my friend’s last observation first, and travel through my notes backwards, like a crab, lest I might omit answering some of the observations which my reverend adversary made use of at the conclusion of his last speech. He has talked of not calling upon me to work a miracle. Now, my friends, if he had made the call, I would have told him plainly, that I have not faith sufficient to enable me to do so—Although I firmly believe that Jesus Christ left the power in his church of working miracles ; yet I do not think that a miracle can be wrought by

any individual belonging to that church whenever he pleases. The Apostles received the power of working miracles from Jesus Christ, but they could not perform them whenever they liked : they could not cast out the dumb devil, and Jesus Christ upbraided them for their want of faith. (Mark ix 16.) But I beg of my reverend friend to recollect that miracles can be performed when it seems good to the Holy Ghost. He has spoken about that miracle of St. Denis, who it is said carried his head under his arm after it was cut off. Now I tell him, for his information, that I may or may not believe that that was performed—"all things are possible with God;" Matt. xix. 26—but my church, sir, does not bind me to believe in any miracle said to be performed, that is not to be found in the Holy Scriptures. I may believe that those miracles which are said to have been performed by holy men, were actually wrought by the Great God, through their instrumentality, for his all-wise purposes ; but I am not bound to believe, as I have already observed, in the performance of any particular miracle, except those which are recorded in the Scriptures. Now, sir, I hold in my hand the works of Eusebius, and I have here upon the table the works of Theodoret, and Dr. Cave, a writer of your own church, and all those works relate miracles that were performed ; and the last of those authors, Doctor Cave, declares that St. Gregory Thaumaturgus removed a mountain. Now, sir, this Saint belonged to my church, he did not belong to yours—for you never had a single saint in your church that could remove a mole hill, any more than he could stir a mountain. And how many real miracles are recorded by St. Augustine ? Saint Augustine tells us, that there were upwards of seventy miracles performed at the shrine of one saint alone, of which he was an eye witness—and that the dead were raised to life. And pray, sir, was not that a real miracle ?

Mr. GREGG.—Antichrist had power to work miracles.

Mr. MAGUIRE.—Now, sir, I thought I saw a Jew, or something very like a Jew, in this room a short while ago, and that Jew, taking up your own argument, sir, about real and unreal miracles, might he not argue against the miracles performed by Christ and his apostles, as related in the Scriptures, for you could not prove to him, as I have often said before, the divinity of the Scriptures. The Jew, sir, would not yield to your assertions—you should prove every thing for him, and that too in a clear and satisfactory manner. He would not receive the Scriptures, I mean the New Testament, upon your authority, nor upon your assertion, and until you established the authenticity of the New Testament, you could not convince him that it was the word of God,—then, sir, remove the Scriptures, and you could not establish the divinity of Jesus Christ : and the Jew would then tell you, that all those miracles, or as you say, those pretended miracles, recorded in the New Testament, and in the acts of the Apostles, were performed by, and through the agency of, the devil. For, sir, you will be pleased to recollect that the Jews, when the same judicial blindness was upon them that is now upon you, said that our divine Redeemer cast out devils by the power of Beelzebub, the prince of devils, Matt. xii 24. I have said, sir, that you are labouring under judicial blindness, and so you are—for, notwithstanding that you know the best and ablest of your writers have acknowledged the performance of miracles in my church, since the days of the Apostles, you attribute the performance of them to the devil, and you allege that those very miracles ; the performance of which is attested by some of the ablest men that were ever in your church ; are the marks of Antichrist. Now, sir, suppose that I wanted to make a humbug of a miracle—have I not a fine opportunity by joining the Jew, of doing so with that miracle of our Saviours, by which he cast out of the man possessed the devil, whose name was legion, and who, upon being dispossessed, entered into the herd of the swine, so that they ran into the sea and were drowned ? Mark v. 7 to 13. Have I not, I repeat it, a good opportunity of following your example, reverend sir, were I so wickedly disposed, and of turning that miracle into ridicule ? Could I not say—Oh ! here is a humbug at all events, imagine only for one moment, the God of heaven and earth condescending to make a parcel of pigs mad, by allowing the devil to take possession

of them—only think of the God of justice, and of charity, hunting a legion of devils into a herd of swine, setting them mad, and finally destroying the property of the unfortunate owner, by driving them into the sea, where they were drowned. What a pretty robbing miracle that was? The Jew and the Infidel will tell you sir, that it was no miracle, and you cannot refute them, and why? Because they would be adopting your own line of argument. For you assert that there was no real miracle performed since the days of Christ and the Apostles, and you adhere to that assertion notwithstanding that I have shown you, some of your ablest and most learned writers have acknowledged that real miracles were performed in my church long after the days of the Apostles. It has been foretold, that there would be no false miracles performed, until the days of Antichrist, and I will prove to you that he has not come yet, and if I demonstrate that, which I have pledged myself to do, it follows as a matter of course, that all you have said about miracles, and Antichrist, falls to the ground. Now, my friends, when Antichrist makes his appearance upon earth, Jesus Christ, the God of heaven, will send back Enoch and Elias—the two witnesses, who will preach the true faith of the Messiah to the Jews, and these two witnesses will be destroyed by Antichrist, the duration of whose reign will be three years and a half only. “And he shall reign for a time, and times, and half a time”—and not the long period, you sir, attempt to make out. My friends, he has spoken of the miracles which were performed before Pharaoh, and he has also alluded to the false miracles wrought by the magicians for the purpose of illustrating his argument, but my friends, does not that argument operate in my favour, for you see that God would not countenance the working of false miracles, without opposing to them the working of true miracles; for when they turned their rods into serpents, he gave Moses power to make his rod swallow up the rods of the magicians, after they had been changed into serpents. And pray, good doctor, was not that a real miracle? Now sir, I think that I have shown you that I know something about the Scriptures, and the doctrine of miracles, and I think I will show you that I know something about the nature of them also, and that I know false miracles from real ones as well as you. You made a grand display about false miracles, and real miracles; but what did it tend to? Just nothing—You are an admirable hand at proving what is admissible. Upon all sides—it is true, sir, I admit that you have talents, and clearness of mind, but whenever you come to defend any of those doctrines of Protestantism, which I have attacked, you become completely blinded by prejudice. I therefore beseech of you, rev. sir, not to ridicule the miracle of poor St. Denis. If you want to make a jest of those things, in not one of which, as I have already observed, am I bound to believe, you could have a better subject for merriment in that of St. Dunstan, who pulled the devil by the nose, and who is a Saint upon your own calendar. And now reverend sir, I repeat again, in order to put an end to the discussion upon the point, that I am not bound by my church to believe them—I may believe them, or I may not, and although I am not bound, yet it would be madness in me obstinately to disbelieve them. You of course are at perfect liberty to be incredulous, and to doubt, “that all things are possible with God.” You sir, may have your doubts about that—I thank my God, that I have none. My friends, God left power in his church to perform real miracles, and miracles can still be wrought in His church, when it “seems good to the Holy Ghost,” to allow them to be performed in furtherance of his all-wise purposes. And we know that Antichrist will be permitted to work miracles for the purpose of imposing upon the vicious portions of mankind, but then sir, his day will be shortened for the sake of the elect, his reign will be but for “a time, and times, and half a time.” Three years and a half; and not for 1260 years as you allege, which would be a pretty shortening of his days for the sake of the elect—would it not, good doctor? Now my friend, what does St. Matthew say upon the subject? Look my brethren to chap. xxiv. 22. “And unless those days had been shortened, no flesh should be saved: but for the sake of the elect, those days shall be shortened.” And “for the sake of the elect, those days shall be shortened.” Now sir, would your

1260 years be shortening the days of Antichrist? I am sure they would not, and I wish you joy of them, and your interpretation of the Apocalypse. Again, sir, you have told me that you could not get the story of St. Dennis's miracle in the English lives of Saints—I will tell you why—because the Breviary was never yet translated into English. But, sir, if you wish to translate it, I shall be very happy to lend my assistance. And if you wish to have a miracle to laugh at, I think that I can help you to a much better one, than that of St. Dennis walking with his head under his arm, or St. Dunstan's unpardonable effrontery, in pulling the devil's nose. "It is said, that a certain Pope once went to Portugal, and while he was there, he used to borrow the Queen's mare, and ride about every day; and the mare became so conscious of the high honour conferred upon her, and the holy burden which she had borne, that when the Pope left Portugal, she would not permit the Queen to mount her any more."

My friends, you may be surprised at the story which I am sorry my rev. opponent omitted telling you; but you see I must help him. The story is certainly related, but it is a matter of taste with us, to believe it a miracle or not. I know the Friars, who were the compilers of the Breviary, were strong believers, and they might have considered it to be a miracle, and they at once set it down as such. The *fact* is undoubted, but it is not so certain that she might not have learned some new tricks from a bad rider. There now my friends, is a miracle for my rev. antagonist to laugh at if he pleases. Again, my friends, the rev. gentleman has told me that my Protestant brethren entertain very kind feelings towards me, and I firmly believe him, for, in all my life, I never experienced any thing else but kindness at their hands.—But I am afraid that their feelings will be a little soured on account of this discussion, during which I was compelled to use some harsh and disagreeable terms, for which I am exceedingly sorry. But I trust that they will be pleased to recollect that I was forced into this discussion. I was bearded to my very face, until I was obliged to engage in it. I do not, however, mean to cast any blame upon my rev. opponent for acting as he has done. On the contrary, I think that his conduct all through has been both manly and straightforward. I therefore trust that my Protestant brethren will not harbour any unkind feelings towards me for doing that which I felt myself imperatively bound to do. But, my friends, to proceed.—My reverend opponent has told you, my brethren, that all liberty comes from Protestantism. Now, my dear Mr. Gregg, do you seriously and conscientiously hold that Thomas a Becket was a Protestant? It was he that called in the conservative bishops in those days; for you must know, rev. sir, that there were conservatives, and rank Tories, too, amongst the "Popish" bishops at that period. It was Thomas a Becket who, in conjunction with the brave English Barons, resisted the tyrant John, and forced from him the *Magna Charta*.* Yet, you tell me that Thomas a Becket was a Protestant. I believe you to be as candid a man as ever lived; but if you persist in alleging that Thomas a Becket was a Protestant, I never will take your theological word again. You cannot surely be serious when you assert that he was a Protestant bishop, because history, common sense, and the historical monuments of England are all against you. Well, then, my friends, it was a "Popish," bishop that obtained for "Popish," "Priest-ridden" England the great charter of British liberties; and the same bishop, you will recollect, was murdered at the altar, while celebrating some "Popish" ceremony—thus dying a martyr to liberty. So much for your Protestant liberty—so much for your *Magna Charta*, which I have shown you—nay, every school-boy knows it—to have been extorted from the tyrant king John. If, then, the bishop who headed the barons of England was a Protestant, and if king John was the head of the church, why did he knuckle to the Pope?—why did he acknowledge the authority of the sovereign pontiff? His father, Henry the Second, had to do the same

* In the heat of argument, I put the name of Becket, for Langton. The facts are all right.

thing, and do penance for his crimes, although he protested that he did not cause the foul murder to be executed; yet we all know that he was guilty of it by implication. And sir, if you read the history of Canterbury, you will find it there recorded that the blood of the martyred Becket has never yet been effaced from the stone upon which it was spilled; and I call that a "Popish miracle."

Now, sir, you have spoken of relics and images, and idolatry, and you accuse us of worshipping them; and consequently, that we are idolators, and no doubt we would be so, if your accusation were true; but, unhappily for yourself, you know that you falsely accuse us of idolatry. I could, with more appearance of justice, accuse you of idolatry, because you look upon that "red" picture, which is the work of your own hands; nay, you worship it with more veneration than I ever did the image of any saint; and have I not seen your college lads making processions round the statue of King William the Third—"Old Glencoe,"—and you adore him and his "glorious memory" as much as I, or any Catholic, ever adored or worshipped the picture, relic, or image of any saint. Perhaps you will say that I am acting hypocritically. It may be that you would allege hypocrisy against me; but, my friend, there are in this room no less, I am sure, than five hundred Roman Catholics—and what an imposter, what a villain, what a hypocrite, would they not deem me, if I spoke not the truth in this particular. "Oh, they would say, and justly say; the monster, the wolf in sheep's clothing, he shall not again be admitted into the fold!—oh, what a liar!—we have been, all along, taught in private to worship these images as God—to love, to honour, and to glorify, nay, to adore those images, pictures, and relics as God, and yet here is that villain Maguire, from Ballinamore, telling Mr. Gregg that he pays them no more adoration than the college students pay to the statue of rugged Glencoe, in College-green." We, sir, reverence the picture of our divine Redeemer, and don't you reverence and regard the picture of a very dear and near relation or friend? We honour and respect the pictures, images and relics of Christ and the saints, because they remind us of their originals, and the holy and virtuous lives which they led while they were here, and because they are an inducement to us to follow their example. We reverence them on account of the virtues possessed by those whom they represent; but upon no other account, because we are not so blindly, so grossly ignorant, as not to know that the pictures and images of the saints can neither see, hear, nor help us. And I call upon the Great and Eternal God to witness to the truth of what I am saying. We do not worship images, pictures, or relics. It is true we respect them, but no more. Now, sir, if you do not believe me, after this solemn declaration made in the presence of God and this assembly, upon you will be the consequences. Do not, then, in God's name, let me hear of worshipping relics and saints any more. We have had enough of it: and I solemnly declare, that if your accusation were true, I would be an idolator. But, before God and man and high heaven, I declare and protest that neither I, nor any true Roman Catholic that ever lived, adore, or have adored any saint, or picture, or relic. We are not such blockheads to suppose that by worshipping the picture of a saint, or the relic of a saint, we can gain eternal salvation. We would be gross idolators, senseless blocks indeed, if we did, the word "worship" being understood in your sense. We pay, it is true an inferior reverence to the saints, as the immediate servants of God and the sharers of his glory; but we worship none but God; we only honour the saints. Why, sir, do not you worship your wife? Did you not, at your marriage, declare that you would worship and love her, as Christ loves his church, on account of the mystical union represented by that which took place between you and your wife; for you say in the ceremony "with my body I thee worship." And could I not, sir, accuse you of idolatry, for solemnly promising to worship your wife; and would not my accusation have as good grounds of support as your charge of idolatry has, when you allege it against us? Are you not commanded by the great God himself to "Honour thy father and thy mother, that thy days may be long in the land which thy Lord thy God hath given thee." *Exod. xx. 12.* And if we are to honour our

fathers and mothers while here, are we not to have respect for their memories when they are gone?—and if that be lawful, and I am sure that you will not say that it is unlawful, why not, as Christians, pay respect to the representations of Christ and his saints—to the memory of those blessed and holy martyrs, who shed the last drop of their blood for the faith of Jesus, and who are now partakers of his glory in his heavenly kingdom. Now, sir, after this public and solemn declaration which I have made, I hope that I will hear no more of your charge of idolatry. For we do not, I again most solemnly repeat—worship or adore the *images* of Christ or his saints—we would be gross and infamous, and ignorant idolaters indeed, if we did. Now, sir, I believe that I have rambled over all the points which your rambling speech contained from the end, where I began first, to the beginning, where I admit, if you had enabled me, I should have commenced. But, Rev. Sir, in order to finish the question of the apostasy, I propose that we should continue the discussion until three o'clock to-day.

Rev. Mr. GREGG.—Agreed.

Rev. Mr. MAGUIRE.—Now, rev. sir, as to the apostasy, be pleased to hear what Bishop Montague says. He was a man high up in your church, and greatly venerated for his learning, candour, and talents. Now, sir, listen to him: “The church of Rome, (says he) is a *true* church of Christ, as well *since* as *before* the Council of Trent; in essentials they agree, in holding *one* faith in *one* Lord.” “The articles of our creed are confessed on *both sides*, the controverted points are of an *inferior alloy*; of them a man may be ignorant without any danger of his soul at all.” “Moderate men upon both sides *confess* that this controversy may cease: *Ecclesia Romana manet Christa sponsa Ecclesia.*”—Montague, Appeal, p. 113 and p. 50. I again refer you to pages 74 and 75 of Montague’s “Gag.” “I profess (saith he) ingenuously I am not of opinion that the *Bishop of Rome*, personally, is that *Antichrist*, nor yet that the Bishops of Rome successively are that Antichrist so much spoken of; and (go also to the informers) who concluded but yourselves to be flat *Popery* not to believe or preach that the *Pope* is that *Antichrist*? or to profess the contrary, that he is *not that Antichrist*? Who can find it to be the doctrine of the Church of *England*? and what synod resolved it? convocation assented to it? What parliament, law, proclamation, or edict did even command it to be professed, or have imposed penalty upon repugnants or non-consentients unto it?”—*App.* p. 143. There you see, sir, that no convocation assented to it—no parliament or law ever commanded it to be professed. Now, sir, let me ask you, is there one, in the whole of the 39 Articles of your church, which teaches that the Pope is Antichrist? I knew it is so taught in your homilies; but one half of your divines do not believe a single line of those homilies, and a great many do not believe the one half of your church’s articles. You, yourself, sir, may remember that there was a deacon of your church who said that he believed 18 articles only out of the 39. So much for your *unity* in matters of faith; but, I forgot, disunion and disagreement in matters of faith are, according to you, sir, a proof of the truth of your faith. No matter about what St. Paul wrote against brawlers and stirrers up of dissensions—no matter how strenuously he exhorted to unity in matters of faith—it all goes for nothing; for Dr. Gregg, the *inspired* Doctor Gregg says, the more disagreement and disunion there is in matters of faith, the stronger evidence you have of the truth of that faith about which you disagree. Bravo, Doctor! But, before I can agree to that strange doctrine of yours, you must first settle your account with St. Paul. Now, sir, be pleased to listen to another authority. Bishop Thorndyke, a man greatly and justly esteemed for his learning, and a member of your church also, in his “Just Weights and Measures,” upsets your whole system. And as to idolatry, or the common charge of the Pope being Antichrist, Mr. Thorndyke is positive against it. “They (says he) that separate from the church of Rome, as idolaters, are thereby schismatics before God.”—*Chapter first.* And again: “Let not them who charge the Pope to be Antichrist, and the Papists idolaters, lead the people by the nose, to believe that they can prove

their supposition when they cannot"—*Chapter second.* And in his Epilogue (p. 146) he says:—"In fine, though I sincerely blame imposing new articles on the faith of Christians, yet I must, and do truly profess, that I find no position necessary to salvation prohibited, none destructive to salvation enjoined to be believed by the Church of Rome! and, therefore, *I must accept it as a true church, as, in the church of England I have always known it accepted.* Seeing that there can be no question made but that it continued the same *visible body by the succession of Bishops and laws that were first founded by the apostles.* There remains, therefore, in the present Church of Rome the profession of all faith necessary for the salvation of all Christians to believe, either in points of faith or manners."

Now, sir, what do you say to Thorndyke? If you stand up, with all those authorities, which I have quoted out of your own church, weighing you down, and give the Scriptures your own gloss, and interpret them falsely, to meet your own peculiar views, I must only say of you that you are the most shameless-faced man upon the face of the earth. Now, sir, hear what Bishop Parker says, who, in speaking of this charge of idolatry, is also very plain:—"So black a crime," says he, "as this, that is no less than renouncing God, is not lightly to be charged upon any party of Christians; not only because of the foulness of the calumny, but the barbarous consequences that may follow upon it, to invite and warrant the rabble, whenever opportunity favours, to destroy Roman Catholics and their images, as the Israelites were commanded to destroy the Canaanites and their idols. But, before so bloody an indictment be preferred against the greater part of Christendom, the nature of the thing ought to be well understood. The charge is too big for a scolding word. And, how inconsistent soever *idolatry* may be with salvation, I fear so uncharitable a calumny (if it prove one) can be of no less damnable consequence. It is a piece of inhumanity that outdoes the savageness of the cannibals themselves, and damns at once both body and soul; and yet, after all, we have no other ground for the *bold conceit* than the crude and rash assertions of some popular divines, who have no other measures of truth or zeal but hatred to Popery, and therefore never spare for hard words against that church, and run up all objections against it, into nothing less than Atheism and blasphemy, of which idolatry is the greatest instance."—*Reasons for Abrogating the Test*, pp. 72, 73. Now, sir, what reason have you for accusing us of idolatry? Mark what your own Bishop Parker says—"That the calling of the Pope '*Antichrist*,' is too big for a scolding word." But I am sorry to say that it is not too big for a scolding controversialist, who is a great hand at calling names, and making assertions which he cannot prove or make good by sound theological argument. My friends, they have no other excuse for calling us idolaters "but the rash opinions of former popular divines." Is not that Swift's Alley to a title? Now, Mr. Gregg, there is Bishop Parker for you, and settle accounts with him. The Lord bless us! you outdo the cannibals—

The half hour ended here.

Rev. Mr. GREGG.—Well, gentlemen, I have stated to you my views on the subject of miracles. You have heard them; I have no doubt that they were satisfactory to you; they brought conviction with them, for they were drawn from essential truth. I shewed you that the moral miracles which were proper to the church in an advanced state, and which characterised the dealings of God with Israel, richly abounded among us: that the goodness of God vouchsafed to us as a people manifested itself in such a way, as was calculated to confirm us in the faith and lead us to glorify him. I made it plain to you, on the other hand, that the devil himself could have conceived nothing more calculated to lead to the contempt of the Christian religion and the miracles of Christ, than the profane fables which are given to the world as miracles by the Romish Church. I gave you strong reason to see that they were not believed by the intelligent even in that Church. And, because I have spoken in the way in which I have, the rev. gentleman charges me with arguing

against miracles in general, as though there were not validity in true miracles.

Mr. MAGUIRE.—I did no such thing.

Mr. GREGG.—Pardon me, sir; you spoke as if the manner in which I assailed your miracles gave ground for an attack on those of Christ. Now, sir, it is not my business to concern myself in inquiring into the grounds on which you believe the miracles of Christ. But if you imagine that the miracles of Christ and the miracles of your Breviary stand on the same ground—if you hold them as true for the same reason, I can only say that there is an amazing difference between us. The very thing that leads me to believe that Christ's miracles are true and divine, leads me to believe that the miracles of the Popish church are false and diabolical. I do not mean to deny that miracles have been wrought in the church of Rome; but, if they have been wrought, I say they have been wrought by the power of the devil. I believe, however, the majority of them to have been impostures. The Bible tells me not only of the miracles of Christ but of the miracles of Antichrist. There are, *first*, false miracles or impostures, and *secondly*, diabolical delusions. I believe in the miracles of Christ; I trust I rely on them and glory in them, because the Lord tells me to do so; I renounce, protest against, and abjure, the miracles of Popery, from the very same principle—to wit, God warns me against them.

I saw some faces in the assembly which seemed very serious at the laughter which the reverend gentleman lately treated us to. There were some that seemed to think that profane fable about the Pope and the horse no laughing matter. They seemed to have been pained, grieved, and distressed by it. Mr. Maguire thinks that he may rest very easy about such stories, that he incurs no responsibility in standing neutral with respect to them. I beg to remind him that we are told to "*refuse profane and vain babblings*" and "*old wives' tales*." And the caution is given in a very remarkable place, in the fourth of first Timothy. There it is revealed to us that there should be an apostasy, this very apostasy. "*Some shall apostatize from the faith, giving heed to seducing spirits and doctrines concerning demons, forbidding to marry and commanding to abstain from meats*." The Holy Ghost proceeds, and *in continuation*—evidencing the connection between them, as though the apostasy should lead to them—commands us, in the words I have just quoted, to "*refuse profane and old wives' fables*." No, no, Mr. Maguire; you have no neutral ground to stand upon: neutrality is not admitted; you should either find these miracles to be true and believe them, or you should ascertain them to be false, reject, oppose, and renounce them. This is the natural and reasonable course of conduct.

If the miracles supported truth and holiness, it would be a different matter: but these miracles encourage Roman Catholics in the maintenance of one of the most dreadful errors that, in the whole course of my life, I ever heard maintained by a divine. I do not hesitate to say so. They encourage the reverend gentleman into the assertion of an awful delusion, of a dreadful falsehood. He yesterday laid it down, (perhaps he did not intend to do so) but I assert he laid it down, that God may reward a man for a venial sin! I beg to ask you is not that dreadful? Why, what is the whole object of the Bible? Is it not to magnify the evil of sin? To shew that there is no such thing as a *little sin*, at least not an unimportant one? Pray, rev. sir, what sin was it that

"Brought death into the world and all our woe?"

What was that sin which will be the cause of all the howlings of the damned through all eternity? According to the code of my reverend opponent, we should pronounce it a venial sin. Was it not the taking of a morsel of fruit from one that could well afford it? Here was, if any could be, a venial act. But was it such? Any thing rather. Then, sir, avoid, I beseech you, such delusions, and at once protest against those miracles, if such they be, which lead to them; the moral influence of which is, that they caused you to defame and blaspheme the living God, by representing him as rewarding Rahab for venial sin. Thus *disparaging* the holiness of the divine character.

Now, let me come to the passage which speaks of Rahab ; but before I come to it, I really must claim the privilege of a good laugh ; I really must, Mr. Maguire ; yes, I must ; you will excuse me.

MR. MAGUIRE.—Go on ; I am helping you.

Mr. GREGG.—Mr. Maguire has told us that Thomas-a-Becket was murdered in the reign of King John ; that he resisted that tyrant, who put him to death ; and that John afterwards did penance for having murdered him. Whereas all the world knows, that Thomas-a-Becket was put to death in the reign of Henry the Second ! and that his death had no more to do with Magna Charta than my standing here to argue with Mr. Maguire had to do with that Great Charter, for it was a great one ! Now judge of Popery ! Do you not see how it destroys the magnificent powers of my rev. friend ? You may here learn the exceeding propriety of my illustration, of the man who took himself for a house-clock. Observe how one error will injure a man and render him capable of bringing before such an assembly as has not been seen in Ireland for a number of years, such childish mistakes, which render him capable of thus trifling with us.

But the rev. gentleman says, “if you find me wrong in my quotations, you will be doing something.” Yesterday Mr. Maguire talked of the midwives of Pharaoh, and told us that St. Paul referred to them, and mentioned them as an example of faith. Now, I say St. Paul did no such thing.

Mr. MAGUIRE.—What is that ? I beg pardon.

M. GREGG.—I say, sir, that you told us that St. Paul quoted the midwives of Pharaoh as an example of faith, when he did no such thing. I do not mention this, rev. sir, for the purpose of disparaging you, for your powers are great, but for the purpose of disparaging the doctrines that injure you ; for the purpose of disparaging your religion, which is not indeed “without principles,” as you say ours is, for it is full of the foulest and most abominable principles ; a religion which is not merely negatively but positively bad, for it inculcates things which are odious and detestable, and leads to the most tremendous delusions of which the human mind is capable ; a religion which, I do not hesitate to say, is the sole original cause of the degradation of our country.

However, I come to the case of Rahab. O, that I could persuade Mr. Maguire to employ his powerful mind upon the whole Bible, and not to mind his list of quotations. It is curious, that, instead of handling the Bible itself, he should merely retail to us the contents of some gathering of texts that he holds constantly in his hand. He gets some friar, I suppose, some good easy old man, who swallows all the miracles of the Breviary, to make him out a list of quotations, no matter how garbled and perverted, which seem in some way to bear upon the controversy, and he entertains us with the collection. Now, that is a plan that might do very well for Ballinamore, but when he comes to the Rotunda, and has “caught a Tartar” who can make all these things plain, it is quite a different matter.

Now then for the case of Rahab, and I shall begin at the beginning, that is the right way. I shall not take a thing in the middle, or at the end merely, without looking at the whole context.

“And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came unto an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house : for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were : And it came to pass, about the time of shutting of the gate, when it was dark, that the men went out ; whither the men went I wot not ; pursue after them quickly ; for ye shall overtake them.—But she had brought them up to the roof of the house, and hid them with the stalks

of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. And, before they were laid down, she came up unto them upon the roof; And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard those things, our hearts did melt, neither did there remain any courage in any man, because of you; for the Lord your God, he is God of heaven above, and in the earth beneath. Now, therefore, I pray you, swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token: And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if we utter not this our business. And it shall be, when the Lord shall give us the land, that we will deal kindly and truly with thee."

There is the narrative to which St Paul refers in Hebrews, xi. chap. 31st verse, saying, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace;" and on the strength of which the reverend gentleman has told us that Rahab was rewarded for her "officious lie," and having been, according to *his* doctrine, a venial sin.

Now, let us go back to the 8th verse of the second of Joshua. "Before they were laid down, she came up unto them upon the roof, and she said unto the men." Mark well what she said; pay very strict attention to her language. "I know that *the Lord* hath given you the land, and that *your terror is fallen upon us*, and that *all the inhabitants of the land faint because of you*, for we have heard how the Lord dried up the waters of the red sea for you, when you came out of Egypt, and what ye did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man because of you, for the Lord your God, he is God in Heaven above and in the earth beneath." Now, this leads us to the consideration of three things:

First, we have the *object* of Rahab's faith—the Lord—"The Lord, your God, he is God in Heaven above and in the earth beneath;" *secondly*, we have the *origin* of Rahab's faith—it came by *hearing*—"We have heard how the Lord hath dried up the Red Sea before you," &c.; but, *thirdly*, it did not come by hearing merely: she observed, she reflected, she marked, she pondered on what she heard, and its consequences; she "took heed how she heard"—"I know that the Lord hath given you the land, and that *your terror is fallen upon us*, and that all the inhabitants of the land faint because of you." She knew that there was a trembling all through her countrymen; she noted it; it made a deep impression on her mind; she remarked a general trepidation. And one of the reasons that I have for believing that Popery will shortly be destroyed is this, that I have observed a trepidation! a trembling! I have observed men's hands shaking when they have stood forward to oppose the truth as it is in Jesus. I have observed in the opposers of God's truth a secret tremor—an ill-concealed trembling before the spirit of the living God, which devils also tremble at: and, my brethren, the tremor that is abroad will be felt more sensibly, for I tell you that that Protestantism which is now despised *will* be in the ascendant! Aye, it will be, though! Rahab heard of God, she marked the mighty power of God, and she believed in that Almighty God of whom she heard; her faith was a right faith, a properly derived faith, it was a strong and powerful faith; and was it not a previous thing to her hiding of the spies? Her faith was no dead inoperative faith, it was a working faith; it led her to renounce friends, country, prospects, prejudices, previous principles, every thing, for God. This was the faith by which St.

Paul said that she was justified. You perceive that it existed long previous to her hiding of the spies. The hiding of the spies was a good act: but she told a lie about them. And in that respect she sinned—yea, was guilty of a mortal sin, for every sin is mortal. She was guilty of a mortal sin, although it was very much less heinous in its character than many other mortal sins. For, although she knew the mighty power of God, she was, naturally, inadequately acquainted with the holiness of his character and of his law. She should have told the truth, and left the consequences to Him. He who dried up the Red Sea and made her nation tremble, had a thousand ways of saving his servants, without the assistance of Rahab's "officious lie." "Will ye speak wickedly for God?" Job, xiii. 7. However, she told a lie; her lie was the lie of a just person. "A just person," as my reverend opponent himself says, "falls seven times." I may be guilty of a fall to-day; but, glory be to God, that does not prevent me from now saying I am justified by faith in Christ Jesus, as Rahab was previous to her lie. But that blessed Saviour, in whom she had been brought to trust, gave her pardon of her sin through his precious blood. This was the true cause of her pardon, and not any merits in "her officious lie." And were I, like her, to fall into sin, (God forbid it should encourage me to do so!) I should, I trust, be forgiven through the blood of the everlasting covenant shed for me by Jesus Christ my Saviour. Rahab's faith, then, was what justified her. The fruit of that faith was her hiding of the spies, and her sending them away in peace, both good acts; the acts which (it is remarkable) are mentioned both by St. Paul and St. James. They say nothing about her lie, which evidently sprung from a temporary failure of her faith, arising from fear, ignorance, and other causes. Rahab's faith, then, justified her. And I must say, that I think it a very awful thing to see a divine standing up, and on such false ground strengthening the hand of sinners, by contending that God will reward a person for committing a venial sin, or that he can look with any favour whatsoever upon it. Now let the reverend gentleman grapple with that.

I say, then, that those miracles are false and abominable, because they support such a system. And not only so, but because they are calculated to weaken men's faith in true miracles. The miracles of the living God create an awe in the mind. But those Popish miracles, how are they treated? Why, they are laughed at and scoffed at, not merely by those who are unable to distinguish between them and true miracles, but they are even laughing matter to the reverend gentleman, who seems to think that they may be the dreams of "the good easy old friars." He says that it is no matter to him whether these miracles be true or false, that he is not bound to believe them. I maintain that it is his business to inquire about them, and to refuse them as old wives' fables, to lift up his voice as I do who thus view them; either that, or ascertain them to be according to truth and holiness, and put as much faith in them as in any other miracles whatsoever. But let not Mr. Maguire do the work of the infidel, by pretending that Christ's miracles and these fictions rest on the same ground; or that one is in the slightest degree implicated in an attack made on the other. I tell you I believe the miracles of Christ, the Apostles, and the Prophets, because they are recorded in those Scriptures which the Holy Catholic Church has given to me, and for the genuineness of which she vouches, and because to my heart the holy spirit bears testimony of their truth. That spirit which Mr. Maguire chooses to disregard and denies; but which I and every true Christian glory in the possession of. Whereas the contrary is the case with respect to these Popish wonders.

My opponent denies individual inspiration, and individual assurance of salvation, as presumptuous, although I do not hesitate to say that the chief business of the Epistles of St. Paul, and all the rest of the sacred writers, is to insist upon the importance, enlarge upon the nature, and dwell upon the glorious results of these very things. I would that this controversy depended on the proof of them.

But, let me show you how excessively inconsistent the apostate church is in this

respect. Does not Mr. Maguire give absolution to his penitents? And is not each individual penitent, when he has received this absolution, warranted to say: "Now I am free from sin, I am now therefore as sinless as an angel, and if I were to die now I should certainly go to heaven?" Yet Mr. Maguire condemns me as presumptuous for saying I have the Holy Spirit, and I am saved. Now the Holy Catholic Church warrants me to speak thus; and the confession on the part of the reverend gentleman, that the acts of his church produce not the blessed effects which arise to true believers in our holy church, is just a confession that the acts of his church are invalid, and a proof of its apostasy.

Again, come to Transubstantiation. The man who duly receives the Eucharist, according to Mr. Maguire, receives the body and blood of Christ, which, according to Scripture, should give a full assurance of faith. And yet, observe his inconsistency. He stands up and condemns the man who pleads for a certain assurance of faith, upon the ground of a vital union between him and Christ. I say, here is an evidence of inconsistency,—let me rather call it, however, a trace of apostasy. We do well to renounce the miracles which support such a church. Your people know they have no assurance. They take the eucharist, and although with their lips they say that they have received Christ, they feel in their hearts they have not received him,—they feel a dreadful vacuity in their souls, and an entire absence of that certainty which union with Christ would be sure to afford,—they feel at a distance from him,—they must be reminded of him by an image! What! when they have living Christ within! Alas, sir, this wretched grasping after carnalities verifies the awful denunciation against your church, which says that there should be sent upon it strong delusion to believe a lie.

We have the living Christ within us! We can look to the reality! We have the real presence! It is my privilege, and the privilege of every individual who spiritually belongs to the true Catholic Church, to enjoy the reality of that presence. And "if any man,"—(Mark! if any man—Come, sir, does not that define every individual? Answer me that, sir! Could any expression be more general?) "If any man have not the Spirit of Christ, he is none of his" Now, when I look at the living Christ who truly is offered to you all,—when I look at him as seen by faith in reality,—when I feel him within me, my breast is satisfied—I was made to be the temple of the living God, and I am satisfied because I have become so. The human soul, comprehensive as the universe, can be satisfied with nothing less than Deity, for it was formed to enjoy Him, and when once it loses the Deity, it is like a fish out of water, if I may so speak. It sinks in misery; and then comes Satan, and begins to delude it with wretched scrapings—rags, bones, chips of wood, nails, or any thing at all that seems to have a relation to God,—these are used to satiate its cravings. What is the language of such conduct? It says: "I have no sense of comfort, the wafer is a nothing,—let me have something real. I enjoy no spiritual view of Christ,—give me something solid to look at." And thus it is put off with some miserable carnal outward thing that seems to have reality, because there is no reality within. Let me tell you that the grand mystery of Christianity consists of the promised outpouring of the Spirit of God upon all flesh. "And it shall come to pass, in the last days, saith God, I will pour out my Spirit upon all flesh." Mark that! "And your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy."

The reverend gentleman desires me to show him a miracle. "If you have the Spirit," he says, "why not prophecy?" I refer him to the Bible for my answer. It is involved in this text—"The testimony of Jesus is the spirit of prophecy;" that is to say—the subject to which the Spirit bore testimony in the old prophets was Jesus—his person, his kingdom, his glory. The Spirit then before Christ's coming testified of and made him known to the soul. Jesus was then looked forward to,—he was the entire subject of prophecy. Now we look back to Christ, who has come,

and the Spirit reveals him, testifies of him to the soul. From the testimony of Jesus thus given to us, we derive a knowledge—an assurance, without which all reading, all study, and all labour, are worth nothing, for the soul knows nothing effectually until it is taught of God. And yet all the teaching of the Holy Spirit is simply an opening to us of what is written. It teaches us now new truths,—it simply elucidates to us that which, although already written, we could not otherwise understand. The testimony of Jesus is the spirit of prophecy. A clear understanding and explanation then of God's word, and not prophecy, is, in this respect, the evidence of possession of the Spirit which Mr. Maguire should look for. This, I think, he finds: and, by the way, this in Scripture is called '*prophecy*.' (1 Cor. x 3.) Nothing but the Spirit of God has given it to me. And it is because the Romish church keeps back that Spirit from the people that they are devoid of a comfortable assurance of salvation. For we never can be happy, until we feel that we are complete in Christ, and glory in him and in his righteousness, and in that alone.

The image worship of the church of Rome argues the absence of vital religion. If they had the substance, they would never be catching at miserable shadows. I object to the church of Rome on this account. The system of worship which she has substituted for the truth, is however something worse than a mere negation of good,—it is positively evil—it brings the soul under the power of Satan. Thus it becomes blinded and enslaved to the most vile delusions. And thus mock miracles and other impostures are swallowed, or real miracles wrought, to lead the people to look with indulgence upon venial sins, or from the worship of the Creator to that of the creature are not peremptorily rejected as diabolical.

Let me now read for you some prayers used in the Roman Catholic Church:—

"Rejoice, O my soul, for the prospect of Mary's intercession affords thee of being saved. O powerful Queen, from how many perils have you not delivered me! how many lights and graces have you not obtained me! How have I deserved that you should labour so ardently for my salvation. Ah! it is your clemency alone that has interested you in my favour, and if, in return for your gifts, I gave my blood and life, it would be nothing. As I can only offer you the weak tribute of my praise and love, deign O most amiable Virgin graciously to accept it. Amen."

Again—"O Mother of mercy, appease your Son; while on earth you occupied only a small portion of it, but now elevated to the highest heavens, we regard you as the propitiation of all nations; grant us your prayers, so desirable, so precious;—prayers, holy mother, which, in propitiating the Most High, will obtain us grace to expiate our sins, to practice virtue, to confound our enemies, and triumph over their designs. Amen."

Again—"Draw me after you, O holy Virgin, that I may run in the odour of your perfumes. Draw me, for I am withheld by the weight of my sins and the malice of my enemies. As no one can go to your Son unless the heavenly Father draw him, so I presume to say in the same manner, that no man can go to the Father unless you attract him by your prayers. It is you who obtain pardon and grace for sinners; you are the teacher of true wisdom, and the repository of the treasures of the Most High. You have found favour with God, being preserved from original sin, filled with the Holy Ghost, and selected as the Mother of his Son. All these graces you have received, O most humble Mary, not alone for yourself, but also for us, in order that you might be able to assist us in all our wants. You succour the just by preserving them in grace, and you help the wicked by disposing them to receive the divine mercy; you aid the dying, preserving them from the snares of Satan, and conducting them after death to the mansions of the blessed."

Again—"Hail Mary, the hope of Christians! receive the humble request of a sinner, who loves and honours you. It is from you I hold my life, you are the pledge of my salvation. I entreat you, then, to free me by your prayers from the burden of my iniquities; dissipate the darkness of my mind, destroy the inordinate affections of my heart, repress the temptations of my enemies, and so regulate my life that by

you, and under your protection, I may arrive at eternal beatitude. Amen."—The Glories of Mary, the Mother of God. Translated from the Italian of Saint Alphonsus Liguori, and carefully revised by a Catholic Priest (Second Edition.)

There now! What do you think of that? Let not Mr. Maguire attempt to deny that these prayers indicate the spirit of his church. He knows that such prayers universally distinguish his books of devotion. Now, I say they are idolatrous. Yes; it is rank idolatry. I care not what explanations the reverend gentleman may give of the matter. All his sophistry, all his false reasoning will never be able to convince rational men that that is not foul idolatry. If I went into a room and found a man cutting the throat of another, what should I think of him if he were to stand up and sophisticate, and draw fine distinctions, to persuade me that it was not murder? Would I listen to his syllogisms do you think? Should I allow myself to doubt the evidence of my senses because he was skilful in the art of logic? I tell the reverend gentleman I do not care a straw about his syllogisms. *There* is idolatry provoking to the spirit of the Most High God! It is totally at variance with the truth as it is in Jesus, and yet the rev. gentleman will tell me that there is an analogy between our conduct with respect to the statue of King William, in College Green, perhaps that of George the Second, in Stephen's Green, and the images which Roman Catholics use in their devotions! Why, we do not bow down to them, we do not pray to them or through them. We do not worship them; and yet there is an analogy—a resemblance! Look on the effects of the Apostasy on a great mind! Mark the awful effects of the Apostasy on a gentleman of his vast powers!——

Here the half hour ended.

Rev. Mr. MAGUIRE.—My friends, you perceive, after all this spritualized and inspired Protestant has said about himself, and after all the little tact which he has manifested, he has done any thing and every thing but grapple with the questions proposed to him and the arguments and authorities which I put forward against him. My reverend opponent has given them all the go by, and for the last half hour he has been doing—what? Why, just nothing. And so much the better for me; for by the course which he thought proper to adopt, he has left but little for me to do, and I promise you, my friends, that I will dispose of all he has said—that I will meet and demolish every thing he has put forward worthy of notice within the last half hour in less than five minutes. I will begin first with his last sentence, and here I beg of you, my brethren, to mark the cunning of this spritualized gentleman. He said "that I accuse the Protestants of idolatry because they have a statue of King William the Third in College Green, around which they marched in procession." But I tell you, my Protestant friends, that I did not—nay more, that I do not accuse you of idolatry because you have a statue of King William or a statue of George the Second; but I said, and I repeat what I did say, that we could accuse you of idolatry upon as good grounds as those upon which you accuse us with the commission of the same abominable and damnable crime. You would have the same authority to charge us with idolatry in the one case, namely, paying respect to the images of Christ and his saints, as we would have in the other, to wit, paying respect to the image of King William the Third. We, my friends, have Christian motives, by which we are induced to respect and venerate the one, and you have political motives which move you to respect the other; therefore, if our respect and veneration for a representation of an image of our crucified Redeemer be termed religious idolatry, am I not justified in saying that your respect and veneration, and I might go so far as to say adoration, of the statue of King William the Third is political idolatry; but my friend, I never accused you of idolatry in its offensive sense. We both, one and all, eschew idolatry. Nothing can burn in hell but the will, and no man can be an idolator unless the will actuates him to the crime, and the will must accompany the act. My friends, I drew these distinctions, and he must be wilfully blind, or foolishly blind, if he did not see that I made those distinctions, and that, having made

them, I could not, consequently, put forward any such accusation as that which he alleges against me. But he that is wilfully blind let him be blind still, and he that is wilfully foolish let him be a fool still. I never will answer false insinuations when I am positively confident that the man who makes them, puts them forward, knowing them, in his heart, to be wilfully false. Now, my brethren, have I not proved to you from the Holy Scriptures that there could be no idolatry in the church of Jesus Christ, unless the promises of God the Father, as spoken by the mouths of his prophets, or unless those made to his church by the consubstantial Son of the Father, failed. He spoke also, my friends, of false miracles being the badge of Antichrist, and he dilated at great length upon the subject, for no other purpose, I firmly believe, but that of wasting his half hour upon some subject on which he could speak, and not argue, fluently. What had he to do with false miracles? He had nothing whatever to do with the subject, unless he wanted to make it appear that we were opposed to true miracles. We are not, my brethren; on the contrary, we believe that no true miracle can be performed unless by the power of the Great God, and that no true miracle can ever be wrought except "it seemeth good to the Holy Ghost." And when Mr. Gregg spoke of "false miracles" being performed in my church, I showed you that he accused the Great God of falsehood. Really, my friends, Mr. Gregg does not understand the Scriptures. I find, after all, that my reverend opponent is a bad theologian; for, if he were not, he ought to have known that the Great God would never have affixed the broad seal of his divinity to imposture and deceit—he never would, nor could, as the God of truth and justice, lend his approbation to fraud and falsehood; therefore, reverend sir, do not, I pray you, talk of false miracles to me. I repudiate and detest them—My church repudiates and detests them as much, nay more, than you do; and I think I have shown you, that I understand the nature of false miracles, and the time when they are to be wrought, as well, if not better than you do. I believe that true miracles have been performed in the true church of God, and I know that false miracles will be performed by Antichrist when he appears, for the purpose of imposing upon mankind; but they will not be wrought until that infernal being makes his appearance. But even then, the effects likely to be produced upon the elect by the working of those false miracles will be counteracted by the true and real miracles which will be performed by Enoch and Elias, the two witnesses. So that you see, my friends, there cannot be false miracles performed in the church of God. My reverend opponent admits that true miracles cannot be found in his church, and why? because she is not the true church of God; for Christ never established a fallible church upon earth which might or might not lead mankind right. On the contrary, he founded a church—"The house of God, which is the church of the living God, the pillar and the ground of truth," (1 Tim. iii. 15.) which she could not be if she were fallible, liable to go right or wrong. And the Church of England as I have already observed, being confessedly fallible, she cannot be the true church of God, "the pillar and the ground of truth." And let me tell you, reverend sir, that miracles never can be found in your church; because she is fallible, and therefore cannot teach, and has not taught the true faith of Jesus Christ. How can you prove that she is infallible? You cannot, for you say, and she herself teaches, that she is fallible, and you admit that you yourself are fallible, although you pretend to have the Spirit of God with you; and here permit me to tell you, sir, that if you and your church really and truly possessed the Spirit of God, neither of you would be fallible. But you and your church have not the Spirit of God, therefore you are fallible; and you only possess truth so far, as to confess your fallibility. You are all fallible, and how can you build infallibility upon fallibility? You cannot interpret the infallible Word of God by a fallible tribunal, and your church confessing her fallibility, she cannot be the true depository nor the true interpreter of the Scriptures. And here I again put the question to you: can you build infallibility upon that which is fallible? Give your answer. You cannot. You have no answer to give, and that fact will appear recorded against you in heaven and before men. So

much, my brethren, for Protestantism without principles. Again, my friends, he has talked to me about my miracles. Why, I really never performed any ; but I suppose he meant the miracles which have been performed in my church, and the reason why he dwells so much upon, and twits me about, miracles is, that he cannot prove to me that there ever was a miracle performed in his church since the days of her great founder, Martin Luther. But, my friends, I tell him that my church does not require me to believe in the performance of any miracle except, as I told him before, those recorded in holy writ. She leaves me to the exercise of my own judgment ; and I may or may not believe that miracles have been performed by those holy martyrs who spilled their blood for the faith of Jesus Christ. But, although I am not bound to believe that miracles were wrought by those holy men, and by the Saints of God, yet, upon the authority of my church, "the pillar and the ground of truth," which has recorded those miracles, I do believe that they were wrought. You, sir, attacked miracles, and you sneered at them, but did you prove, sir, that any one of those miracles was not wrought ? This, sir, shows that your attack was a "deistical attack," and that it strikes at the very root of Christianity.

Now I come to what will convict you—not you, my dear sir, but your church—of teaching abominably false doctrines. Believe me, reverend sir, that it is your church and her doctrines that I am attacking, and not yourself, for it is she alone that is answerable for the erroneous opinions which you hold—opinions which are in direct opposition to the sound principles of Christianity, and repugnant to the doctrines taught by Jesus Christ, and by his inspired Apostles. You, sir, may laugh, with the Deist and the infidel, at the miracles which are recorded to have been wrought in the Church of God. I wish you joy of your company. You cannot disprove those miracles, and therefore, you laugh at them ; but, reverend sir, "a foolish laugh is no argument," and will not go down with such an enlightened assembly as both of us have the honour of addressing. You, sir, should have disproved them ; you should have shown that they were not wrought, and that those who recorded them were liars. But instead of doing so, you laugh at them, and turn them into ridicule, as if it were not in the power of the God of heaven and earth to perform a miracle, through the instrumentality of one of his favoured servants. Your argument, sir, is that of the Deist and Infidel, and is unworthy the mouth of a professing minister of the Gospel, and a professedly inspired man. Now, sir, we come to the point. You have accused me of quoting that text of St. Paul, in which he speaks of the faith of Rahab, wrongly. But, sir, I deny that your accusation is correct, and I will demonstrate that it is not. It is true I quoted St. Paul as to the harlot Rahab, and I also quoted a passage from St. James relative to the same individual, for the purpose of showing that there is a distinction between sin and sin ; and I quoted the Egyptian midwives as a parallel case. Now, my brethren, what does St. Paul say about Rahab ? He says : "By faith Rahab, the harlot, perished not with the unbelievers—receiving the spies with peace." Heb. xi. 31. And St. James in speaking of Rahab, says : "And in like manner also Rahab, the harlot, was not she justified by works—receiving the messengers, and sending them out another way." Epis. Jas. ii. 25. Now, my friends, I will proceed to show you how ignorant of theology this spiritualized Protestant is : and first, he tells me—"That Rahab should have told the truth, and have left the consequences to God." Why, my friends, if she told the truth she would have to deliver the spies up to her king, who would instantly put them to death. She owed a duty to her king, but yet she owed greater to God, whom she knew, by faith, to be the Creator and owner of the country, which he was about giving to the children of Israel. "I know (said she) that the Lord hath given this land to you ; all the dread of you is fallen upon us, and for the inhabitants of the land have lost all strength. We have heard that the Lord dried up the waters of the Red Sea at your going in, when you came out of Egypt ; and what things ye did to the two kings of the Amorites that were beyond the Jordan, Sihon and Og, whom you slew. And hearing of those things we were affrighted, and our hearts

fainted away For the Lord your God, He is God in heaven above and in the earth beneath." (Joshua ii. 9, 10, 11.) Rahab, my friends, had faith—she feared God—she was reduced to a dilemma, "and of two evils she chose the lesser one: she told an officious lie—she did not give up the spies to death; and if that officious lie were as bad in the sight of God, as that of delivering up the spies, would she have been justified by her faith? or would she have been justified by her works, when she received the messengers, told a lie, and sent them out another way? Now, sir, if all sins were equal—if that officious lie of Rahab's were as bad as if she had delivered up the spies, she could not be justified—on the contrary, she would have perished with the unbelievers: therefore, sir, your doctrine of "all sins being equal" in the sight of God, is unscriptural and erroneous. Rahab fell into venial sin—she told a lie, no doubt; but she was not accessory to murder—"she sent away the messengers in peace," and consequently she was justified by her faith. Now, sir, I ask you can a man commit a mortal sin by faith? I hope, sir, that you will answer that short preparatory question before I go any further, or acknowledge that you cannot—And if you acknowledge you cannot, there is an end to our controversy. And if you answer it, it must be in the negative; therefore, sir, your whole argument falls to the ground, and here I stand triumphant. Now, reverend sir, with respect to venial sin, the commission of which does not break the link of charity between God and man: by venial sin we do not lose all God's grace, as we do when we fall into mortal sin. And with respect to this sin, which I call venial, you will be pleased to hear what the Apostle St. James says: "For in many things *we all offend*." (Epi. Jas. iii. 2.) Here, sir, were men *truly* inspired, and yet they were falling into sin—"For in many things *we all offend*." And will you, reverend sir, have the unblushing hardihood to assert that the Apostles were in the habit of committing mortal sin? Here now I show up your Protestant ignorance; here now I have reduced you to a dilemma, and let Trinity College get you out of it if it can. Was it not, sir, by telling that venial lie that Rahab saved the spies? It was. And by that lie she did not commit a damnable sin; by that officious lie, sir, she sinned venially—but by the act of charitably hiding the spies she pleased God. "By faith she perished not," says St. Paul. And St. James says: "And Rahab, was she not justified by her works," which she, of herself, could not have accomplished without telling an officious lie. Therefore, sir, I say that she chose to commit a venial sin sooner than commit a mortal one, and God rewarded her: "So that she perished not with the unbelievers," although, according to you, she committed mortal sin. Thus, sir, you make mortal sin meritorious before God, for you assert that all sins are equal before Him; and you hold that Rahab committed a *mortal* sin by telling that officious lie—but yet God *rewarded* her. And, sir, if your doctrine be right, God ought to have punished her in this life, and damned her eternally in the next—But in order, as it were, to give the lie direct to your doctrine, we have the Apostle St. Paul, declaring that God "*rewarded*" her—"For by her faith she perished not with the unbelievers." And the Apostle St. James declares also—"That she was justified by her works." And what were her works? She hid the spies, and sent them away in peace. And how was she enabled to do that? Why, by telling an officious lie; and God rewarded her, not for the lie; but for her faith and charity. Now, sir, let your "Trinity" theologians get you out of that, if they can. Again, sir, you thought you had me—you thought you had a great triumph over me—because when I got into history my memory failed me, and I made a mistake, by merely substituting one name for another. But, sir, will you be able to show since I commenced this controversy that, with regard to the Scriptures, my memory failed me, or that I have fallen into the slightest error? This would be sufficient to show me, if I were presumptuous, that I have the Spirit of the Holy Ghost with me. In things relating to the church I am *invincible*; but the very moment I got into history, the Spirit of Truth abandoned me, and I fell into error—but while I stick to the doctrines of my church I stand upon a rock, from whence error cannot dislodge me, "*Ecclesia invicta res est*." The

Church of God, sir, is *invincible*. But what has the name of a king to do with the matter; did not the thing occur? Was not the Archbishop murdered? And I ask you again, was he a Catholic or a Protestant? Get out of that, if you can. Where was your church then? I'll give you time to answer that, Mr. Gregg. You talk of the simplicity and innocence of your church. What made her head put Bishop Fisher to death? Because he denied the supremacy of Henry VIII. in matters of faith. You have heard of, and of course thoroughly believe, all that is contained in Fox's lying Book of Martyrs. What a pretty specimen of truth that is? Did you ever read Doctor Martin Luther's letter against the accursed King of England, *Contra maledictum Regem Angliæ*? Whether is a man or a woman the proper head of the church? Will you answer me that, Mr. Gregg? I know that Christ asked St. Peter, "lovest thou me?—feed my lambs, feed my sheep." (John xxi. 15.) But I never heard, and I will be exceedingly glad if you would show me at what time, and in what place, the same power was vested in George the Fourth, who knew so many dutchesses and countesses and "bitchesses." Talk of the blood of the saints, as mentioned in the Revelations,—what does it mean but those cruel persecutions inflicted by the infernal pagan empire, which for four hundred years shed the blood of the holy martyrs, inflicting on them the most cruel punishments which they could devise?

The reverend gentleman spoke of *Magna Charta*, and he said that it was an outbreak of pure and unsophisticated Protestantism—that it was the work of Protestant hands, and he spoke of Thomas-a-Becket, of whom it is true that he had nothing to do with *Magna Charta*, and then I asked if Thomas-a-Becket was a Protestant? And my reverend friend could not tell me; but was he less a Catholic than the Archbishop who extorted *Magna Charta* from his king? He has assumed and asserted, for he *assumes* and *asserts* almost everything, that the Bishop and the Barons who forced *Magna Charta* from the tyrant king John, were Protestants, although he knows right well, every schoolboy knows it, that they were Papists. But he will stick to his assertion until he fancies that he has proved it, although all the history and all the monuments of England, as I have already observed, rise up against him and refute his assertions. Why, sir, the English Bishops and the king of England, broad England, clergy and laity, at the time and for centuries after, were in strict communion with the see of Rome, and acknowledge the supremacy of the sovereign Pontiff, which is something more than your Protestant Bishops do or have done ever since the period when your church first *began* to make her appearance, when that bloated and licentious monster, Harry the 8th, the first head of your church, denied the Pope's supremacy, because he would not become a base instrument by which he could forward his lustful desires by being allowed to marry the blooming Anna Boleyn; but which he afterwards accomplished in spite of the Pope. Oh! what a pair to be the supreme heads of God's church!! for "the blooming Anna" was the conjoint head of it. And, bye-the-bye, this, sir, reminds me that Martin Luther, the great doctor of your church, wrote a book against the first head of your church, "*Contra Maledictum Regem Angliæ*." They could not agree. Their disagreements proved the truth of their doctrines. But, my friends, if they had the "spirit of truth," they would not have disagreed: there would be no error. Martin Luther had not the spirit of truth, and his reverend advocate, cannot show me one text of Scripture in support of his extraordinary proposition, that the more you disagree about the truth, the stronger the evidence is in support of truth. The Scriptures are positively against such disagreements upon points of doctrine, and as I have already shown, the Apostle Paul exhorts to "unity" in matters of faith, and discountenances all disagreements upon such subjects. Jesus Christ, my friends, who is the God of truth, and not the God of contradictions and shuffling, made a promise to his church and his apostles, that "he would be with them all days, to the end of the world," (Matt. xxviii. 20.) and that he would send his church "the paraclete, the spirit of truth, who would guide her into all truth, and remain with her for ever; (John xiv. 16 and

27.)—and those promises he has kept, we are joined in the bonds of unity—we profess the same faith all over the world, and are not “driven to and fro, tossed about by every wind of doctrine.” (Eph. iv. 14.) I have shown that those promises were all made to my church—and now I ask him, will he show me, was there any one of those promises made to Martin Luther, or to any one of the Kings of England? He cannot do any such thing, for my friends, if they had the spirit of truth, they would not be quarrelling amongst themselves, nor would there, now, be so many heresies in these countries, as there are, all springing from that prolific mother of heresy, the church of my rev. friend. Now, my brethren, he was to have gone into the question of, “The apostasy,” which was to have been finally settled this day; but during the last half hour, he has not said a single word about it. He has been rambling about from one subject to another, for the purpose of evading the proposition which I laid down, namely, that the pope cannot be the Antichrist foretold—and if he could succeed in doing that, he would have an apparent show of victory. But I will not permit him to escape me in that way. I will nail him to the point, and he shall not leave this platform until he witnesses the destruction, the total demolition of the “Great apostasy.” At the outset, the reverend gentleman promised that he would stick close to the apostasy question; but within the last half hour’s speech, he has not said one word about it. Let the Reporters record that. He says we worship idols? But has he proved that we worship them? No, he has not, he has merely reasserted that stale and fusty charge, for the purpose of begging the question at issue, which is the “apostasy,” and upon that question he dare not meet me; because he has no principles upon which to build an argument in support of his foul and slanderous charge against my church and its venerated head. And here my brethren, I beg of you to offer up your prayers to the Eternal God of truth, that he may give you ears to hear, and hearts to understand what I am about to state, with reference to this subject—“the apostasy.” I propose to demonstrate that the pope is not Antichrist; and my demonstration shall be drawn from the Holy Scriptures. Let my reverend friend take his notes now; no body shall take them for him, and if he answer my proofs *seriatim*, I shall give up the whole controversy, and acknowledge that I have done nothing. Now, my friends, listen to my demonstration—My first proof is from the second chapter of second Thessalonians. “That you be not easily moved from your mind, nor be frightened, neither by spirit nor by word, nor by epistle, as sent from us, as if the day of the Lord was at hand. Let no man deceive you by any means; for unless there come a revolt first *and that man* of sin be revealed, the son of perdition.” (v. 2 and 3.) There my friends, you see, that St. Paul calls him “*That man of sin*,” “The son of perdition,” now I will ask you my brethren, can the terms used by St. Paul, “that man of sin,” the son of perdition, be applied to a succession of popes? Surely if the popes were meant, the text would be, “*these men* of sin,” “the sons of perdition.” Again, my friends, it is said, of Antichrist, that he shall cause an image of himself to be made and set up, and adored—and that men shall be put to death if they worship it—“And he seduced them that dwell upon the earth, for the signs which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword and lived. And it was given him to give life to the image of the beast, and that the image of the beast should speak, and should cause that whosoever will not adore the image of the beast, should be slain, Apoc. xiii. 14, 15. Now, my brethren, where was there an image of any pope set up and commanded to be adored, as God—or when was there any man put to death, because he would not adore the image of the pope so set up, or let me ask my reverend friend, where did he ever hear of an image of the pope having received life, and speaking. If he did, I would be exceedingly obliged to my reverend friend, if he would be so kind as to enlighten me a little, for I profess my total ignorance upon the subject, all I can say is, that I never heard of it, and I enquired as much about this subject as Mr. Gregg. Again, my friends, it is said, in the 13th chapter of Revelations. “Here is wisdom, he that

hath understanding, let him count the number of the beast, for it is the number of a man, and the number of him is six hundred and sixty-six, 18th verse." "The number of a man." "A *man*," not the number of men, here is the indefinite article pointing out, distinctly and directly, and unequivocally pointing to, "a man," and not to "a number of men," a succession of Popes, plainly showing that Antichrist will be but one man, and not a succession of Popes. Again, my friends, in the 5th chapter of St. John, Jesus Christ says, in speaking to the Jews—"But I know you, that you have not the love of God in you. I am come in the name of my Father, and you receive me not; if another shall come in his own name, him you shall receive."—verses 42, 43. Have the Jews received the Pope? No, sir, they have not; and let me tell you that the Pope cannot be Antichrist until he does all those things which I have quoted to you from the Apocalypse, and until the Jews receive him as the true Messiah: wherefore, sir, of the Pope it is false to say that *the Jews have received him*, and this, reverend sir, is another of the reasons why the Pope is not Antichrist. Do you, reverend sir, believe the Scriptures? You say that you do. Now, sir, here are the words of Christ himself, and deny them if you can. I refer you, sir, to the 13th chap. of St. Mark, and 24th verse: "But in those days, after that tribulation,"—What tribulation, sir? The *tribulation* of Antichrist—"the sun shall be darkened and the moon will not give her light." Now, sir, Popes have been ever since the days of St. Peter, and that which you have been pleased to nickname "Popery" has been in existence these thousand years, as you yourself admit, and yet the sun and moon shine upon the world as clearly as ever. They have often been darkened by an eclipse, but this is a natural event; and I am sure that the reverend gentleman will not say that it is a proof of the coming of Antichrist, or that Antichrist has as yet come. Again, my brethren, I refer you to Daniel, 7th chapter and 25th verse, for the purpose of showing you that this one special man shall reign but for a short time, whereas those Popes, the confessed upholders of Popery, have reigned these many ages; but, my friends, Antichrist's reign shall be but for three years and a half. "And he shall speak words against the HIGH ONE, and shall crush the Saints of the Most High, and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and a half a time." And this text of Daniel is explained by the Apocalypse; look to the 11th chapter and 2d and 3d verses. "But the court which is without the temple cast out and measure it not, because it is given unto the Gentiles, and the holy city (the Christian Church) they shall tread under foot two and forty months." "*Two and forty months*" Three years and a half, which answers for Daniel's "*Time and times and half a time*," or as you have it, "A time and times, and the dividing of time." "And I will give unto my two witnesses, and they shall prophesy a thousand and two hundred and sixty days clothed in sackcloth." (Apoc. xi. 3.) There are the two witnesses, Enoch and Elias, who are to prophesy for a thousand and two hundred and sixty days during the time of Antichrist. And now let me ask you, sir, have those two witnesses come yet? Again, my friends, I refer you to Daniel, 12th chapter and 11th verse. Look at me, Mr. Gregg, and I beg of you to clean your spectacles the next time you explain your trophies. "And from the time when the continual sacrifice (or as you have it, 'the daily sacrifice') shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand and two hundred and ninety days." Now, sir, let me ask you, what continual or daily sacrifice shall be taken away? Why, sir, it is that great sacrifice, which is continually—and daily, if you will—offered in my church, the sacrifice of the altar, and which was foretold by the Prophet Malachi. "For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of Hosts." (Malac. i. 11.) That, sir, is the continual sacrifice that shall be taken away: a sacrifice, which let me tell you, sir, your church has not; she has taken it away; she abolished the mass. Now, sir, I referred you to Daniel, for the purpose of show-

ing you, beyond the possibility of cavil, that the reign of Antichrist will be but for three years and a half—1260 days, according to the Apocalypse, and not for 1260 years, as you allege. Why, sir, if Antichrist was to reign for 1260 years, how could Jesus Christ fulfil his promise of shortening his reign for the sake of the elect. “And unless those days had been shortened, no flesh should be saved. But, for the sake of the elect, these days shall be shortened.” (Matt. xxiv. 22.) Now, my friends, “*Those days shall be shortened.*” But if the devil in the person of Antichrist was allowed to ride rough-shod over the world for the space of 1260 years, I ask you, my friends, “would that be a shortening of those days for the sake of the elect?” It would be a shortening of them with a vengeance; but yet according to my friend’s exposition of that text of the Prophet Daniel, he is to reign for 1260 years. Oh! what an exposition!! Admirable theologian—beautiful Doctor of Swifts!! Now, I ask you, my brethren, why did my reverend opponent make the period of Antichrist’s reign to be 1260 years instead of 1260 days? The time during which Antichrist shall have power on the earth is distinctly pointed out in various parts of the Scripture. In Daniel it is mentioned, “A time, and times, and half a time”—a year, two years, and a half a year. Again Daniel mentions it to be 1290 days. And in the Apocalypse, the duration of his reign is mentioned to be “Two and forty months,” and “1260 days,” which exactly agrees with Daniel’s “Time, and times, and half a time;” three years and a half. You see, my friends, that all those texts positively demonstrate that the reign of Antichrist shall be but for “Three years and a half.”—“Two and forty months;” and if you compute these “two and forty months” by the old calculation, not by the Julian, you will find that you will have the period of 1260 days exactly given. This is the period given to Antichrist to reign; and after that “his days shall be shortened.” Now, my friends, in order to make my demonstration more clear and satisfactory, if possible attend to me. “And there was given unto him (to the beast Antichrist) a mouth speaking great things and blasphemies, and power was given to him to continue two and forty months.” (Apoc. xiii. 5.) Now, my friends, let him reconcile his 1260 years, with St. John’s “Two and forty months;” and with the express promise of Jesus Christ recorded in St. Matthew, (xxiv. 22.) “That for the sake of the elect those days shall be shortened. Again, my friends, it is said that the devil shall be let loose a “a little time” in the days of Antichrist. “And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished, and after that, he must be loosed a little time.” Apoc. xx. 3. “He must be loosed a little time.” Now, my friends, would 1260 years be a “a little time?” Again, my brethren, look to the 11th chapter, 3d and 6th verses of the Apocalypse, and if you read those two verses attentively, they will demonstrate to your entire satisfaction, and in the clearest possible way, that the Pope of Rome, the head of the Roman Catholic Church, is not “The Antichrist foretold.” And neither Mr. Gregg, nor Trinity College, nor all the Parsons in England or Ireland, will ever be able to show, that the Pope did ever kill two such witnesses, as Antichrist is clearly said to kill. “And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days clothed in sackcloth. They have power to shut Heaven, that it rain not in the days of their prophesy; and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.” Apoc. xi. 3, 6. Has the Pope ever encountered two such witnesses, or have any two witnesses wrought such miracle? Thus, sir, you see that they will have power to perform real miracles in opposition to the false ones that will be wrought by Antichrist, and God will give them that power to prevent the elect from being imposed upon. Enoch will preach at Jerusalem, and Elias will go over the world preaching to the Christians who are scattered abroad through all nations in order to prevent them from following Antichrist. And now, my friends, if Mr. Gregg, will prove the Pope to be Antichrist, he must not only prove that he did kill two such witnesses as they are represented to be, for the real Antichrist must do this,—

but, my friends, he must also prove that he actually did kill two such witnesses in Jerusalem, leaving their dead bodies lying in the streets thereof,—for this also the real Antichrist must do. Now, my friends, I beseech of you to follow me, and attend well to my conclusions. I shall now read to you another passage from the Apocalypse. “And when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war against them, and shall overcome them, and kill them. And their bodies shall lie in the streets of the great city, which is called spiritually Sodom and Egypt, where our Lord also was crucified.” Apoc. xi. 7, 8. Now, good Doctor, where was “their Lord crucified?” was it not in Jerusalem? Now, my brethren, those two witnesses are Enoch and Elias. Have they yet come? Have they been killed? and have their dead bodies lain in the streets of Jerusalem, “where our Lord was crucified?” If all this has not been done Antichrist has not yet come; and, therefore, the Pope cannot be Antichrist. Again my friends, “And that no man might buy or sell, but he that hath the character or name of the beast, or the number of his name.” (Apoc. xiii. 17) Now, my friends, in what Pope’s days was this prophesy fulfilled? Has it ever come to pass that a man has been prevented from buying and selling, because of the mark or number of the Pope? What, my brethren, is the mark of the Pope? It is the cross of Jesus Christ, the sign of our salvation. The Pope, to use the language of St. Paul, “glories in the cross of Christ;” (Gal. vi. 14.) and is the emblem of our redemption the mark of Antichrist? No, my friends, surely it is not; and I thank my God, that the sign of the cross of Jesus Christ is my mark, and the mark of my church; and I glory in it. It is the sign by which Tertullian tells you, sir, “That the early Christians signed themselves, before eating, drinking, or sleeping, and upon awakening they signed themselves with the sign of the cross in the name of the Father, and of the Son, and of the Holy Ghost.” And we still practise it, and will continue to practise it; and the Pope practises it. Yet he is Antichrist. Oh! what a mighty fine Antichrist we have got to be sure!! Have we not, good Doctor of Swift’s? Again, my friends, I refer you to 2d Thessalonians, ii. chap. 3d and 4th verses. “Let no man deceive you by any means, for unless there come a revolt first, and that man of sin be revealed; the son of perdition, who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God. *“He is extolled above all that is God, or (all) that is worshipped.”* Now, my friends, must not he that is extolled above God, or all that is worshipped, be extolled above kings and princes—nay, above angels and saints, and even above God himself? Now, when did the Pope do that? When did he extol himself *above all that is called God or all that is worshipped*? He never did, nor did any of his adherents extol him above God, or all that is worshipped; on the contrary, he calls himself “The servant of the servants of God;” and he tells you that he is the “Vicar of Jesus Christ upon earth—the lawful successor of St. Peter, and supreme visible head of the Catholic Church.” And, forsooth! because he is “the servant of the servants of Jesus Christ,” he must be Antichrist. What a nice thing it would be for him to be Antichrist indeed! Oh! my friends, all will not do; for, according to Mr. Gregg, the professed and declared servant of Jesus Christ must be Antichrist! Bravissimo, good Doctor!

My brethren, I shall now finish my demonstration, that the Pope cannot be Antichrist, and that Antichrist has not as yet appeared in the world, by proving upon the authority of Jesus Christ himself, that the prophesy of Daniel, touching the Antichrist foretold, refers to the end of the world, and not to any fact or facts which have happened above a thousand years ago, according to my rev. opponent. Now, my friends, I refer you to the ix. chapter and 27th verse of Daniel. “And he shall confirm the covenant with many in one week, and in the half of the week the victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolation, and the desolation shall continue even to the consummation and to the end.” My brethren, according to Mr. Gregg, Antichrist has commenced his reign above 1000 years ago; but I maintain that, according to Daniel, Antichrist has not

commenced his reign as yet. And this Daniel himself expressly declares, for he professes to speak of what is to happen at the end of the world. "*And the desolation shall continue to the consummation and the end.*" But, my friends, in order to place this matter beyond all possible cavil, I shall now prove by the testimony of Jesus Christ, that this passage of Daniel has reference to the end of the world, and to the end of the world alone. "And as he sat on the mount of Olives, the Disciples came to him privately, saying, tell us when these things shall be? and what shall be the sign of thy coming and of the consummation of the world?" (Mat. xxiv. 3.) Our Saviour in reply enumerated many marks and signs of his last coming and of the end of the world, and concluded his answer by the private information sought by his Apostles in the following manner:—"But he that shall persevere to the end, he shall be saved. And this Gospel of the kingdom shall be preached in the whole world for a testimony to all nations, and then shall the consummation come. When, therefore, you shall see *the abomination of desolation* which was spoken of by Daniel the Prophet standing in the holy place. "He that readeth let him understand." (Ibid, 13, 14 and 15.) Here, my friends, you clearly perceive, that our Divine Lord in communicating and confiding to his own Apostles the marks and signs of the Antichrist foretold by Daniel the Prophet, expressly declares that Daniel's prophesy would not be fulfilled until the end of the world, and that that prophesy of Daniel did relate to the end of the world. "*When therefore you shall see the abomination of desolation spoken of by Daniel the Prophet standing in the holy place.*" Now, sir, here we have it upon the authority of Jesus Christ himself, the Antichrist is not to come until the end of the world,—and that Daniel's prophesy concerning him relates to the end "or consummation of the world," as Christ calls it again in Matt. xxviii. 20. But, according to you, sir, he has already come, and has been reigning about a thousand years. I leave it, therefore, to this audience, and to the world at large, to decide, whether we ought to believe Jesus Christ, or to believe the great Doctor of Swift's.

Now, sir, I have here the works of no less than 17 Holy Fathers of the Church; all of them acknowledging that the Pope is the supreme head of the Church of Christ; the successor of Saint Peter, and Vice-gerent of Christ upon earth. But I will not trouble you with quotations from them; on the contrary, I will now give you, because I know you do not relish them, the testimonies of some of your Protestant holy fathers, with regard to their opinions of the Pope and his spiritual authority. The mild, and compared with other reformers, the candid Melancthon, in his 74th epistle, confesses "that as certain bishops preside over many churches, so the Bishop of Rome is *president* over all bishops; and this canonical policy no wise man, I think, does or ought to disallow, for the *MONARCHY* of the Bishop of Rome is, in my judgment, profitable to this end, that *consent* of doctrine may be retained. Therefore an *argument* may be easily established in this article of the *Pope's supremacy*, if other articles could be agreed upon." You see, reverend Doctor, that the Pope's supremacy, his spiritual monarchy, formed no stumbling block to genuine Protestantism, providing other articles would be modified by his Holiness. Now, sir, I ask you seriously, would the supremacy of Antichrist be tolerated by Melancthon? But the Pope's supremacy would be the last thing that would be denied, if they would agree upon other articles. Now, sir, what does Bacon say? Was Bacon a sensible man, Doctor? I believe you will admit that he was, and I am sure that you are too candid not to set some value upon what he says. Well now, sir, he says—"We candidly (says Bacon) confess that in the opinions of the ancient fathers, the Roman church held the *primacy*, having the chair of Peter, and his bishops being accounted his successors." (*Bacon prop ad concilium.*) Such was the opinion, Doctor, of the great Bacon. Now hear another *holy protestant father*:—perhaps his opinion, and the language in which he expresses it, will be some consolation to you, Doctor. Indeed, I think it will. Here is Leibnitz for you—"As God is the God of order, and as the body of our only Catholic and Apostolical church, by

Divine institution, should be ruled by an only hierarchical and univereal government, it follows that a supreme spiritual magistrate who would confine himself within proper limits, would be equally in the church by virtue of the same *divine institution*, and that he would be invested with every *dictatorial* power and strength necessary for the execution of his charge for the good of the church." (*De Stark*, p. 22) And again, Doctor, be pleased to hear what the Calvinists of France declared in their petition to the king, in 1775, where they sought a participation in civil rights. "The chain of tradition, of which Peter and Paul have affixed *the first ring to the Church of Rome* is so perpetuated amongst us, that if the Iræneuses, the Gregories, the Cyrils, the Athanasiuses, the Chrysostoms, would return this day upon the earth, they would find in the church of Rome no other society than that of which they themselves were members." Now, sir, there is the opinion of Leibnitz, and other Protestants, in favour of the supremacy of the Pope. I have shown you, in my first half hour, to day, that Grotius was in favour of the supremacy, and I yesterday demonstrated to you, that Melanchthon longed and sighed after the supremacy of the sovereign pontiff, and now I sum up—Melanchthon says, "we agree that the government of bishops in different churches, and the presidency of the bishop of Rome over them all is a legal form—for the Pope's supremacy would tend much to preserve amongst different nations, *unity of doctrine*," and Grotius whom I quoted for you this morning, says, "Grotius is clearly of opinion, as are many others, that Protestants will never be united with each other, until they are so with those who adhere to the church of Rome, without which no common agreement, or government can be expected"—and Leibnitz says, "as God is the God of order, and as the body of one only Catholic and apostolic church by *divine institution*, should be ruled by an only hierarchical and univereal government, it follows that a supreme spiritual magistrate—would be equally in the church by virtue of the former divine institution, and that he would be invested with every dictatorial power necessary for the execution of his charge, for "the good of the church," "so here you see, that Melanchthon says that, the presidency of the bishop of Rome over all the bishops is a legal form, and you have the learned Grotius, and the no less learned Leibnitz, anxious for a re-union of the two churches. There are four great authorities out of your church—Melanchthon, Grotius, Bacon, and Leibnitz. Will you deny them? I am sure you will not. You are too good a scholar to doubt what I have read, as being their genuine opinions, and you are too candid a man to deny their authority,—and they all wished for a re-union of their church with the chair of St. Peter. Now, sir, if all the holy fathers of my church came back to the world again, would they not be surprised at finding another religion in opposition to the church of Rome—a religion for which its votaries absurdly and ridiculously claim the title of Catholic, but which teaches doctrines contrary to that of the holy Catholic church, against the doctrines of which it protests? Again, sir, as I find that I have sufficient time, I will treat you to the opinion of another learned Protestant—Bishop Thorndyke. Bishop Thorndyke, another Protestant divine, confesses that, "a pre-eminence of power, and not of rank only, has been acknowledged originally in the church of Rome. Now, good Doctor, what do you say to all those authorities which I have quoted against you? Why I am certain that you never heard of them before, otherwise you would not come here with your apostacy.

Here the half hour ended, and Mr. Maguire sat down.

Mr. GREGG—The Rev. Mr. Maguire will excuse me,—that is my *calamity* which he complains of as my *fault*. He complains that I have not given so much of the apostacy as I should have done. It arises from his not conceding to me the first and last half hour. You are aware that I must follow him when he has got the lead. Mark then my sad case: if I do not urge the apostacy of his church, he charges me with shrinking from the question; and if I do not answer his questions,

then he infers my inability to do so. However, I *must* answer his questions. I leave it to those present has he been answered?

I attach great importance to his quotations from Scripture. I shall therefore answer every one of them; and it is for him to say whether my answers shall be satisfactory to his mind.

The man of sin, he says, is called an individual. "Then shall *that* man of sin be revealed whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming." I shall be glad to refer to the original, in order that I may not in the slightest degree act unfairly in asserting the opinion I entertain on the subject, and in order to show what my views are, as they run counter to those which Mr. Maguire has alleged to be his. I will not go to fallible commentators for an explanation. I wish, as far as possible, to be guided by the Spirit of Scripture, I would that the reverend gentleman would do likewise. May the Lord deliver him from depending so much as he does on human authorities!—May he fling them overboard! But, above all, may he cease to make their mistakes and differences aground for impeding his search after truth. Now I would beg to refer the learned gentleman to the passage as it is in the original Greek.

MR. MAGUIRE.—Oh, are you obliged to go to the original Greek? Will you not stand by your authorized translation? What will become of the poor ignorant Protestants, God help them!

MR. GREGG.—Inasmuch as I do not admit the interpretation which the reverend gentleman would deduce from his reading of the passage, I think it necessary to go to the original. Mr. Maguire says that "that man of sin" refers to an individual, on the ground of the emphatic nature of the particle *that*,—"that man of sin;" but I refer to all the learned characters here present, whether the passage in the original countenances any such idea as his. The article is not the emphatic Greek article.

The passage, if considered severely, ought to be translated the man of sin, and not that man of sin.

MR. MAGUIRE.—What is the difference between the man of sin and that man of sin?

MR. GREGG.—I insist upon it, that taking it with your force there is an essential difference. If there be *no* difference, let it stand on my side, and let it be admitted that there is nothing in the word to confine it to an individual. And if there be a difference, let it appear by a proper investigation of the point. If it were otherwise than I have stated it. If it were intended with marked force to confine it to a single person, as the reverend gentleman says the intention is, then it would probably be *this very man*. There is the emphatic article, I appeal to any scholar if I am not right. I put myself against the reverend gentleman, and let the issue decide. But I am not desiring to obtain a victory over the Rev. Mr. Maguire.

Let him judge as a wise man, whether I have not sufficient grounds for what I say. Mr. Maguire says it cannot mean a line of men, because the article marks out "that man of sin" as an *individual*. Now I shall bring him to a favourite passage of his in a favourite chapter, (Matthew xvi. 18): "And I say also unto thee that thou art Peter, and upon *this* rock I will build my church, and the gates of hell shall not prevail against it." According to their interpretation "this rock" is considered as primarily referring to Peter, but secondarily as referring to *the line of the Popes*.

In the passage the article is not merely given. The additional emphatic article is also used. "Upon *this* particular rock." And yet these words, according to Mr. Maguire, refer to a line of Popes! Here is every thing to lead us to think that one alone is meant; and yet, though this is so, the reverend gentleman will say a line of Popes is intended: namely, because this would prove the Popes to be holy. But, when the principle is brought to bear against him, although the word conveys the idea of *no* limitation, then "the man of sin" cannot be a line of Popes,

Because it would prove them apostates. When it would make them a line of sinners, "oh then it is an inadmissible!" but when it is to be understood as meaning a line of saints, "oh, *then* it is unobjectionable!" I think that answer is satisfactory. Now, I beg to ask Mr. Maguire does it satisfy him?

MR. MAGUIRE.—No, indeed.

MR. GREGG.—Well then, if it does not, I cannot help it. I can only give you my reasons; I can do no more. I may demonstrate—*God only* can convince. I must say that your objections do not satisfy me.

I shall refer you to 1st Samuel, 8th chap. 11th verse. There it is said. "This will be the manner of the king that shall reign over you." The article is prefixed both in the Hebrew and the Greek. You will find the nature of this king described in verses 11, 12, 13, 14, 15, 16, and 17: "And he said, this will be the manner of the king that shall reign over you: *he* will take your sons, and appoint them for *himself*, for *his* chariots, and to be *his* horsemen; and some shall run before *his* chariots. And *he* will appoint him captains over thousands, and captains over fifties; and will set them to dig *his* ground, and to reap *his* harvest, and to make *his* instruments of war, and instruments of *his* chariots. And *he* will take your daughters to be confectionaries, and to be cooks, and to be bakers. And *he* will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to *his* servants. And *he* will take the tenth of your seed, and of your vineyards, and give to *his* officers, and to *his* servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to *his* work. *He* will take the tenth of your sheep: and ye shall be *his* servants." Now, there the king all through is spoken of as *one*, although it is evident that many—a line of them were intended.

When we say "the king of England has such and such powers," does it not refer to a line of men? I ask you, then, whether the *common language* of common sense, and of the world, does not warrant us in adopting the interpretation which I have given of the passage in Thessalonians, and whether the *letter of the text* does not make a strong argument in our favour? *There* is my answer to the objections of my reverend opponent. I see by the countenances of many that it is a *clencher*.

Secondly, the reverend gentleman quotes a passage from the Gospel according to St. John, v. 43, "If another shall come in his own name, him ye will receive." On this passage he founds an argument, he says that the "other" spoken of, is Antichrist, and that those who should receive him are the Jews, now says he, the Pope cannot be Antichrist, *first*, because he does not come in his own name, but as a delegate from Christ, *secondly*, because the Jews have not received him. There is his argument much more plainly put, than he put it himself.

Now, to take up the second branch of the argument first, with what propriety of interpretation can the reverend gentleman appropriate to the Jews a general declaration of Christ with respect to the church—a declaration of his characterizing the blindness of mankind in general, and their proneness to follow others, rather than God. I say that that passage refers to the church, and has been awfully fulfilled in it—inasmuch as they have received the Pope, who under pretence of peculiar powers belonging to him, lords it over Christ's heritage. The whole church as it were, received him and allowed him to plunge "both learned and unlearned, all ages, sects and degrees of men, women and children, of whole Christendom, a most horrible and dreadful thing to think, into abominable idolatry of all other vices: the most detestable to God, and the most damnable to man, and that by the space of 800 years and more." So that in the reception of the Pope, as an idolatrous tyrant over the church, you have a proof of his being Antichrist, and therefore the very thing which he alleges as a reason for not believing the pope to be Antichrist, is a strong reason for believing him to be so indeed.

But says he, the pope does not come in his own name, in one sense that is true. He affects to be the servant of Christ, if we believe his own words, he is a most

excellent character, he is the humblest of the humble, he calls himself "the servant of the servants of God." But has he been so in reality? looking at the conduct of former popes, can we believe that they are humble, because they possess humility? are we to believe the wolf, because he puts a sheep's coat on him, and says, "I am an innocent sheep, I am as mild as a lamb?" No, we are not to take his word for it, we are to look to his acts, and when we see him blessing the great long sword, and putting it into the hand of Simon de Montford, to slay the Albigenses, I beg leave to recognize the claws of the wolf, notwithstanding that he bleats like a lamb.

It is not *calling himself* the servant of Christ, that should satisfy us that he is so, but his shewing himself to *be* so by manifesting that humility which characterize the true disciple. When we find him assuming the title of "our Lord God the pope," the language in which the Romish divines speak of this *humble* individual, that rather staggers my mind as to his humility; I could refer you to numerous passages for proof, but time prevents me. I cannot assent to his mere assumption of humility, when it is thus proved to be so utterly at variance with his practice.

Mr Maguire says, that as the mark is "the number of a man," it cannot mean the pope, because the pope is a line of men. But I think I shall entertain you on this subject, I imagine I shall give you a treat, I do beseech the reverend gentleman solemnly to ponder on what I say. Now my good friends, distinguish between the name of a *man*, and the name of a *thing*, *apostasy* is the name of a thing, *apostate* is the name of a man, *labour* is the name of a thing, *labourer* is the name of a man.

Mr. MAGUIRE.—It might be the name of a woman.

Mr. GREGG.—So it might, and so might *apostate* too. We find many of them in very awful bonnets and veils. *Latin kingdom* is the name of a thing—the *Latin king*, of a man. Now, let me illustrate what I say to you. You are aware that, in the Greek, Hebrew, and Latin languages, the letters have a numerical force. We read that it was an ancient custom to add together the numbers indicated by the letters of a man's name, and the sum total thus produced was called "the number of the man." The Holy Ghost tells us, after he had described the apostasy in the thirteenth of Revelations, and led us to the consideration of the authority that ruled it, that that authority "caused all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their foreheads? and that no man might buy or sell save he that had the mark or the name of the beast or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is 666." Here we have a riddle—a sacred riddle—which God himself proposes to us for solution. I have laid before you the explanation—the holy church has done so. The thing applies to Popery, that great apostasy. The name intended must suit the Pope, his followers, and his church. I will state to you a number of words, every one of which answers the conditions. APOSTATE, in Greek makes 666. THE ROMAN, in Greek makes 666. THE ROMAN OR LATIN WHO SHOULD BE AVOIDED in Latin, LATINUS CAVDENDUS makes 666. THE LATIN KING, with the sign of the cross before the title, makes 666—✠ LATINUS REX. Likewise, the Latin Doctor—✠ LATINUS DOCTOR makes 666. ✠ LATINUS DECEPTOR, the Latin deceiver, makes 666. ✠ LATINUS SACERDOS, the Latin Priest, makes 666. LATINUS REX SACERDOS, the Latin King Priest, makes 666. LATINUS REX DOCTOR, the Latin King Doctor, makes 666. LATINUS REX DECEPTOR, the Royal Latin Deceiver, makes 666. LATINUS REX DECEPTOR PAPA, the Royal Latin Deceiver, the Pope, makes 666. LATINUS REX DOCTOR PAPA, makes 666. LATINUS REX SACERDOS PAPA, the Royal Latin Priest, the Pope, makes 666. RECTE REVERENDUS LATINUS, the Right Reverend Roman, makes 666. RECTE REVERENDUS LATINUS PASTOR, the Right Reverend Latin Pastor, makes 666!!! There!—What do you think of that? and I have not read half.

Here, then, are several words which make up the mark; and such a list consid-

ered, not 'one by one, but in *globo*, affords a strong ground for coming out from among those who are "wondering after the beast"—for being separate, and refusing to touch the unclean thing, that those who do so may be acknowledged as the sons and daughters of the Lord God Almighty. **THE APOSTATE**, makes up 666!!! I beseech you to ponder and dwell upon these things, and then you will perceive the nullity of the objection of my reverend opponent that the number of the name being the name of a man, is an argument that the Pope is not Antichrist. I refer Mr. Maguire to the work from which I have quoted, called "The Beast and his Image," written by the Rev. Frederick Fysh, A.M., for full satisfaction on the names and numbers. We have books published by the members of our church almost every day on this subject, warning Roman Catholics of their danger, and entreating them to fly from it.

He says that the Pope cannot be Antichrist, for Enoch and Elias were to come and preach against him, and that they were to be slain, and their dead bodies were to lie for three days and a-half in the streets of Jerusalem. I beg to warn my opponent against his unlawful way of misusing Scripture. I do not want to be harsh, but I cannot be silent. We are informed in the New Testament that John the Baptist was the Elias that was to come. He came to warn the Church of God in his days, and one man was quite sufficient for the little country of Judea. I ask the rev. gentleman whether the man who now stands before him, and his brother Ministers along with him, may not be considered as warning him and his brethren against the awful absurdities and Anti-Christian delusions which deceive them? I do not wish to triumph over you, Mr. Maguire; but I see the difficulty you have placed yourself in.—You have glorious powers, but you have a bad cause. You, sir, have told us that "the bodies of the witnesses were to lie in the streets of Jerusalem, where also our Lord was crucified," and on this you found an argument that Protestants cannot be the witnesses here alluded to. Now, my dear friends, mark the answer I shall give to this, and learn wisdom. If this thing does not instruct the Roman Catholics here present, I do not know what can. The manner, sir, in which you quoted the passage alluded to is this: "And their dead bodies shall lie in the street of the great city, where also our Lord was crucified." How can you, sir, dare to quote Scripture in such a manner? There you have left out the middle of the text! which, if fairly given, would have read thus. "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where our Lord was crucified."—But you very carefully left out all mention of "Sodom and Egypt." O! sir, that was a dreadful thing for you to do. Sodom and Egypt prefigured the Roman empire, which is but "spiritually" called by their name; and where was our Lord crucified? Was it in the town of Jerusalem? No; the Holy Ghost expressly testifies that it was without the walls! Now, in this we have a note to call us to the circumstances of our Lord's death, which explains the passage. He was crucified on the Roman platform, and by the authority of the Romans. Judea was a part of the Roman empire, and the Holy Ghost, in the use of these words, plainly says, "Do not make a mistake; it is not literal Jerusalem I mean—it is not there you may expect to see the witnesses slain for it was in the Roman empire, and by the authority of the Romans, Christ was put to death; and you will understand, then, that the Roman empire, and not Jerusalem, is the place that I mean in which the witnesses for the truth will be butchered by the apostacy." So that we may learn from this that the witnesses of Jesus Christ here spoken of were to testify against the Romans, and were to be persecuted by the Romans; and I think that is the name the reverend gentleman and his party go by! Ponder, reverend sir, upon the explanations I have given you. I do not force it upon you; but I submit it to your careful consideration.

As to the Pope's supremacy, and the extension of the system of which he is the acknowledged head being an evidence that he is not Antichrist, I would say that it is directly the reverse. That the great extension of Popery is one proof that it is the apostasy foretold. I need only say, with respect to this very apostasy, that it

was foretold that it "caused all, both small and great, rich and poor, free and bond to receive a mark in their right hand or in their foreheads; and that no man might buy or sell save he that had the mark or the name of the beast or the number of his name." Revelations, xiii. 16, 17. I beg to ask, does not that express as great an extent of command for Antichrist as the Pope ever had? And does not the universal sway of the Pope form a strong argument why we should regard him as the very Antichrist which was foretold? As a Minister of the living God, I beg of you to think on these things. I bring before you Christ as the only Redeemer, as the only hope of the sinner; and I must warn you and caution you against the delusions which are abroad in the world, and I shall, as the Minister of Christ, of his Holy Catholic and Apostolic Church, if you hearken not unto my testimony, stand against you at the last day. You see the reverend gentleman, with his vast powers, striving and struggling, and beaten down and labouring, in the badness of his cause, against the current of the stream of the truth of the living God. It is deplorable to see it. Now, I ask you, am I passing over any of his points? Let him not tell me that I am not answering him. If I could not answer him, I would fairly tell him so.

Another point to which the reverend gentleman has referred is found in the thirteenth chapter of the book of Revelations. He has founded an argument on the 13th, 14th, and 15th verses:—"And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed."

The argument is this—"Here it is proved that the Pope cannot be Antichrist, because an image of the beast should be made which Antichrist should cause to be worshipped by all, under the penalty of not being allowed to trade—to buy or sell; but the Pope never made an image either of himself or any beast which he caused to be worshipped under such a penalty. Therefore, the Pope cannot be Antichrist." Now, I will open this passage for you, and you will perceive that it proves identically the opposite of what it is by Mr Maguire alleged to do.

The first beast mentioned in the chapter with seven heads and ten horns represents the Roman Empire. This is conceded by Roman Catholic commentators, as you will see by examining the Douay Bible, which I now hold in my hand.

It is evidently the Papal Roman empire, for it succeeds upon the downfall of Paganism and the banishment of the holy church into the wilderness, which were mentioned in the preceding chapter.

The second or lamb-like beast (verses 11, 12), which yet "spake as a dragon," is the Popish church. Can anything be a more admirable representation? Here you have the precisely wolf in sheep's clothing. It had two horns like a lamb, all innocence apparently, yet it spake as a dragon. It is said that he had power to cause the construction of—

A third thing—an image of the beast, that is of the Empire; but, mark! it is very striking! this image was a living thing that both spoke and forced mankind to worship itself, even the image of the beast.

My brethren, this image of the beast is the Papal church armed with temporal power, seated at the head of all the kingdoms of Christendom—the Pope being made a king of kings, lifting up one and putting down another: and thus rendering the Church of Rome a precise similitude of that Empire which Constantine, for example, possessed.

These three characters, then, would remind us of three remarkable stages in the history of the Church of Rome,

First, we see it was a highly privileged church not yet quite corrupted under the original Christian Emperors.

Secondly, we see the Pope gifted with spiritual supremacy over subordinate Prelates—rendered by the blood-stained Phocas in 606 the head of the church universal.

Thirdly, we see him made a temporal sovereign, or rather by his own well-arranged machinations causing himself to be so made under Charlemagne, which ultimately led him to be regarded as a great king over all the earth. Was not the Pope thus regarded? Had he not power over all kings? Were they not by the strange permission of the Almighty, brought under subjection to him? Is it any wonder that they were, when this remarkable oracle foreshewed that they should? Let not the reverend gentleman say that the Lord could not allow all this to take place without giving the world warning. He did give the world warning. Here is the warning: this very prophecy is the warning; but the devil closed men's ears to the hearing of it. Let not the reverend gentleman say, that God would not be just to allow miracles to be wrought to produce the mysterious evil here described. Let us remember that the Lord permits the various provocations with which he is constantly provoked in the Popish church; idolatrous prayers to the Virgin or others, said, as I shall prove by a variety of Popish tracts which I have here present, to be connected with strange and multiplied miracles, or at least pretended miracles. Let us remember that the Lord allows all this mystery of iniquity still be proceeded with; but the hour of retribution draws nigh.

This Popish church was allowed to constitute a vast temporal sovereignty, and to inflict the pains and penalties of excommunication, of exclusion from the business of life on every one who would not serve it. The history of King John in our own country, and other excommunications recorded in history, are evident illustrations of the truth that the Pope had the image—a true likeness of a temporal kingdom of almost universal extent, although he was nominally, and according to his own language, a “servant of servants.” The forbidding to buy and sell except with his subjects, is one of the most striking marks of it. Is not the exclusive dealing system still made the instrument—and has it not of late years been a very extensive instrument of accomplishing in our own country, certain important sacerdotal purposes? Now, I have given you my explanation of the passage before us; but while I give it as my own, remember that it is that which receives the most general approval in our church, as you will find by referring to Scott and other of our most popular commentators. I appeal to your common sense, is not the view I have stated a consistent one? I appeal to the candour of the reverend gentleman as to whether my interpretation or his gloss has the greater weight in it.

The next argument of the reverend gentleman is founded on a literal interpretation of the three years and a half assigned to the duration of Antichrist. He says that Antichrist was only to reign for three years and a half, and therefore the Pope cannot be Antichrist.

Now, we insist that these three years and a half are prophetic years, each day for a year, making consequently twelve hundred and sixty years. Those that are familiar with Scripture are aware that this is the general mode in which the prophets set down their years. I put it to you, my dear friends, whether this is not so indeed. I shall, please God, prove that to-morrow morning, when I shall have the first half hour.

But I must conclude. My time is nearly exhausted. I would bring you to that which is the main subject in question. I beg to ask you, is not the upholding of Christ the grand business of religion? The exhibition of him to the people as the all-sufficient remedy for human evils? as the great advocate—the great Saviour—our “all and in all”? Here is that which converts the heart, removes sin, regenerates society, and blesses the world. It is the application of Christ to the soul by faith, which heals its diseases and makes it meet for glory. But now mark here! just

look here ! (Here Mr. Gregg took up a black bag.) What do you think we have here ? Something to do the soul good, forsooth ! Miserable delusion ! Here is an inspired garment (holding up to the meeting the garment of St. Francis). Here is a thing that is to confer certain spiritual benefits on the soul of the man whose dead corpse is buried in it ! Here is a hair shirt, comfortable wear this weather ! Something to make a man holy ! Here are holy candles ! Holy beads ! Here are a pair of miraculous Medals ! Scapulas ! Agnus Deis ! Here is a cord of St. Francis ! Deporable delusion ! Wretched trumpery ! (The reverend gentleman shewed each article successively, and ultimately flung them behind him into a corner amid a considerable outbreak of applause and hisses.) I say it is pitiable. Thus it is that the immortal soul is doctored and made merchandize of. Thus it is that the purposes of Antichrist are subserved in the disparagement of the glorious work of completed redemption ; the redemption completed on Calvary !

My dear friends, I do not wish to offend you. I wish to show you the mind of the Holy Catholic Church with respect to such trash, that you may be delivered from the delusions that destroy you, soul and body. I wish to lead you to see that you should put your whole and entire confidence in Jesus Christ, and that if you do so, you will thus be brought under a spiritual influence, which will effectually free you from the tyranny of sin, and lead you to the kingdom of glory. You have here seen specimens of the workings of Antichrist ; to-morrow I shall bring before you additional proofs that the apostate church of Rome is the church of Antichrist. I think it is the day when the ladies are to be excluded.

Mr. MAGUIRE.—I am sorry for it.

Mr. GREGG—So am I ; yet I rejoice in it for their own sakes. I shall connect the painful subject that shall then occupy us with additional demonstrations of the apostasy, of which what I shall then, please God, bring forward, will be only an illustration, making visible as with the bright shining of——

Here the half hour ended.

T. D. GREGG, A.M., *Dublin.*

T. MAGUIRE, P. P. *Ballinamore.*

We certify that this report is faithfully and correctly given.

MICHAEL HANLY.

THOS. J. CASSIDY.

JOHN HANLY.

CONTROVERSIAL DISCUSSION.

FIFTH DAY—SATURDAY, 2ND JUNE, 1836.

ELEVEN O'CLOCK, A. M.

Mr. MAGUIRE.—I call on the Reverend Mr. Gregg to go on with this day's proceedings.

Mr. GREGG.—There is a preliminary step which I wish to take, before doing so. I beg to propose that we should resume the discussion next week, on Tuesday instead of Monday, in order that we may have time for repose. I hope my reverend opponent has no objection to such an arrangement.

Mr. MAGUIRE.—I am anxious that the discussion shall proceed every day, without interruption, until it is finished.

Mr. GREGG.—Then I am quite at your disposal. On Monday we shall proceed. Another reason, on account of which I made the proposition, was, that the clergymen of our church who are living at a distance, and who wish to be present, might have it in their power to be so.

Mr. MAGUIRE.—That would be no object to me.

Mr. GREGG.—To proceed then. My friends, I appear before you this day in my canonicals, as a minister of the Church of England. In order that I may explain and justify to you the course I took yesterday in bringing forward those marvellous garments which are so much venerated by members of the Church of Rome. I did not bring forward any relics, as has been falsely stated, but I brought forward the card of St. Francis—a hair shirt, the habit of St. Francis—a scapular, beads, holy candles, and different other articles belonging to the Church of Rome. These I brought forward, simply because there is a virtue attributed to them, because most of them are supposed by Roman Catholics to have certain spiritual powers and attributes conferred upon them by the process of consecration—a notion which I consider to be completely at variance with the truth of the Gospel, and as setting at naught the only true means whereby we can obtain everlasting life and felicity, namely, the all-sufficient merits of the Lord Jesus Christ.

I am now before you, in my canonicals. Recollect, I do not blame ceremonies and things pertaining thereunto, provided they be for the purpose of decency and order—that is the purpose of our canonicals. We use them to produce an unity of appearance in the pulpit. We consider it a good arrangement, if it were only to prevent the dress of the minister from being changed every day according to the different fashions which may be introduced. But we use no absurd and ridiculous ceremonies in preparing them: they do not come to us from the hands of the bishop, as if they received some peculiar perfection from his benediction. We have not the long ceremonial about them that we find in the Popish ritual. We do not provoke the Lord by beseeching him to sanctify them with his Holy Spirit, which, according to the Scripture, use of the terms, signifies to pour down the Holy Spirit upon them as if the Holy Spirit could reside in them. I shall, if required, prove to you that this is an idea perfectly unscriptural. I say, then, there is nothing in the canonicals of our church which an infidel could with justice turn into ridicule, or towards which he could behave himself as I did towards the trumpery of the Romish church, which I exhibited yesterday—those foolish garments which are a provocation in the eyes

of the Lord, and at variance with the grace of Jesus. Our dresses do not strike awe into the people,—they are not intended to produce any feeling except a feeling of decency and proper order, and to prevent the improper results which might arise from a change in the habit of the minister; and, likewise, perhaps a poor clergyman may not be furnished with good clothes, and for the sake of decency and propriety, it is, I think, very convenient that he should be habited with such a dress as this. I have here a surplice too—(holding it up to the meeting.) Behold it is white, and it has a very significant meaning, according as we find in Scripture—"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the lamb." And we are also informed that "the fine linen is the righteousness of the saints,"—a very obvious reason for the propriety of wearing those decent and unsuperstitious dresses. But we do not exorcise or consecrate them, nor do we proclaim it in our almanacks who are privileged to make them. Here you have in the Romish directory the names of the goldsmiths who are empowered by special favour to touch the holy vessels, which no other layman dare lay his hand on. Now these restraints are the production of that superstitious feeling which destroys the native powers of the sanctified soul. They are at variance with the spirit of true religion and with the simplicity of the Word of God; they are absurd and pernicious in a very high degree.

Before I proceed, permit me to say one word with respect to a *lapsus lingue* into which, I am ready to acknowledge, I fell yesterday. Mr. Maguire founded an argument on the expression "*that* man of sin." I said, the Protestant translation was, "*The* man of sin." Now the fact is, the Protestant translation is, "*That* man of sin." I hastily objected to the particle "*that*" because of the force Mr. Maguire placed on it. But it is quite plain, that here the particle is used without emphasis, and does not afford any argument of my opponent, having no corresponding term in the original Greek. In our version the word *that* has precisely the same force as *the*, and in the original there is nothing, as the rev. gentleman argued, of such peculiar force as that the expression could not be applicable to a line of men, such as the Popes of Rome.

The reverend gentleman has acknowledged that yesterday he fell into a mistake in history in stating that Magna Charta was obtained by the instrumentality of St. Thomas-a-Becket in the reign of King John, while it is notorious that Thomas-a-Becket had nothing to do with it, as he was put to death in the reign of Henry the Second. And he has told us that he was thus mistaken in a mere point of history, because, belonging to an infallible church, he had no right to travel off his own ground, which was divinity. Now, I think it is very extraordinary that he should allege that he fell into a mistake in history "*because he belonged to an infallible church.*" I consider this very extraordinary indeed! It is marvellous! I do not say our church is *infallible*, neither do I say that she is *fallible*, as he says I do.—There is no such word in the Holy Scripture, nor in the creeds. Our church is "*the pillar and the ground of truth*"; still I will not say she is infallible; the word is a word of perverted signification, and as I am an advocate for the application of correct and Scriptural terms to the church of God, I shall not use it. I tell the reverend gentleman that our church is "*the pillar and the ground of truth*"; she is the keeper of Holy Writ. At the same time I do not give myself up like a slave, with my hands tied. I do not surrender my reason. I hear the church, and I defer to her. She is the pillar of truth, and on her I stand; to her I listen and defer in controversies concerning the faith; but no more. I object to the term infallible being applied to our church, just because that term is abused in his church; but let not the reverend gentleman tell me that I do not know the meaning of the word. So much for his tripping in history, *because* he belonged to "*an infallible church,*" forsooth?

But the reverend gentleman says he could not be caught tripping in divinity.—Now, I had so much to do in answering to his other points that I had not time heretofore to notice two most flagrant mistakes which he committed in reference to quotations of Scripture.

In one case he said that there were *in the time of Elijah* one hundred and four score thousand fighting men in the tribe of Benjamin alone (as if fighting men were an evidence of the visibility of the church.) But it appears on examination these one hundred and four score thousand fighting men were not in the time of Elijah, but in the *time of Rehoboam*, a prince, between who and Ahab, that king of Israel who was contemporaneous with Elijah, there intervened no less than six kings of Israel! So much for the value of the boast of the reverend gentleman, that the infallibility of his church would preserve him from mistake in his Scriptural references. So much for the value of the excuse which he made for telling us that Thomas-a-Becket was put to death by King John, because he contended for Magna Charta. The Scriptural passage which the reverend gentleman made the mistake about was this—"And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and four score thousand chosen men which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam, the son of Solomon." 1 Kings, xii. 21. Now, there you have the rev. gentleman tripping in divinity. There you have as opprobrious a mistake in theological, as you have lately had in profane history, although, forsooth! *here* he could not be wrong, "*ecclesia res invicta est.*" I mention these things to shew that instead of belonging to an infallible church, he belongs to an apostate, ignorant, false, and blundering church; or *upon his own shewing*, he would not make such grievous mistakes, at least in divinity. My church teaches me to read the Scriptures, with caution, and to derive knowledge from them. And, therefore, if I bring forward a thing that is not correct, it will be in such a way (the Lord generally assisting me) as will not be likely to bring a scandal on my religion, and on my profession. There is the first theological blunder I shall notice. But for the second.

He says the city described in Revelations as sitting on the seven hills, is Constantinople. Now, mark, my dear friends, I pray you mark the respect he has for his own church. I shall not now call her infallible. Here is the Douay Bible, authorized by all the Roman Catholic Bishops of Ireland. Here are their names: perhaps there may be one or two absent, but nevertheless you have a goodly list, beginning with Doctor Murray. Now this Bible gives us the following note explaining what city is meant by Babylon "*Babylon*, either the city of the devil in general, or if this place be to be understood of any particular city, it means *Pagan Rome*." Mark that, sir! there is your respect for your church! Not a word is mentioned about Constantinople. "*Pagan Rome*, which then and for three hundred years persecuted the church, and was the principal seat both of the empire and of idolatry." Pagan Rome, say *they*—but Papal Rome, say *we*, which is just a resurrection of Pagan Rome. You perceive, sir, that there is not in this annotation a syllable about Constantinople, and thus, by your interpretation, have you set at open defiance the authority of the Douay Bible. O see what it is to belong to a false and blundering church. Now do observe, my good sir—my dear sir, do observe, what a very desperate thing it is to be advocating a cause which necessarily restrains you from taking length and breadth views of Scripture, from the beginning to the end.

Remember, the reverend gentleman never attempted to touch my demonstration of the apostasy derived from the 2d chapter of Daniel, nor my observations in reference to the miry "clay." I wish from my heart he would *never* touch miry clay.—However, my unanswerable demonstration of the apostasy from the 2d chapter of Daniel is recorded. In the 7th chapter of the Prophet Daniel, we have also, a description of apostate Rome.

This chapter gives us a description of the four great Gentile kingdoms that were to arise in the world, and which were enumerated before in the 2d chapter, namely, the Babylon or Assyrian—the Medo-Persian—the Grecian—and the Roman.

The Roman kingdom or empire was, in the former oracle, distinguished by a division in it, marking out first, pagan, and secondly papal Rome. The former represented by iron, the latter by a mixture of iron and miry clay. I say there was a

division marked out in the representation before given of the Roman kingdom, and so is there in that which is now before us. Let us read the prophetic representation of the fourth or Roman kingdom.

"The fourth beast was dreadful, and terrible, and strong exceedingly, and it had great iron teeth, it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that went before it, and it had ten horns." 7th verse. The constant Scriptural symbol of Rome.

So far you perceive the representation is uniform—the beast so far represents pagan Rome—does it retain its character?—does it continue unchanged? No, let us see what follows.

"I considered the horns, and behold there came up among them *another little horn*, before whom there were three of the first horns plucked up by the roots: and behold in this horn were eyes like the eyes of a man, and a *mouth speaking great things*." 8th verse. Do you observe in the Pagan Roman empire, there springs up a power described as monstrous in its character, a little horn with man's eyes in it, and a mouth speaking great things?

Now I quite agree with the majority of our best commentators, (who may be considered in some sort as giving the voice of the church,) that this monstrous creation describes the papal power.

Observe, it is described as continuing until it is destroyed by the day of judgment, which its blasphemies seem to precipitate. For the prophet goes on to say, "the Ancient of days did sit, his throne was like the fiery flame, thousand thousands ministered unto him, ten thousand times ten thousand stood before him. The judgment was set and the books were opened," mark what follows, "I beheld then *because of the voice of the great words which the horn spake*: I beheld till the beast was slain, and his body given to the burning flame," and then comes on the glorious—the universal dominion of the kingdom of Christ. "There was given unto him dominion, and glory, and a kingdom that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." It is highly deserving of remark, that in almost every part of Scripture which gives us a revelation of the apostate church, we find such to be the end of it. It is represented as destroyed by the fire of God out of heaven, and as succeeded by a dispensation of unparalleled glory.

But, however, Mr. Maguire will say, 'that this is all unsatisfactory, that there is no certainty connected with the interpretations which we give of these prophetic visions,' he will say, 'this is your own interpretation.' Now, what is the fact? Why, the fact is, that the Holy Ghost himself gives us an interpretation of the passage in the 23d and following verses, here it is.

"The fourth beast shall be the fourth kingdom upon the earth, which shall devour the whole earth, and shall tread it down, and break it in pieces."

"And the ten horns out of this kingdom, are the ten kings which shall arise"

"And *another shall arise after them*, and he shall be diverse from the first;" to wit, a spiritual, priestly king.

"And he shall speak great words against the Most High, and shall wear out the *saints of the Most High*, and think to change times and laws; and they shall be given into his hands until a time and times, and the dividing of times." The celebrated period of three times and a half, or 1260 years.

"But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end."

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve to obey him."

Now, I ask, is not all this precisely accordant with the views which I have set forth? The power here described succeeded upon the division of the Roman empire into ten kingdoms—so did Popery. It occupied the sovereignty of three of those king-

doms, the city of Rome itself, the kingdom of Lombardy, and the exarchate of Ravenna—so did the Pope. It wore out the saints of the Most High, and prevailed against them, verses 21 and 25; so did Popery. It blasphemed the Most High God, so does Popery. What so great blasphemy as to present him under the aspect in which he is adored in the Romish church? What so injurious as to elevate to the Mediatorial Throne saints or supposed saints, and angels? The duration of this power is three times and a half—that is, according to the general interpretation, 1260 years, identically the time, as I before showed, allotted to Popery, and to the obscuration of true religion. Observe, further, this persecuting power is inseparably connected with Pagan Rome, and yet remarkably distinguished from it; so it is with Popery. Popery is just revived Paganism, Christianised Paganism—Paganism under the name of Christianity.

You will perceive, my friends, that Constantinople could not have been what was meant in this prediction. The empire of the Turks never devoured the whole earth. It is too contemptible to be the scope of this prophecy.

Before I proceed to the great work of the day, I shall take up the subject of mortal and venial sin, which is intimately connected with it. The whole of the abominable system of this Deism depends upon the unscriptural distinction which is made between sins.

This first passage which I shall refer to is Matthew, v. 21, 22, which has been much relied on by the reverend gentleman as a proof of this distinction. There it is written—"Ye have heard that it was said of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother, without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell fire."

Now, in this passage there are two clauses which are parallel, and of like signification; and so far are they from proving that any sin is venial, they prove, and are intended to prove, that every sin is mortal. Yes, I assert that they prove the very contrary to that which the reverend gentleman would draw from them.

"Ye have heard that it hath been said by them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." There is the first clause; now observe how I explain it.

"The old doctrine is, that whosoever shall kill, shall be in danger of the judgment—that is, guilty of mortal sin, and, consequently, in danger of perishing finally in the day of judgment;" as if our Lord had said "you all allow this—you will agree that killing is a mortal sin; but I tell you you must go further—you must look deeper. I say unto you that whosoever is angry—*merely angry*—with his brother, without a cause, is in danger of the judgment." He puts anger and killing on a level, so far as to pronounce both mortal. The man that kills is in danger of the judgment; that is your opinion. I go further. I command you to stand in awe at the holiness of the Divine character. Is any man angry with his brother without a cause? Verily I say unto you, such a man is in danger of the judgment." There is my explanation of the first clause.

Let us now come to the *second*, and you will see that it is just as much opposed to the views of the reverend gentleman as you see the first to be. "And whosoever shall say unto his brother, Raca, shall be in danger of the council; that is, of the *Sanhedrim*. Now, that word *Raca* was a word of the most insulting kind, it was used among the Syrians. We all know that there is a close affinity between the Hebrew, Chaldaic, and Syriac languages. The word *Rac* or *Raca*, in the Hebrew means *mollis*, a word of frequent use among Roman Catholic theological writers.—The reverend gentleman understands its meaning; it means an effeminate person.

Before I proceed any farther, I would propose to the reverend gentlemen, and I am sure he will have no objection to the proposition, that it would be very proper, as

the ladies have been excluded from this meeting, that young persons, who are unsuited by their age from being present at such an inquiry as that which I am about to institute, should leave the room. I think it would be exceedingly injurious to their minds to have the abominations of Dens opened up in their presence.

Mr. MAGUIRE.—My idea is this. I do not intend to bring forward any black-guardism at all in this discussion. I hope my language, notwithstanding that I am not in my canonicals, will be such as any one may listen to with propriety.

Mr. GREGG.—Gentlemen, I shall bring forward nothing which every person may not listen to with safety, except what is contained in Mr. Maguire's own books. In making the suggestion about the withdrawal of the young from our meeting, I have taken nothing on myself. I have only followed up a very proper recommendation which has been given in *The Morning Register* of to-day.

Mr. MAGUIRE.—I consent to anything you may think fit in the matter.

Mr. GREGG.—Then, I would suggest that you gentlemen may be so kind as to send out any young persons who may be near you. Young Gentlemen, I say go out. You had no business to come here at all. Your parents and friends have acted with great impropriety in allowing you to come here.

[Here a little confusion arose in the meeting in consequence of the unwillingness of the young people to retire, which rendered it necessary for the rev. gentleman to proceed without having his wishes carried into effect.]

Gentlemen, the word *Raca* means *mollis*—a word which Mr. Maguire knows the signification of. He has learnt it from his books of divinity. I am glad our books of divinity could not explain such a word to us. It signifies a person who is an abuser of himself, a Sodomite. The meaning of the passage under consideration then, is this. Whosoever calls his brother by this offensive word is, by universal confession, an opprobrious offender. He is guilty of *crime*. Crime differs from mere *sin* in this, that crime is such an offence as tribunals take cognizance of; whereas, *sin* may exist where there is no ground for an accusation. Whosoever shall say to his brother, *Raca*, is so flagrant an offender that he may be dragged before the council, the *Sanhedrim*. Here is an offence that all confess deserves the severest punishment both here and hereafter. You think this to be a ground for the heaviest afflictions, but you must go further. Whosoever shall say thou fool, though this is considered a slight offence—though this is regarded as a mere nothing—whosoever shall say thou fool, shall be in danger of hell fire. Now does not that passage prove the very identical thing which Mr. Maguire quoted it to disprove. And the whole Bible, as well as this particular part of it, when properly considered, is calculated to convince us that any sin, however slight, however small, however unaggravated, is odious, offensive, and hateful in the sight of God, “who is of purer eyes than to behold iniquity,” and deserves eternal death. It is vain to appeal to the common sense of mankind on this point. The common sense of mankind is incompetent to determine as to the true nature of different sins, just because sin is such, in truth, as it appears in the eyes of God. This, man has no mode of knowing except by revelation; and I am free to admit that revelation speaks on the subject in such a way as is quite opposed to the ordinary notions of mankind. We are disposed to mitigate the evil of sin, the *Word of God* magnifies it. It is, then, quite in vain, or worse, to appeal to man's reason on this subject for its decision. Reason may do well enough, to return to Mr. Maguire's favourite illustration of the house clock—reason may do well enough to enable us to determine that a man is not a house clock; but when we come to draw distinctions between the nature of sins, we must, if we would be rightly instructed, go to revelation. I say, in order to understand the nature of sins, and the punishment it deserves from a holy God, you must go to revelation. Can you, Mr. Maguire, show from the Divine Word that there is a distinction of sin into mortal and venial? and can you show that any breach of the law of God, any insult against his holy will and word, does not merit the wrath of Jehovah and the punishment of hell? I am prepared to prove (the Lord assisting me) that it is a

most dangerous error to believe that any sin, however slight, does not deserve the wrath of the eternal God.

Now we come to Peter Dens. But how comes it, young persons, that you have not gone out? Leave this meeting instantly. I tell you to go out; it is highly improper for you to continue here any longer. (Cries of no, no.) Well, then, I beg leave to request that Mr. Maguire will read his own book? Mr. Maguire, will you read this book?

Mr. MAGUIRE.—Read what you please, and so shall I.

Mr. GREGG.—I am reluctant to read it. Since, however, there is no alternative, I shall proceed with this specimen of Roman Catholic divinity; and if any evil consequences flow from it, let the sin be on the head of him who wrote it, and of those whose encouragement of it necessitates me to discharge the solemn and imperative, though painful duty of exposing its filthy contents. I shall read it to you, for the benefit of my country, and for the good of your souls, my Roman Catholic friends. I shall read it, in order to reveal the nature of the intercourse carried on between your wives and daughters and the priests,—to show you on what terms they stand with each other, and what is the nature of the communications maintained between them. I will show you that such communications are monstrous, abominable, and odious, and let the candle of the Lord discover to you whether it be so or not. “The spirit of a man is the candle of the Lord, enlightening the interior parts of the belly,” that is of the heart. I conceive the meaning of the text to be this: that there are certain things, the propriety or impropriety of which is perceived with more clearness by the light which nature vouchsafes unto us than by any other means whatever. “The spirit of a man”—his own feelings, his own common sense, the common sense of mankind, is in certain things the standard that should guide. It is the very “candle of the Lord,” affording us a plentitude of light. I bring these things before you: let your own sense of decency judge of them.

“Here we have an account of the carnal sins which man and wife commit with one another,” and concerning which the confessor is to exercise a most rigid scrutiny, in order that he may learn, especially from the wife, the nature of the intercourse that takes place between her and her husband!! However, the thing needs so little comment, its nature and character are so plain, that I need only read the extract,—(See Appendix, No. 1.)

This, then, is the subject of their examinations. Can any thing be more gross, foul, or revolting? And all growing out of a concern for female virtue forsooth! Pure souls! As if any such thing should be tolerated in the communications which a Priest should hold with females, and especially a bachelor Priest, who is liable, from his situation, to certain feelings which nature, thwarted and opposed, propels him to gratify. What subjects for the communication of a bachelor-priesthood with females! subjects, from the consideration of which they should altogether exclude themselves, simply commending his penitents to “put off the whole body of sin,” and pointing out to them the way to do so. I shall presently proceed, and give you some more specimens of this theology, infinitely worse than any I have read to you; in fact, I am only at the very threshold of the thing. Do not think that it is from these extracts alone I shall quote. I have the original here; in fact, I have whole bundles of Roman Catholic saints just as foul and filthy as Dens.

Rev. Mr. MAGUIRE.—Gentlemen, I have to inform you that my reverend opponent, Mr. Gregg, has thought proper to travel back, in his last speech, to subjects which have been most amply discussed by us three days ago, and which, in my mind, ought to be now considered as finally settled and disposed of. He has been induced, however, to touch upon them again, having received from some ally a reinforcement of what he calls “arguments,” and, with those borrowed and friendly lucubrations, he has thought proper to return to the charge. And, my brethren, he

is at perfect liberty, "for all I care," to do so. He thought that he detected me in an error—that I had quoted the Scriptures erroneously; and, in order to show up my supposed ignorance of them, he has returned to the attack this morning with renewed energy and vigour. He has appeared before you, my brethren, in consequence of the friendly hints which he has received, and the fresh "arguments" with which he has been furnished, "like a giant refreshed with wine." But let me tell you, in the first place, sir, that what you have just now mentioned relative to the prophet Elias, "*I, even I*," was discussed three days ago; but you have been induced to return to it, and you have suggested an almost inexcusable blunder against me, when I spoke about the 104 score thousand fighting men, as if that made any thing for you, in your visionary, and futile attempt to prove that "the Jewish Church" was invisible. It is true you twitted me when I spoke about those fighting men; but did your sneers prove what you stated you would prove—namely, the invisibility of the Jewish Church? No, sir, they did not, neither did your arguments. And why? Because the Scriptures are against you upon that subject, as well as upon all the others that you touched upon since the discussion commenced. You, sir, alleged that those 104 score thousand men were fighting men: but surely that does not alter the case; for, although they were fighting men, they belonged to the true church at that time. I showed you, sir, from Scripture, that the still faithful tribe of Judah, including Benjamin, afforded "Rehoboam an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam, the son of Solomon." 1 Kings, xii. 21. Therefore, sir, with this multitude of chosen fighting men, all of whom professed the true faith at that time, how, in the name of all that is wonderful, could the Jewish Church be invisible? Again, sir, did I not prove to you that you were wrong in asserting that Elias was the only prophet of the Lord, for he knew that there were one hundred of them hid in caves? Abdias told him that "he had hid of the prophets of the Lord one hundred by fifty and fifty, in caves."—1 Kings, xviii. 13. And did I not prove to you that Elias was told by God himself, "that there were left in Israel seven thousand men whose knees had not been bowed to Baal?"—1 Kings xix. 18. And did I not say, that the prophet Elias, being aware of all these facts, could not mean what you allege, namely, that he was the only man in all Israel that professed the true faith, and that, therefore, the Jewish Church was invisible—the true faith, and the knowledge of the true God, being confined to one bosom only? He could not, sir, mean any such thing; on the contrary, sir, when he made use of those expressions, "*I, even I*," and "*I, only I*, am left a prophet of the Lord," (ibid xviii. 22.) he meant that he was the only prophet of the Lord that had the boldness to stand forth, in order to stem the torrent of persecution that was then raging against the Jewish Church; and the whole history of the period, if you would condescend to read it, will, of itself, demonstrate to you that you are totally wrong—nay ignorantly, if not wilfully, wrong, in asserting the "invisibility of the Jewish Church." How then, sir, could the Jewish Church, which was a type and figure of the Church of Christ be invisible, when she could afford Rehoboam "an hundred and fourscore thousand fighting men?" That fact demonstrates that the Jewish Church, sir, was not invisible; and your notable argument about its invisibility falls innoxious to the ground. Again, sir, did I not remind you that Rehoboam built fifteen cities, "enclosed with walls?" (2 Chron. xi. 5—14.) and that "the Priests and Levites resorted to him out of all their coasts?" And again, sir, did I not show you that, "of all the tribes of Israel, whosoever had given their hearts to seek the Lord God of Israel, came into Jerusalem to sacrifice, and they strengthened the kingdom of Israel?"—Ibid, xi. 16. Did I not show you all that, sir? and also, that Elias knew all this very well, as well as that which follows, to wit, that Asa reigned over all Judah in all piety and peace? "And he built other fenced cities in Judah"—2 Chron. xiv. "And Asa had of Judah an army of 300,000, and of Benjamin 280,000."—Ibid, verse 8.—"And he defeated ten hundred thousand Ethiopians.—Ibid, verses 9, 12. And

again, sir, did I not show you that Jehosaphat, who lived in the days of Elias, was yet greater than Asa his father, both in piety and in power? and, for that purpose, did I not refer you to 2 Chronicles, xvii. 5, 10? "Therefore the Lord established the kingdom in his hand, and all Judah brought to Jehosaphat presents, and he had riches and honour in abundance. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehosaphat." I showed you all that, sir, for the purpose of upsetting your argument about the invisibility of the Jewish Church. I proved to you, sir, that the Jewish Church, having such vast multitudes in communion with her, could not be invisible; but yet you again assert that she was invisible. So much for your candour and honesty—so much for your knowledge of the Scriptures—and so much for your argument relative to the invisibility of the Jewish Church. Again, sir, you returned to the subject of venial sins; and here permit me to tell you, sir, that you committed a gross blunder—an error, sir, totally unworthy of fair discussion, and directly opposed to that cause which you profess to advocate—namely, truth. In speaking of venial sin, during your last half hour's speech of yesterday, you wanted to make it appear that I alleged that God rewarded venial sin because he rewarded Rahab and the Egyptian midwives, and that, therefore, one sin being as great in the eyes of God as another, there being no distinction between sin and sin, according to your doctrine—HE rewarded mortal sin. But, sir, I put forward no such doctrine as that; I could not even so much as imagine it. What, sir! is God the rewarder of sin? Really, sir, I wonder that a man like you, who professes to be inspired by the spirit of truth, and whose cause you allege you came here to advocate, does not see the distinction between truth and falsehood, or that you could stoop to so unworthy a subterfuge, for the purpose of answering your own views, as to give a contrary meaning to the argument which I used, by putting words into my mouth—words which, if I were vile enough to think of, my mouth would refuse to utter. I never said, sir, that God rewarded venial sins. I never said, sir, that the Great and Eternal God—the God of purity, truth, and justice—was the rewarder of venial or mortal sin. HE rewards neither—he punishes both; one eternally, if you die in it without having repented, and making atonement to his offended Majesty for its commission—the other not eternally, because, as I have repeatedly observed, we do not lose all God's grace by having fallen into it: but then it defiles the soul in a degree; for St. James says—"In many things we all offend," iii. 2.; and, therefore, if a man departs this life after offending, not by mortal sin, which is a sin unto death, but by venial sin, which is a sin not unto death, the Great God reserves some punishment for that offence, but that punishment will not be eternal. Now, allow me to observe, and I do most emphatically observe, that I never said, nor even maintained, that God rewarded either venial or mortal sin. I therefore hope, sir, that you will not again put me to the trouble of refuting your false and unfounded allegations—allegations which every candid person that hears must know to be untrue, and which you yourself cannot believe. Now, sir, why did God reward Rahab? He rewarded her, sir, for her faith, which was made perfect by her charity—charity which St. Paul says, is greater than faith. It was for her charity that he rewarded her, and not for her officious lie. She charitably hid the spies, and sent them away in peace—she did not deliver them over to be murdered: therefore, sir, it was for her charity and her faith that God rewarded her, "and she perished not with the unbelievers." But, sir, if her officious lie was as bad as if she had delivered up the spies to death, do you think that God would reward her? Surely in that case, sir, she would neither have faith nor charity, and "charity covereth a multitude of sins;" yet, according to your doctrine, Rahab's officious lie was as bad as if she became accessory to murder, by delivering up the spies to death; and if your doctrine be right, but which I deny, then God rewarded mortal sin. I argued that Rahab did not lose God's grace by falling into venial sin, and I quoted St. Paul and St. James in support of my argument; but you assert, without bringing forward one text from Scripture in support

of your *assertion*, that Rahab's officious lie was as bad as murder, and, by implication, you make God the rewarder of mortal sin; for her officious lie was a mortal sin according to you, and according to the Scriptures, for there we have it recorded, God rewarded her.

How then stands the matter between us?—I maintain that venial sin does not kill the soul, and that by its commission, we do not lose all God's grace—the link of charity is not severed between the Great Creator and the frail creature, but nevertheless God does not reward us for venial sin, on the contrary there is a punishment reserved for it, unless we repent and make atonement to God for the act; but venial sin does not kill the soul, which mortal sin does, as its name implies—yet according to your argument, you would make it appear that God rewards mortal and venial sin—all sins being equal in your estimation, while I maintain, that which my church maintains—that the great God rewards neither. Now, sir, I refer you to the parable of the unjust steward—"And he said also unto his disciples, there was a certain rich man, which had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, how is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, what shall I do? For my Lord taketh away from me, the stewardship: I cannot dig, to beg I am ashamed, I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his Lord's debtors unto him, and said unto the first, how much owest thou unto my Lord? And he said an hundred measures of oil. And he said unto him, take thy bill and sit down quickly, and write fifty—then said he to another, and how much owest thou? And he said, an hundred measures of wheat. And he said unto him, take thy bill, and write four score. And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." St. Luke xvi. 1—9.

Now, reverend sir, how will you get out of that? If you, sir, explain that parable to me, with regard to the economy of Christ—I will tell you why God rewarded Rahab, and the Egyptian midwives. How sir, would you with your private judgment and individual inspiration explain that parable? or how would an ignorant Protestant exercising that right which your church allows him to exercise, namely, private judgment, interpret that text in which Jesus Christ says, "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations?" Would he not, following his own ignorant and fallible judgment, say that the great God recommended robbery, and unrighteousness? And how could you persuade him on the principle of private judgment alone, without an authoritative expositor, to the contrary? You could not sir, there is the Scripture, and he would have a right to exercise his private judgment upon it. Now, sir, if you can truly interpret the Scriptures, as you say you can, I call upon you to explain that parable, and then the public will see, whether your explanation, or the one that I will give, will be the true one. But I prophecy that you will not attempt it. Again, sir, you maintain, that Rahab committed mortal sin, and would it not be a very extraordinary thing indeed if she did, that the great God, who inflicts everlasting punishment upon mortal sin, would reward Rahab, "so that she perished not with the unbelievers," Heb. xi. 31. Or that he would reward the midwives, and build them houses? They told an officious lie, sir, as well as Rahab, and your doctrine is, that that officious lie was as bad as if they had committed infanticide. Yet we are told that God rewarded them. "But the midwives of Egypt feared God, and preserved men children." And how did they preserve them? why sir, by telling an officious lie to the king, yet this lie which is a sin, I admit, did not take from them the love of God, neither did it make God hate them—on the contrary, sir, they feared God. They did not commit a number of barbarous and inhuman

murders, and for their fear, "God, therefore did well to the midwives, and because they feared God, HE built them houses," Exod. i. 21. "Now, sir, where is your doctrine of the equality of sins? I beg you will give me an answer to that, and that you will leave off asserting and re-asserting that which I never maintained, to wit, that God rewarded either venial sin or mortal sin; a doctrine which, permit me to tell you, has found birth in your own over-heated imagination only; be assured sir, that it never entered mine. Again, sir, I referred you to the Epistle of St. John the Evangelist, where that truly inspired writer says: "He that knoweth his brother to sin, a sin which is not to death, let him ask, and life shall be given him, who sinneth not to death. There is a sin unto death; for that if I say not, that any man ask, all iniquity is sin, and there is a sin unto death," 1 Epis. of John v. 16, 17. There, sir, is a distinction, drawn by St. John, between sins. "There is a sin unto death, and a sin not unto death," and I say that these texts either prove a distinction between venial sin, and mortal sin, or else they prove the doctrine of prayers for the dead. St. John says, that there is a "sin unto death." Now sir, does not that prove this, that there is a sin, in which a man perseveres even unto death, a sin in which he dies without having repented—a sin which carried him on to final impenitence—and for that sir, St. John does not ask you to pray, for says he: "*There is a sin unto death, for that I say not that any man ask.*" Now sir, I am sure you will admit, that it is lawful to pray for a man while he is yet living, no matter how great his iniquities may be. Consequently the meaning of St. John is evident; he does not require us to pray for a man who leaves this world in a state of impenitence, "who sins unto death." But on the contrary, St. John tells you that "He that knoweth his brother to sin, a sin which is not to death, let him ask and life shall be given him who sinneth not to death," that is, it is lawful to pray for a man "whose sin is not unto death," who repented of his sins before his death, and did not leave this world stained with mortal sin. St. John, as I have already proved, desires you to pray for one, "and life shall be given him who sinneth not to death," and desires you not to pray for the other. "For that I say—(the sin unto death) not that any man ask," and you see my brethren, that the inspired Evangelist speaks of both men, as already dead, for, if not, why should he make use of this language, "and life shall be given him who sinneth not to death?" Why should he require life if he were still alive? Now, reverend sir, if those two texts from St. John, do not prove a distinction between sin and sin—do they not prove the lawfulness of prayers for the dead, and by consequence, the existence of a middle state of souls? Again sir, let me ask you, how will you get over that argument about the midwives of Egypt? They, as I have repeatedly observed, told an officious lie, which you say, is a mortal sin, yet God rewarded them—and now I pray you, to tell me reverend sir, why did God reward them if that officious lie was a mortal sin? Pharoah, the king of Egypt, issued an order, commanding the midwives to kill all the male children born to Israel, but they told the king that the women of Israel took care to be delivered before they "got in unto them." The women of Israel were obliged by the laws of Egypt to send for the widwives—the bloody king issued his commands, and the midwives refused to execute them—and they excused themselves to Pharoah, by telling a lie, yet sir, you will have it, that that officious lie was as bad as if they committed murder, for you allege that all sins are equal, and that an officious lie, and wilful murder, are upon the same footing, both equal before God. But, sir, we have it upon far greater authority than yours, that the offences are not equal; because we are told in the Holy Scriptures, that the midwives feared God: they told an officious lie, which is a sin, and deserves punishment, but not an eternal one—but yet sir, "they feared God," they did not commit murder, and for that fear, and the charity which was the cause of that fear, God rewarded them, and not for the officious lie, which was only a venial sin, by the commission of which they did not lose the grace of God. Neither did they make God hate them. But, reverend sir, if by that lie they placed themselves in a state of eternal damnation—in which they would be most assuredly placed if their

officious lie was a mortal sin, do you think that God would reward them by building dwellings for them? That would be a nice way to discountenance the perpetration of mortal sin. God will reward you, my brethren, according to my rev. opponent's argument, for placing yourselves in a state of eternal damnation. Oh! what a pretty Theologian you are, good doctor. Again, my friends, my rev. opponent has spoken a great deal to you about the word *Raca*. He has said much that was very edifying, no doubt, and he has expended a great deal of learning upon the subject. Oh! what a waste of learning that was, to be sure—God bless us, what Protestant pedantry we have here! But what had it to do with the question at issue, to wit, "the apostasy?" why, nothing, and yet he wasted a great portion of his half hour in giving us a learned commentary upon the word, *Raca*, as if it could prove anything for him. I proved that he was wrong, in designating the Pope as the "Antichrist foretold," and that he made a mistake in quoting that text of St. Paul; from 2nd Thessalonians ii, 3, in which Antichrist is spoken of, as "*That man of sin, the son of perdition,*" and he appealed to the Greek to show you that he was right, and he gave us a long lecture upon the force and power of particles; but after all his learning what had he to do? Why, my friends, he had to acknowledge his ignorance and confess that I was right. Now, my friends, when such a man as Mr. Gregg is ignorant of the Greek language, what is a poor uneducated Protestant to do, who does not understand one word of Greek? How can he make an act of faith in the Scriptures, or how can he know that they are the pure and unadulterated word of God? He cannot know anything at all about them; although I have repeatedly asked my reverend opponent to satisfy me upon the subject, he has not done so as yet, and the reason why he has not complied with my request is obvious; it is totally out of his power to do so. It is true he has asserted that there is no such thing as an act of faith; but, my friends, did I not show him that there was such a thing as an act of faith? Did I not prove to him that St. Peter made an act of faith when he declared to our Divine Redeemer "That he believed him to be the Christ the Son of the Living God." Matt. xii. 16. Was not that an act of faith? Again, my friends, was not that an act of faith which the woman performed when she touched the hem of our Saviour's garment? It was, my friends, and by that very act of faith she was relieved from her disorder. "And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any. She came behind him and touched the hem of his garment, and immediately the issue of her blood stopped." Luke viii. 43 and 44. And what did our Divine Redeemer say to her, when she came before him and acknowledged that she touched him, and the cause which induced her to do the act? Did he ridicule her for that act of faith? No, my brethren, He did not; on the contrary, he commended her for the act. "But he said to her: daughter, thy faith hath made thee whole; go thy way in peace." Ibid, 48. Now, sir, was not that an act of faith? To be sure it was; you have it recorded in Scripture, and yet you ridicule the idea of an act of faith. Indeed I am very much afraid, rev. sir, that your faith, and your doctrine of "faith alone," will never make you whole. Again, my friends, I quoted that text from St. Matthew, to show you that there are distinctions made between sins, and that those distinctions are drawn by Jesus Christ himself, who points out three descriptions of sin. Here, my friends, is the text: "But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, *Raca*, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell fire." Matt. v. 22. There are three different sins pointed out, and none of them deserving hell fire, according to Jesus Christ, but the last, and he speaks of punishment in the next life, for he mentions hell fire. If any man be angry with his brother without cause, by which anger you would do injury to your neighbour, then unless you make satisfaction for the injury which you inflict, you shall be in danger of the judgment. But if

that anger be a sudden gust of feeling which does not break charity between man and man, then you will be in danger of the council. And if these were not deemed venial offences, why would our blessed Lord distinguish them from the last—the highest outbreak of passion which is designated in Scripture as the calling your neighbour “thou fool”? And for which offence Jesus Christ himself, who, as I have already observed, has drawn the distinction between the three offences, declares that “whosoever shall say, thou fool, shall be in danger of hell fire”—of which eternal punishment the two former offences did not endanger us, they being but venial.—Therefore, sir, it is evident that there are some sins which God deems worthy of punishment, but yet not the eternal punishment of hell fire. By the first offence it is evident that Jesus Christ speaks of that slight feeling of passion which may break out between brothers or friends; that slight difference which may exist, and which very often does exist, between friends; but which does not destroy charity between man and man; that is a slight offence, and is distinguished from the other by the punishment awarded to it—to wit, the “judgment;” the latter offence being to be punished by “hell fire.” “And whosoever shall say, thou fool, shall be in danger of hell fire.” In the first case there is not, as it were, any overt act of passion, but by the latter is denoted the highest pitch of anger. The first does not deserve hell fire; but the latter “Thou fool,” deserves it. The other is only a momentary ebullition of passion, and not carried into any overt act to the injury of your neighbour; and, therefore, it is, that Jesus Christ draws the distinction between the offences, and points out the punishment awarded to each offence. There, sir, is my interpretation of the text upon which you have laid so much stress, and wasted so much of your half hour. Again, sir, did I not quote the Apostle St. James for the purpose of showing you that there are distinctions between sin and sin? Does not that inspired Apostle say, “In many things we all offend?” Now, sir, if all sins are equal, we have the Apostles offending in *many* things—and therefore they were guilty of many mortal sins; and if they were guilty of many mortal sins, they were not inspired; and if they were not inspired, the Christian world is in a bad way—indeed according to your theology. Surely, rev. sir, if all sins are equal, the Apostles, according to you, must have lived in a state of mortal sin; for we have St. James declaring that “In many things *we all offend*.” Therefore, reverend sir, according to your doctrine, their offences amounted to mortal sins. But, nevertheless, you allow that the Apostles were inspired; but, surely, sir, the Holy Ghost would not inspire them to commit mortal sin. You, sir, are falling every day—The just man falleth seven times. But I hope, sir, that you are not falling into mortal sin, into which you most assuredly must fall, if all sins are equal. Now, sir, what does the Apostle St. John say upon the subject? “If, says he, we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity. If we say that we have not sinned, we make him a liar, and the word is not in us.” 1st. Epis. John. i. 8, 9, 10. Now, sir, your doctrine of all sins being equal, places the inspired apostles in a very awkward predicament; for you have St. James and St. John the divine, the beloved disciple of Jesus Christ who rested his head in his Lord’s bosom at the last supper, both declaring that they committed sin. You have St. James stating under his own hand—“that in many things we all offend;” and you have St. John declaring the same thing, but in much stronger language, for he says: “If we say that we have no sin, we deceive ourselves and the truth is not in us.” i. 8. Now, rev. sir, if your doctrine be right, and if all sins be equal in the sight of a just God, “who will render to every man according to his works,” Matt. xvi. 27, the inspired apostles must have been in a state of mortal sin, and in place of being the tabernacles of the Holy Ghost, the Spirit of Truth, they must be, according to your doctrines, the enemies of God, and the receptacles of the devil. Oh! what a beautiful, sublime thing that theology of yours is; which says that the holy and inspired apostle, the chosen vessels of Jesus Christ, were in a state of eternal damnation. I

thank my God that that is not my doctrine. Why, rev. sir, there is not a day, an hour, or perhaps a moment of our lives, that we do not commit some of those offences to which St. James alludes, and are we every day, every hour, and every moment of our lives in a state of eternal damnation? Forbid it, Heaven. And were the apostles, according to the words of St. James and the strong and emphatic language of St. John, constantly in the habit of committing mortal sin? Oh! what a beautiful specimen of pure Protestant doctrine this is of yours, Doctor, to say that those men who may be called the second founders of Christianity—those men to whom Jesus Christ with his own mouth gave the commission to establish his church—those men upon whom the Holy Ghost descended in tongues of fire, and sat upon every one of their heads until they became *filled* with the Holy Spirit—to say, I repeat it, that those men should be, every moment of their lives, in a state of eternal damnation—such doctrine as that, my friend, is absolute blasphemy against the God of Heaven; for it amounts to this—That the Holy Ghost, the spirit of truth, the third person of the blessed Trinity, equal to the Father and Son, took up his abode in the breasts of men who were habitually falling into sin, and constantly in a state of damnation. That is certainly most sublime doctrine, but it is without a single principle to support it; it is a doctrine without principles upon which to rest. But what need we wonder, my friends, at the promulgation of such unprincipled doctrines as those which you discussed during the last four days, when I tell you that Protestantism is without principles; they have not a single principle—a single sacrament; they kept but two *only* as generally necessary to salvation, and even these they have mutilated; they threw the rest overboard. They have not a single order in their church, nor a single prayer in their Book of Common Prayer, but what they begged, borrowed, or stole from us. They have taken their very prayers out of Babylon. Oh! what a beautiful and consistent church! We are Babylon, and yet they have taken every thing out of Babylon, and from Babylon—their ordination, their orders, their sacraments, their prayers—and though last not least, their tithes. Bravo, Doctor! We are Babylon, are we not? Ah! Doctor, nothing good you know, can come out of Babylon; therefore, you ought not to retain any of the filthy things which you took from the *Scarlet Lady*. Restore them to her, and begin the work again, and manufacture something new for yourselves. But I am afraid that you will not take my advice; for if you did, your church, God help her, would be naked enough, she would not have so much as a rag to cover her—her 39 Articles would not do, neither would her faith *alone* save her from the ridicule of mankind.

Again, my friends, he tells me that he does not say that his church is fallible or infallible; she is fallible and she is not fallible; she is infallible and she is not infallible. Oh! what beautiful divinity there is in that hesitation! Oh! most sublime and consistent theologian! She is infallible and she is not infallible; she is fallible and she is not fallible. What kind of shuffling is that? I cannot understand what my reverend opponent means by such a mode of proceeding as that which he has adopted with regard to the fallibility or infallibility of his church. He will not permit her to be fallible, neither will he allow her to be infallible. He is afraid to avow her fallibility or infallibility. Thus it is, my friends, that when a man is in error he does not know whither to go. He does not wish to say that she is fallible, for fear of offending an overweening church on the one hand; and he does not like to lay aside the Tory principle, that the church can command in all things upon the other. He does not like to lay aside the superiority which he claims for his church of being judge in matters of faith—a superiority which, let me tell him, she does not claim for herself, because she teaches her own fallibility, and consequently she cannot be a judge in controversies of faith, which never will yield to a confessedly fallible authority; and if she claim that right, why has she not acted upon it? How has it come to pass that she never exercised that right by condemning all those that left her communion? Ah! my friends, her doctrines of private judgment and faith *alone* are sticking in her throat, and if she opened her mouth to pronounce their

condemnation, they would choke her. And my reverend opponent, with all his boasted liberty of conscience and his right of private judgment, which his church hypocritically allows, but tyrannically withholds, dare not betray her Tory principles, nor offend her by pronouncing her to be—what she teaches herself to be—a fallible church. He is afraid of offending a fallible church by declaring her fallibility. So much, my friends, for his shuffling between fallibility and infallibility, and so much for his boasted liberty of conscience and private judgment. Oh! most beautiful and consistent church!—oh! most splendid and able theologian! Again, my friends, he tells me that he does not understand the word “infallibility.” I wish he would go to Johnson’s Dictionary, and there he would find the word and its meaning. But he says that he does not understand the word because it is not in Scripture. Now, I ask him, and I asked him before; but he never answered me, and why? because he could not—can he find the word “procession” in Scripture? Yet it is an article of faith. He cannot. Can he find the word “Trinity” in the Scriptures? He cannot; and yet it is an article of faith. Can he find the word “consubstantiality” in the Scriptures? He cannot; and yet it is an article of faith also. I could quote five articles of belief, not one of which is to be found in the Scriptures. And yet all those doctrines, the names of which are not to be found in the Scriptures, are matters of faith in his church, as well as in mine. And yet he tells me that my church—a church which taught and teaches those doctrines—doctrines which his church has adopted—was buried in dark and damnable idolatry for eight hundred years and more. I wonder where were those doctrines then?—I wonder where were the Holy Scriptures during so many ages of damnable idolatry and superstition? I wonder where was the Church of Christ, which could “never be hid,” (Matt. v. 14,) and which all were bound to hear and obey under pain of eternal damnation? I wonder where was the “Holy Ghost that was to remain with her for ever, to guide her into all truth?” (John xiii. 26.) And, finally, how were all the promises of Jesus Christ and those of the Eternal Father fulfilled, if the church which he established in his blood fell into damnable idolatry for 800 years and more? What become of the watchmen who were never to hold their peace? “Thy God shall rejoice upon thee, upon thy walls, Jerusalem, I have placed watchmen all day and all the night for ever, they shall not hold their peace.” (Isa. lxii. 5. 6.) I wonder where were those watchmen who were never to hold their peace day or night? Did they become dumb dogs? Did they desert the charge entrusted to them during your 800 years and more? Did they, Doctor? If they did, have the kindness to inform me when they ceased watching and when they held their peace? They were not very quiet when they condemned Arius, the Macedonians, Euno-mians, and Apollonarists, in the early ages of the church,—neither were they very silent in latter times when they condemned the heresy of your daring and darling apostate apostle Martin Luther. But yet the promises of God failed—Jesus Christ deserted his church, and permitted the gates of hell to prevail against her in such a manner as to swallow her up, to overthrow her, and bury both her and the whole Christian world in dark and damnable idolatry for 800 years and more. Oh! what a beautiful system of theology this is by which such blasphemous doctrines are promulgated! What a beautiful system of religion it must be which is reduced to this dilemma, for the purpose of covering its rottenness from the gaze of mankind, of teaching that Jesus Christ was a liar; that he broke all the many promises which he made to his church, and that he deserted her and left her buried in damnable idolatry and superstition for 800 years and more; and that for that immense space of time there was not a Christian church on the face of the earth. Can it, I ask you, my brethren, be a Christian church which teaches that the consubstantial Son of the Eternal Father was a liar—that he broke his promises, and left all mankind in a state of eternal perdition for 800 years and more? Is that a Christian church? Forbid it Heaven that I should say it was; or that any church which teaches doc-

trines from which the heart and soul of a true Christian would revolt, could be a Christian Church.

Now, my friends, his shuffling and jumbling about the fallibility and infallibility of his church, reminds me of the man who swore that he would not drink whiskey in a public house, nor outside a public house, as long as he lived; but who would drink it upon the threshold. So it is with my reverend opponent: if he goes outside, he acknowledges his church to be fallible, and he is ruined; and if he comes inside, he acknowledges more than she does herself—her infallibility, and he is equally ruined; for if I once catch him there, I have him. But, in order to avoid me, he prefers the threshold—he allows himself to be reduced to the little horn of the dilemma, and he will not allow his church to be fallible or infallible, although she teaches herself to be confessedly fallible, yet he will not allow her to be fallible nor infallible. He contradicts his own church; nay more, he exercises a species of control over her, for he will not permit her to be what she says she is, namely, a fallible church. Oh! no, says he, you are not fallible, neither are you infallible, but you are between both,—you are “fallibly infallible.” Is not that it, Doctor? Oh, but you are a bright theologian. Again, my friends, he has spoken a great deal about Pagan Rome and Christian Rome, and he says that St. Peter called Rome Babylon. Why I never denied it; but it was Pagan Rome that St. Peter, who was presiding over the Christian church, at that period in its infancy and surrounded by idolaters, denominated Babylon, and not Christian Rome; and then he produced some Catholic authority to show that I quoted the Bible against myself; and he tells you, my brethren, with a great flourish of trumpets, that I contradict myself, and he quotes me against my own Bible. But, my friends, he ought not to be in such a hurry to arrive at his conclusions. If he paid a little more attention, he would have seen that it was Dr. Heylin, in his *Cosmography*, that I quoted. My friends, I produced against him an authority out of his own church, and then he says that I have contradicted myself. The reverend gentleman should remember that I did not put forward any opinion of my own upon the subject, and that when I did not, I consequently could not contradict myself. I quoted Dr. Heylin, and several other Protestant writers, to show that in their opinion it was not Christian Rome which was referred to in the Apocalypse. I read an extract from Dr. Heylin’s *Cosmography*, to prove to you that Constantinople was the city mentioned in the Apocalypse: that it is built upon seven hills. I gave you the names of all those hills, and Doctor Heylin tells you that upon one of those hills stand the temple of St. Sophia and the Turkish seraglio, that Constantinople was *Nova Roma*, and that the Grand Turk is the professed enemy of Christ, and that it would be more likely to find the “Antichrist” foretold seated in the mosque of St. Sophia, which was once a Christian Temple, than it would be to discover him in St. Peter’s at Rome, which is still a Christian Temple, and that it would be more natural to detect Antichrist in the person of the professed enemy of Jesus Christ, than it would be in that of his declared and professed servant. Yet you, acting uncandidly and unfairly, want to make it appear that I contradicted myself, when, in point of fact, I delivered no opinion of my own upon the subject, having quoted the authority of the divines of your own church against your wild and arbitrary assertions.

Again, sir, you say that your church is neither fallible nor infallible, and you say that the public judgment of your church is superior to private judgment; but yet you maintain that private judgment is the rule of faith; and when you said that, I asked you if the Holy Ghost was the author of both, and if so, how would you reconcile public judgment and private judgment if they happened to come into collision, and if private judgment would not give way to public judgment, and if public judgment would not give way to private judgment, how can the difference be reconciled—who is to decide the controversy? Here are two rules of faith, one as unbending as the other—one contradicting the other; and yet you maintain that the Holy Ghost, the

Spirit of Truth—but, in this case, the Spirit of contradiction—instituted them both. Now, reverend sir, if He instituted them both, and if both rules of faith should come into collision—if they should differ from each other, as they have often done, who is to decide between them? what tribunal have you to put an end to the controversy? The Holy Ghost cannot contradict himself: for, according to you, the Holy Spirit instituted both rules of faith, and if He did, both rules must be right, but yet one rule of faith—private judgment—contradicts the other rule—public judgment—and you have no tribunal to decide between them. How then will you get the Holy Spirit out of the dilemma in which you have placed him, as the author of two contradictory rules of faith, for he being, according to you, sir, the author of both, cannot decide between them? Now, sir, having no tribunal to decide between your two rules of faith, how are you to get rid of the collision? I hope, sir, that you will give me an answer to that, and do not, I beseech you, give it the go by, as you have done all the other objections that I started against you, and which I will take the liberty of enumerating for your edification before this discussion terminates.

Again, sir, you talk, with an infidel sneer, of the Church of Rome converting whole nations from Paganism. Oh! sir, I wish you would look back—I wish you would consult your own authors—I wish you would allow your thoughts to take a *retrograde* movement, and then, perhaps, you would, if you have sufficient candour to allow you to do it, confess that Christian Rome converted millions from the darkness of Paganism to the true faith of Jesus Christ. Look back, sir, I beg of you, to the streams of blood which flowed from the holy martyrs who carried Christianity into distant lands, and planted the standard of Christianity—the cross of Jesus Christ—triumphant over the ruins of Paganism. Look, sir, at the oceans of Christian blood that were shed by the Holy Martyrs in their triumphant endeavours to uproot Paganism. Look, sir, at the multitude of nations that were converted to the Christian faith by those holy professors of what you nickname Popery, but what I call the religion of the Lord Jesus. Look back, sir, I repeat it, at all that, and you will be obliged to confess that the blood of those holy men, those devoted servants of Christ, is the cement of Christianity. Believe me, sir, that infidelity will laugh at this dreadful encounter between Christianity and Christianity; for I do not deny that you have Christianity—I do not deny that you retain some portion of what you borrowed from the faith of Jesus. You have still some of that faith which you received from us, and notwithstanding that you renounce and repudiate much that is necessary to salvation, and notwithstanding that your church has taught, and continues to teach, doctrines at variance with the Holy Scriptures, and has deprived the poor of the sacraments instituted by Jesus Christ for the salvation of their souls. Yet I am not so uncharitable as to say that you possess none of the principles of Christianity; but such of them as you do possess, you borrowed from us; for if my church was not in existence, yours would not be at all. My church, the Holy Catholic Church, was in existence for 1500 years before yours *began* to see the light. She was teaching, preaching, and baptizing for 1500 years before your great *apostate* apostle, Martin Luther, broached these heretical doctrines upon which your church is founded. My church, sir, was “the city seated upon a mountain, which could not be hid,” Matt. x. 14, by which the poor man might find the true road to heaven without being afflicted, and torn, and tossed about “by every wind of doctrine,”—a way so plain and palpable, “that even a fool could not err therein,” “And a highway shall be there, and it shall be called the way of holiness—the wayfaring man, the fools shall not err therein.”—Isaiah xxxv. 8. That, sir, is the church of Christ, the church to which I belong—“the highway, in which a fool cannot err.” He is not driven about by contending doctrines, the offspring of private judgment and liberty of conscience. He is not a Jumper to-day, and a Muggletonian to-morrow. No, sir, he rests securely in the bosom of that church which was founded by Jesus Christ and established in his blood, perfectly convinced that she cannot lead him astray, because

he has the promises of the Eternal God himself as his warrant for the truth of those doctrines which she teaches and commands him to practise.

Gentlemen, I will not dwell upon what my friend said about "morose delectation," for it is not a subject that I would introduce before any audience; but, my friends, he says that the word morose is derived from *moralis*. Now see what a blunder he has committed. He had to acknowledge his ignorance of Greek this morning, and here I have him blundering again. He says that morose is derived from *moralis*—

Mr. GREGG.—I said no such thing.

Mr. MAGUIRE.—Whereas it comes from the word *mora*, a delay; that is, a dwelling upon a sinful thought. But, my friends, according to the principles of my reverend opponent, there is no sin in this moroseness or delay. If an evil thought comes into your mind, and you dwell upon it wilfully, you commit a sin;—but, according to this great Doctor of Theology, you may dwell away as long as you like, and then repent; have faith only, and you are saved, although you were to die while you were dwelling upon that sinful thought—that is Mr. Gregg's doctrine, as it is also that of his church. Have faith only, and you may dwell and think away, for there is nothing in Protestant morality to prevent you or any other man from thinking and doing what you please, provided it be not done openly and before the world. Now, my friends, let us become serious and solemn, while I address a few observations to you upon what has fallen from my reverend opponent during the latter part of the speech which he has just addressed to you. And what I have to say in reply is this. If all that he has read from Peter Dens, and all that he ever will read from Peter Dens on the various distinctions of sin,—and if he read all that was ever written upon the same subject by the other compilers of works upon moral theology, his doing so cannot affect the subject in dispute; for surely what Peter Dens chose to write upon sin cannot prove that the Church of Rome is the "great apostasy" foretold. And again, what is all Peter Dens' writing to me? But observe, my friends, he has brought forward a book which was never intended for the use of any but those who sit as judges in the holy tribunal of confession, and whose duty it is to put the penitent upon his guard against the commission of acts which otherwise he might imagine were of no offence before God. Extracts from that book, my friends, which was intended to guide the Priest in the direction of souls, have been collected into a volume, and falsely and infamously translated into English; and I have known them to be received, through the post, by ladies in a remote part of the kingdom. It has been brought within the reach of every wife and of every daughter in the British empire. And who did all this? Those, my friends, who have sanctity and holiness before the Lord forever in their mouths, but villainy and immorality in their hearts. "Those whited sepulchres!" "Woe to you, scribes and Pharisees, hypocrites? for you are like unto whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you, also, outwardly indeed appear to men just, but inwardly you are full of hypocrisy and iniquity. Woe to you, scribes and Pharisees, hypocrites! because you build the sepulchres of the prophets and adorn the monuments of the just."—Matt. xxiii. 27, 28, 29. Those, my friends, are they who collected the scattered sweets which are dispersed throughout the voluminous works of Peter Dens, and circulated them through every city, town, and hamlet in the three kingdoms. But, my friends, if all he has quoted from Dens, or all that he ever will quote from Dens, were as vile, as scandalous, and as wicked, and as abominable as my reverend friend, with his false and corrupt English translation, could wish to make it; what have I to do with it? Is my faith bound up with the works of Peter Dens? I differ from Peter in many things, but what of that? He says that the Pope is above a general council, but I say the contrary; for I maintain that a general council is above the Pope. He says that the Pope, *ex cathedra docens*, is infallible; but I say that he is not. This doctrine Peter Dens holds with the Italian divines, while the theologians

of France and other countries, who, being upon this side of Italy, are called *ultramontanists*, and with whom I agree, do not hold that opinion, and the church has left the question free—it is, as an open question, the subject of free discussion. The church has not decided that question, nor will she: she leaves us to the exercise of our free and uncontrolled judgment upon that subject; and so far I differ in opinion with Peter Dens when he says that the Pope is above a general council. Now, sir, having said so much relative to your abominable and lying translation of Peter Dens, and the villainous publicity which has been given to certain passages from his works, I conclude this part of my observations with this remark, that with the peculiar opinions entertained by Peter Dens I have nothing whatever to do: on the contrary, I deny and repudiate some of them, and with others I do not agree. But it is not because there may be some things objectionable in his works that that is a reason why they should be discarded when they contain most valuable and useful matter; for, if we are to object to Dens because it may contain passages not fit for indiscriminate circulation, as well might we object to the sacred volume itself, which contains many passages not fit for universal perusal; and how scandalous would we act, if following the disgraceful example of our opponents, we should form a volume of extracts from Exodus, Deuteronomy, but particularly from the books of Numbers and Leviticus, which give so many minute details of crimes not fit to be paraded before the public?

Now, my friend, let us come to the point at issue between us. I argue thus:—Suppose that our Lord Jesus Christ instituted the holy tribunal of confession, not only as a means, like every other sacrament, of applying the merits of his blood, which he shed upon Mount Calvary, to us, but also as a glorious means of preserving us in a state of purity, and of preventing us from falling into impurity—into which we can fall by the heart as well as by the tongue, by thought as well as by act, by omission as well as by commission. Suppose, I say, that Jesus Christ did institute, as I am prepared to prove that he did, the tribunal of confession, are not all the necessary consequences which flow from it the work of Jesus Christ, and not of Peter Dens, or of any divine of the Roman Catholic Church? Now, suppose I do prove, to the satisfaction of every man here, that Jesus Christ did establish that holy tribunal, of what use, let me ask you, reverend sir, would it be if the ministers—whom he appointed to administer the sacrament of penance, and to whom he has giving the power of absolving from sin, truly and sincerely repented of—of what use would it be, I say, if they were ignorant of the nature of the crime from which they were to absolve the repentant sinner? If they knew not those secret thoughts and acts which defile the soul before God, and which, to be forgiven, the ordinances of Christ imperatively require should be confessed? And again, of what use would it be if they were not instructed how to advise and admonish the penitent, and to point out to him the means by which he can avoid falling into sin in future? And what has Peter Dens done but give such assistance to the minister of religion as may help to guide him in the performance of that arduous and unpleasant duty? He did not intend that his works should be garbled, and handed about among the people of both sexes and of all ages, in their native tongue, and divested of the cloak which a dead language and the austerity of religion cast about them; but which those who think with my reverend opponent have torn off, that they might place it in the hands of every girl and of every innocent boy that speaks the English language; neither did he intend that the subjects upon which he treats should be made matter for a public discussion before such an assembly as that which I see before me. No, my friends, he did not; but their is no restraining those who are lost to all sense of decency:—they will stop at nothing in their attempts to gain their ends. Refute them as often as you will, they return to the charge, as the dog to his vomit, with the same weapons—lies, forgeries, and foul-mouthed calumnies. Now, my friends, I undertake to prove from the Holy Scriptures the sacred origin of confession; **SECONDLY**, I undertake to show that Jesus Christ established confession, from the practice of the

church in its early age; **THIRDLY**, from the wisdom, and beauty, and mercy of such an institution, which immediately stamp it with the character of its divine origin—from its absolute necessity, and from the economy of God, displayed in the establishment of that holy tribunal; and, **FOURTHLY**, from the admission of its institution by Christ, of its necessity and utility, by some of the greatest Protestant theologians and doctors that ever existed. Now, my brethren, I think I am giving you a tangible way of understanding this discussion. The first principle which I have to establish is, “whether Jesus Christ established the holy tribunal of confession;” the second is, “was confession practised by the followers of Jesus Christ in the first ages of the Christian Church;” the third is, “the fruits—the results of that tribunal of confession.” Now, my friends, do not those three subjects contain every thing that is necessary for me to bring forward in support of the proposition that I have laid down? You have, firstly, “the divine origin of confession;” secondly, the universality of its practice; and, thirdly, the fruits of confession.” Now, my brethren, I will be able to satisfy you as to the first principle, the establishment by Jesus Christ of the divine and glorious tribunal of confession, and which was left to us, as the holy fathers say, as a second plank after the shipwreck of sin. It was left with us to reconcile us with God, and to instruct us in our moral duties to God and our neighbour. But, my friends, as the time which now remains to me is too short to permit me to enter upon my demonstration—to wit, that the holy tribunal of confession was instituted by Jesus Christ—I will occupy the few moments that I have to spare with an observation upon the other side of the question. Suppose, my brethren, that Jesus Christ instituted no such thing as confession, I will, in that hypothesis, ask you, was there ever such an abominable or damnable a thing as for any man to attempt to invent a practice so irreconcilable to the passions and prejudices of human nature? What more abhorrent to corrupt nature was ever devised by man or demon? And how could the practice of it be enforced throughout the whole world if it were the invention of man? If, sir, I show you that it existed in the time of those four first councils, which your church has adopted, I think I will be going some length in demonstrating to you that confession was practised in the primitive ages of the Christian Church, at which period you admit that we had the true faith; and now I ask you, sir, if it was not an institute established by the great God himself, how could such an institution, so painful to human nature, have become established throughout the whole Christian world—in Greece, in Italy, in France, in Spain, in Portugal, in Germany, in Hungary, in Russia, in Poland, in Prussia, in all the kingdoms of the north, in England, in Scotland, and in Ireland; in point of fact, sir, in all the countries of the known world? What, sir, was the whole civilised world so debased as to receive what you consider “that abominable and disgusting invention of man,” and that without any historian, ancient or modern, telling us who introduced it, or the period of its introduction into the Christian world, or by whose means or by what man was this “revolting innovation” introduced? History tells us of other heresies, and the periods at which they appeared and disappeared, but as to this one, which, according to you and others, is “the foulest, the most diabolical of all the heresies that were ever broached, or that ever issued from the bottomless pit,” except that which denies the divinity of Jesus Christ—history is totally silent—there is not one word recorded of the age in which it was broached, of the man or men who introduced it, nor of the place in which it first made its appearance—

The half hour ended here.

Mr. GREGG.—“How should it have prevailed all over the world,” enquires Mr. Maguire. Why, sir, do you not recollect that is the doctrine of Scripture, that the system of Antichrist should prevail all over the world—that he “should cause all, both small and great, rich and poor, free and bond, to receive his mark, and that all the world should wonder after the beast.” Is it then surprising, that the abused confession of the Romish Church should just have as extensive a sway, as he who is its author?

"How could confession, that abominable and disgusting invention of depraved man, be enforced all over the world? How could it, unless the devil brought it about?" It was just the devil who introduced the foul system. This I have made as clear as the sun at noonday.

But first I shall say a few words, as to the translation and circulation of the "Extracts from Dens' Theology." The reverend gentleman is exceedingly angry with the translator and publisher of these extracts—the priests are all very angry with them. Well!—and so is the seducer very angry with the person who discovers him—but what of that? The man who debauches another man's wife, is very angry with the husband who finds him out, and with the lawyers and newspapers for exposing him. "O!" he says, "how very annoying this is. How plaguy meddlesome they are, that they cannot allow me to be at peace. I was making no noise, I was creating no disturbance—could they not let my nice things alone? I was not scandalizing society—all was snug—*sub rosa*—but here they come forward to demoralize society, and violate public decency with their exposures! how shocking!" Now I beg to ask, are the complaints of Mr. Maguire and the priests, as to the publication of these extracts, one atom less ludicrous than the supposed whinings of the debauchee? "why should the subjects of our private studies be spread abroad? why should the veil of decency be withdrawn? we kept them all in a Latin dress, far removed from vulgar gaze—why should they then be exposed in vulgar English?" I shall tell you the reason, sir. Because the time of the destruction of Babylon is nigh—because the time for bringing her abominations to light has arrived. The time for spreading the filthiness that is in her skirts upon her face, hath come, it is my duty to denounce as from the house top, those things that have been hidden, as it were, from the foundation of the world.

I do not for my part doubt that the translator and the publisher of this work, (Extracts from Dens,) have been instruments in the hands of God—perhaps unknown to themselves—God works in a mysterious way, they may have had very secondary objects in view—their motives may have been of a questionable character—yet they may have been instruments made use of for the purpose. Those gentlemen who at first called public attention to Dens' Theology, have conferred a great benefit upon society, and I am disposed to say that so, also have the translator and publisher of these extracts done.

Popery demoralizes the world. We feel this—we see its effects round about us—we were in some degree in the dark, as to the mode in which this was effected, it was wrapped up as if under a veil, but now all is plain. It is no longer under a mask—we disclose it in all its hideous deformity to the world.

Some fear danger from the publication of these monstrously polluting disquisitions, for my part I do not partake of the alarm that is abroad on the subject. I am sure that so long as popery exists, it will be a perpetual curse—a perennial spring of demoralization; let it fall by means of these discoveries—I grant that some injury may arise from their publication in the first instance, but this injury will be but temporary, while the good which it does in conducing to the downfall of the system that countenances such abominations will be lasting.

This was the case at the commencement of the Reformation. Men had in popish times been dragged to the mere semblance of virtue, by a species of mental enslavement, their dispositions had not been purified by the sanctifying influences of evangelical truth—they were made the mere slaves of priestcraft—yet this had a restraining effect on them in some cases. Popery tolerates a man in a little sin, in order that it may be allowed to exert an authority over them generally, and in the hope that thus greater evils may be avoided. Alas! alas! what miserable blindness! unless God's way of removing sin be practised, the evil will only be aggravated, and human wisdom will be found mere folly.

However, at the Reformation, when men burst the bonds of popery, their unsanctified nature ran riot—Luther and the reformers deplored the consequences

which manifested themselves—some were discouraged, but grace enabled them to see the cause—to feel that these evils would pass away, and that ultimate and great good would result from a course which Scripture, the Spirit of God, and martyred witnesses from the very beginning testified to the wisdom of. Therefore they were enabled to say, “we will fear no evil though the mountains be carried into the depths of the sea,” and the result has justified their holy decision. When men were brought to feel the influence of Protestant truth—of pure primitive christian truth, their corrupt nature was changed, and they became new creatures. Do we not see the fruits in every Protestant country? There we see the growth of virtue, honour, integrity, charity, civilization, of liberty, in fact of every social and national excellence.

On these grounds, I expect that if Dens—or the publication of these extracts, tend to the overthrow of popery, though it may give rise to temporary evil, yet it will end in the establishment, on a permanent basis, of holiness to the Lord.

I must observe that Mr. Maguire mistook in supposing me to have derived *morose* from *moralis*; I said it was derived from *morari*, which is the same as *moror*, both being from the root *mora*, a delay. You derive your precipitation sir, from your church, which instead of habituating you to a careful and cautious examination of things, makes you hastily take every thing on trust.

It has amused me to hear the reverend gentleman exclaiming continually “Protestantism without principles,” Protestantism without principles.” This is his favourite wind up. Why, what do you mean, sir, by Protestantism without principles? Have we not our thirty-nine articles? have we not our creeds? to say nothing of our bible—you will not surely have the face to say that these do not contain principles. If you said our principles were wrong, or false, or unscriptural, there would at least be sense in the assertion, but it is really absurd to hear you constantly chiming forth the same ridiculous exclamation—“Protestantism without principles.” But mark here how the reverend gentleman contradicts himself; observe how inconsistent error is. He tells us, boastingly, “You have got all your religion from us: you have got all your principles from us: all that you have of Christianity you have derived from us.” And yet, in the same breath, he exclaims, “Oh! Protestantism without principles.” Why, did I not tell you, sir, that I gloried in admitting and contending for the truth: that the Church of Rome was pure in the beginning—that what it had of pure Christianity we possessed—that is in fact that we went back to primitive purity? Did I not tell you this, sir? Why, my dear sir—my dear sir, how can you fall into these mistakes? They are discreditable. Are you not abashed of your errors?

Mr. Maguire has told me that, in speaking of Constantinople, he quoted from Dr. Heyland, Thorndyke, and others, just as if I cared one straw about Thorndyke, or about any other person who is inconsistent with his principles. I speak the language of the holy church. I quote her homilies which are part and parcel of the law of the land. I quote her articles which the laws establish; and inasmuch as I do so, inasmuch as I speak the language of the holy church, of her homilies, of her articles, and of the laws, in maintaining that the Pope is Antichrist, and his church is apostate, I laugh to scorn Thorndyke or any churchman who may please to send abroad heterodox opinions. “But it must be Constantinople that is meant by Babylon,” contended my reverend opponent. Now, is it not very odd that the Douay Bible points out Pagan Rome as the Babylon of the Apocalypse, and yet he chooses, rather than take this interpretation, to follow Heyland and Thorndyke in their wanderings! He abandons the authority of his own bible, and follows men who, though they were Protestant divines of respectability in many points, yet differing as they do from the voice of their church, should be listened to with much hesitation. I ask, is it not strange that Mr. Maguire should differ from his own Douay Bible, and wander away with inconsistent Protestants. But then this is only to show that the book of Revelations is too obscure to afford anything like solid

ground of opinion. Ah, sir, it is not its obscurity, but its clearness, that is overwhelming and confounding you.

Now, with respect to *Raca*.—He says that that passage designates three sorts of sins, the last of which alone deserves hell fire. But, let us look to the text, and we shall find four sins mentioned :

1st. "Whosoever shall kill, shall be in danger of the judgment,"—i. e. evidently of perishing therein,—that is, shall be in danger of hell fire.

2dly. "Whosoever is angry with his brother, without a cause, shall be in danger of the judgment,"—of the very same destruction—of hell fire.

3dly. "Whosoever shall say to his brother *Raca*, shall be in danger of the council." The offence is so flagrant that all confess it a crime punishable even by an earthly judge, and of course so heinous as to merit hell fire.

And 4thly. "Whosoever shall say to his brother—thou fool, shall be in danger of hell fire." Here is the mitigated offence stated as deserving of the highest degree of punishment—a thing which is undeniable, and which, as I conceive, settles the whole matter.

Now, I ask my reverend opponent is that not the plain signification of the text, as seen in the light of common sense? The whole passage is evidently intended to prove that all sins are mortal, although I grant that there are degrees in mortal sin, one being more heinous than the other. I never called all sins equal. But through grace, the blood of Jesus Christ cleanseth us from sin, and if we should fall seven times a day—nay, seventy times seven. The fountain for sin and for uncleanness is still open, although God forbid that that should encourage us to transgress. "How shall we, that are dead to sin, live any longer therein?"

Mr. Maguire, in answer to my objection to the words fallible and infallible as unscriptural, tells me that the word procession is not found in the Scriptures: I rather think it is; but I shall make myself sure of it. Yes, here I have it in the Gospel of St. John, xv. 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me." Take down that, reverend sir. There, sir, is you see the very word in Scripture. Yet, says the reverend gentleman, the word is not in Scripture! how important the infallibility of his church—it prevents him forsooth from being wrong in Scripture!

Again, he says the word Trinity is not in Scripture. Yes, but the word Trinity is in the creeds. I receive the word Trinity, while I do not receive the words fallible and infallible, because the word Trinity is in the Athanasian creed which we both regard as good authority, and because the word has not been perverted to base purposes as the others have. Although I grant you that they are to be found in Johnson's dictionary, the words are not properly theological terms, and therefore I will have nothing to say to them.

Ah, gentlemen, the Roman Catholic Church has got an able advocate in my rev. opponent. I will tell you what he is a famous hand at. He is a famous hand at staving off the grand point at issue. Do you perceive how he wants to put off Peter Dens. He disowns him altogether! Why, sir, do you forget your eloquent speech in Glasgow? We have heard that speech cried about in this town, since July, 1837. Yet now it appears he quite forgets that celebrated, that everlasting speech!—that speech wherein he undertook to prove that Peter Dens was not less pure than the Word of God itself. Now it seems he forgets it. It was I admit a very clever speech, and it has been made much of, I have heard it cried at the corner of every street, and found it under every variety of title. At first the town resounded with it under its proper name, until the public having been supplied with it, it ceased to be purchased. Subsequently my attention was fixed by a new proclamation made by a stentorious old woman. "Here's the grand account just published, of the grand discussion lately held in Liverpool, between the Reverend Father Maguire, parish priest of Ballinamore, and the Reverend Hugh Mac Neil, Protestant minister of

Liverpool! I purchased the “grand account,” and I found it to be the celebrated Glasgow speech! Again I was taken by surprise, with a new announcement of “a grand discussion between the Reverend Mr. Mc. Ghee, and the Reverend Father Maguire.”—Lo and behold! it was the everlasting speech in Glasgow!! It has appeared of late, under denominations still more wonderful. Now I hold in my hand this self-same Glasgow speech—this eloquent speech from which I shall read an extract.

Three things he Mr. McGhee, solemnly, publicly, and roaringly pledged himself to prove.

Firstly, by the Treatise on Matrimony, that Peter Dens was a blackguard; that is the word, gentlemen, I must take it as I find it.

Secondly, by his chapter on heresy, that Peter Dens was a cutthroat of Protestants.

Thirdly, by the encyclical letter, that the Pope and all papists with him, was aiding, abetting, and sanctioning the doctrine and practises enforced by Peter Dens.

This, gentlemen, is not the place to beat the “drum ecclesiastic,” to enter professedly upon theological disquisition. Perhaps you will bear with me, however, whilst I briefly examine the grounds of those three charges, upon which it is pretended the fate of popery depends. (Cheers and go on.) The arguments of Mortiferous O’Mulligan, Bobby M’Ghee, and Hugo M’Neile, may be faithfully contracted into the cogent syllogism. Peter Dens by his Treatise on Matrimony was a blackguard and corrupter of youth; and by his chapter on heresy, taught that all Protestants ought to be exterminated. But the Pope, by his encyclical letter, the professors of Maynooth, Dr. Murray, and the hierarchy of Ireland have, by public documents, approved the theology of Dens. Therefore, the pope and papists are all blackguards, corrupters of youth, and each that all Protestants (as heretics ought to be exterminated—is not the above syllogism) a faithful condensation of all their drowsy, frowsy, ranting, canting argumentations? (Cheers, and it is, it is.) Well then, gentlemen, I come now to examine dispassionately the first number of the major proposition, that “Peter Dens, by his treatise on matrimony, was a blackguard and corrupter of youth.” Is it, I demand, by the nature of the subject, or by the language in which is discussed, that Dens is to be convicted of blackguardism? Not by the nature of the subject, otherwise Deists, Mahomedans, &c., may blasphemously accuse the Old Testament of being obnoxious to a similar charge—(see Exodus, Leviticus, Deuteronomy, and see also the history of Lot, of Onias, the waters of jealousy, &c. &c.)—not by the language in which it is discussed, otherwise Saint Paul would be doubly a transgressor; witness his catalogue of sins in the first chapter of his Epistle to the Romans, also his instructions on matrimony, his Epistle to the Corinthians, where his language is more plain, more direct, and less delicate to “ears polite.” (I mean the long-eared, canting, swaddling tribe,) than the language of the ill-used “Peter.” The latter, however, had this extenuating plea, that he wrote his instructions exclusively for his own pupils, and those of their profession, that he printed his treatise solely with a design of giving them, and them only, a greater facility of acquiring such information on the moral duties of conjugal life as was necessary for the safe, but cautious and prudent direction of the consciences of their penitents.

The question is not now whether they ought to have penitents, whether they ought to hear confessions, but whether Dens conscientiously believed that they had a divine warrant for the practice. That he did sincerely believe it, no person reading the treatise in question, or his treatise on penance, will have the obstinate impudence to deny. That he was right in so believing I am prepared, in the face of England, Ireland, and Scotland, to prove, if not the conviction, to the utter confusion of the most hardened sceptic who values himself on the denunciation of Dens (cheers for some minutes.) Dare any of the holy trio, who have already come here to cheat the public—to nourish their prejudices by abusing their credulity, meet me in Glas-

grow to canvass, or gainsay my arguments in favour of confession (cheers;) of sacramental confession? (loud cheers.) This is my challenge to their foul, lying, slanderous accusations, (immense cheering.) I will ask no jury; they are afraid of a jury; I will ask no immediate verdict; they shudder at a verdict (cheers.) I shall be content to make a bold, manly, argumentative appeal even to a prejudiced public, whose minds have been pre-occupied, and whose judgments have been warped by the wholesale falsifications of political crusaders, (cheers.)

Ere Peter Dens be found guilty of blackguardism and corruption of youth, we should first inquire whether Christ instituted, and the apostles preached, and the primitive church taught, and the most holy fathers, doctors, confessors, and martyrs practised sacramental confession. This is to begin with the beginning. This is fairly taking John Bull by his horns instead of cowardly *catching him by the tail*. John is a credulous fellow, but he is honest, open, generous, good-natured, kind-hearted; and if his honour be appealed to, sufficiently impartial. To John Bull, then, as well as to John Knox, I appeal, If Christ instituted sacramental confession then, undeniably, Peter Dens was right. If Christ did not institute sacramental confession, then, unquestionably, Peter Dens was wrong; however pure, however honorable, however single-hearted his motives. But that is the point—that is the rub—that is the "*questio probanda*," will the sanctimonious trio meet me in public, is moot. to try to decide it? I answer emphatically, *never*. Why? Because they are public, political cheats, fraudulent traders in religion. Their acceptance of this challenge will be a proof of their sincerity."—pp. 10, 11, 12.

Now what do you think of that? there you see, he puts himself on the same bottom with Peter Dens, and yet here he unkindly attempts to throw him overboard. "O, indeed, I have nothing to do with the peculiar opinions of Peter Dens!" O, but indeed you have sir, let me tell you,—we are determined not to allow you to part company so easily as you imagine. In Glasgow, the reverend gentleman will prove every thing to the satisfaction of honest John Bull, but, here, it is—"indeed I have nothing to do with the peculiar opinions of Peter Dens!" I tell you, sir, that won't answer. Depend upon it, that will be anything but satisfactory to "honest John Bull," and he is honest John Bull, and kind-hearted John Bull too, which he would not be if he were the victim of such a system as the reverend gentleman would have us to believe. But John Bull is kind-hearted, and clear-headed, and knows the nature of things, and believe me will be well able to interpret the meaning of this shrinking from the question. Protestantism has made him too honest to be satisfied with such conduct. Believe me, sir, it is to Protestantism he is indebted for every good quality he may possess.

Mr. MAGUIRE here gave an ironical bow.

Mr. GREGG.—Yes sir, but it is though, however much you may think to the contrary.

I now come to Mr. Maguire's reply to my arguments on Dens' Theology. He says all depends on this question—did Christ institute confession and absolution, or did he not? Now I say it does *not* depend on this question. Mark! Here is the common prayer of our holy church, and in the office for "the visitation of the sick," we have the following rubric.

"Then shall the minister answer whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done wrong to any man, that he make amends to the uttermost of his power.

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him, (if he humbly and heartily desire it,) after this sort."

And here follows the form of absolution :—

“Our Lord Jesus Christ who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences. And by his authority committed to me, I absolve thee from all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

There you see our Church admitting both confession and absolution. And yet you find me here taking up the voice of the same church, and protesting with all my might against the abominations of Dens. So that the excellency of Dens does not depend upon the question. “Did Christ authorise confession?” but did he authorise such a mode of proceeding in confession as is described by Dens, and acted on in the Popish church? Our holy church admits that Christ instituted confession; it admits its propriety, and commands its observance. We lament that the abuse of it in the Romish church has inspired men with a disposition to neglect it altogether. We admit, however, that Christ commanded his people to confess their sins one to another. What we allege is this, that that command does not warrant the system of Peter Dens, nor authorise a corporation of bachelors to pry into the secret feelings of our wives and daughters; in fact, to *pump* young women. “Confess your sins one to another,” says the Holy Ghost; “*pump* young women,” says Peter Dens. “Examine them on such things as shall corrupt them, and pollute your own souls. There is no more reason why you should *pump* young women because Christ instituted confession, than there is that you should refrain from eating meat on Fridays because John the Baptist was beheaded. The things are altogether dissimilar.

“Confess your sins one to another” is the command, and I trust that if a female in our church should wish to confess, that the Lord would enable his ministers—or at least provide one suitable in the proper case—to listen in a proper spirit to such confessions and to afford sound and suitable advice. *That* would be legitimate—that would be proper; but it is at variance with every sense of propriety—there is no legitimacy whatsoever in tutoring priests—Bachelor Priests—to lead on females from one subject to another—from the lesser to the grosser indelicacies, by a well-managed system of indirect questions—bringing forward and suggesting subjects the most revolting to the human mind which can be imagined, and most entirely unsuited to the parties engaged in it. You may ask ‘what is the object—what can be the object of such a course of proceeding? Why should such a thing take place? Is it not plainly the result of an anxiety for the cause of virtue?’ No! The system was invented by the devil. Its purpose and design are truly diabolical. You know that the great object of the devil is, and always has been, to torment men here and hereafter. He is not content merely with their eternal torment; he must render them miserable as well in this world as the next. He wishes also to pollute them here that he may have them in misery through eternity. Now, I ask, are not all these purposes subverted in the confessional system? Surely he torments the Roman Catholic Priests with a vengeance! He first prevents them from marrying, and then he exposes them to a torture which is inconceivable.

I say that at the time when the Priests take on them a vow of celibacy, they are not competent to determine whether they should take it or not. Mr. Maguire says they are, for they are not allowed to make those vows before the age of 23, that they are then old enough to decide whether they can fulfil the obligation or not. I claim to know rather more on this subject than the reverend gentleman. And I do not hesitate, as a man of experience, to controvert his position. I deny that that age is sufficient, and I appeal to the common sense of mankind for the rectitude of my view. I assert that at 29 or 30 years of age, or even more, a man may not have attained such a knowledge of himself as to enable him to judge that he should come to such a resolution. Many men in this assembly will assent to the truth of what I allege. I doubt whether any man has a right to tie himself down under such an anti-christian obligation; it is something like madness to do so at the age mentioned by

Mr. Maguire. I appeal to the Roman Catholic Priest themselves. Have they not found that they have done wrong in binding themselves under such a yoke? I am sure many, very many of them have. They have felt that they have done exceedingly wrong in making a sacrifice which nature is opposed to, and God denounces as a mark of apostasy. I here assert boldly that there could not be a more meritorious thing than for all the Priests of Ireland to marry all the nuns of Ireland, and thus deliver both parties from the dreadful bondage of the devil.

(Here there was a considerable outbreak of feeling on both sides, cheers and hisses.)

Gentlemen, we are to have no demonstrations one way or other. I repeat what I say, that if the Priests were to marry all the nuns in Ireland they could give no greater proof of good sense. And I am convinced that no act in the life of the truly great Luther was more noble than his trampling on the prejudices of his day in marrying the nun Catherine.

My friends, the character of that great man has been most vilely mistaken and misrepresented. There was a length, a breadth, a height, and a depth—there was a majesty—there was a vastness about that great man which exceeds anything I ever knew in any other. He was greatly superior to his times. And I doubt very much whether he would allow any man to have ten wives together. However, what have we to say to Luther? We do not care a straw about Luther. Our church would not be in the slightest degree implicated by defects in his character. I merely make these observations in his defence, to abate prejudices which some Roman Catholics, in consequence of the calumnies against that great man, entertain against the Reformation generally. Formerly, when I heard extracts from his works and knew no more of him, I entertained a strong dislike to him; but subsequently when I came to read his work, I knew him better; I perceived that I was misled by mere gabled extracts from his writings. Were Mr. Maguire really to read Luther's works he would perceive him to be not a man of an age, but a man of something like a multitude of ages. He was an astonishing—an admirable man! Shew me those extracts; place them in their connexion; and I venture to assert that, though he may be judged eccentric he will rarely be found otherwise than correct. I derived some of my prejudice against Luther many years ago from rather a strange source, from the preaching of Mr. Maguire. I have been your hearer, rev. sir. Your dreadful extract quite appalled me; but when I entered into the spirit of the man—when I ascertained what his true character was—what his language—what his boldness—what his Godliness—what his union with Christ—I found him to be a person totally different from what he was represented to be. As to the story of his deriving his doctrines from the devil, or his having confessed himself to have done so, it is a lying and contemptible calumny, scarcely deserving of refutation, but which, nevertheless, (if I have time) I may take up hereafter. That he was tempted, I admit. So was Christ. He avows, with a simplicity certainly calculated to make one smile, his strong temptations to one species of sin. But did he yield to these temptations? No, sir, his character for chastity is unimpeached.

However, we must come to another subject; and in its consideration, I beg of you to banish all prejudice from your mind and listen calmly to what I shall bring before you. Listen, I say, to the lessons taught to our bachelor priests. Listen to what they are instructed in their seminaries—to what their infamous system of divinity consists in. The great object intended seems to be to render them efficient instructors of married people. What fools we all must be! We have no Corporation of Bachelors to tutor us. Really it is too bad! It is ridiculous! Where did all their curious information originate? How did they attain to their knowledge of these things? things of which I say to you, sir, (turning to Mr. Maguire) you have no more right to know than the child unborn—of which your circumstances should necessarily keep you ignorant.

(See Appendix, No. 2.) What nice distinctions? What very edifying investigations such as these must be?

(See Appendix, No. 3.) Do not blame me, my dear friends, for calling your attention to these things. They are quite offensive to me as to you. I wish you to see what is the system of interrogation acted on by your priests.

Now for a specimen of skill. (See Appendix, No. 4.)

What very pretty distinctions!—monstrous filth!—foul abominations! You, sir, presume to talk of the conjugal act! Why, sir, what do you know about the conjugal act? I tell you, sir, it is scandalous! It is scandalous that you should dare to presume to pry behind the sanctified curtains of the holy marriage bed! My Roman Catholic brethren, I do not hesitate to say that if you be as you should be, influenced by feelings of manhood, you will at once withdraw your wives and daughters from the unhallowed communications which I have just showed you, they are the victims of. And you should yourselves to a man set your faces against the system, and abandon your chapels in *globo*. Hear farther. (See Appendix, No. 5.)

Mark the spirit of these precepts—mark how cunningly the evil is indulged in. “Too sudden a manifestation might alarm; therefore, gradually lead them on.” Infamous ingenuity! I call on you, Roman Catholic Priests, to do as the Messrs. Crotty have done. Come out yourselves from such a system, and bring your flocks along with you.

Now for more skill. (See Appendix, No. 6.)

Marvellous erudition! I say that such stuff is a foul and filthy abomination! (See Appendix, No. 7.)

Is not that a very pretty discussion to be carried on between a married lady and a bachelor? He must know all about the temper of the husband, and his intercourse with the wife! Sir, it is horrid! It is awful! The whole system, if that were possible, should be taken and burnt. In the name of wonder, where do our bachelors obtain all their wisdom? Now, Roman Catholics, I ask you had you any idea of the sort of the intercourse carried on between your priests and females? You had not, I am sure. Mr. Maguire, I verily believe that the Priests of Dublin would have been exceedingly obliged to you if you staid at home with your dogs.

MR. MAGUIRE.—I would rather be there than reading that, I promise you.

MR. GREGG.—I tell you, sir, your whole system arises from delusion. It is only consistent with the rejection of reason and common sense; it is the result of human blindness; it springs from the contempt of divine wisdom. If you do not perceive and feel this, the reason is that Popery has blinded your mental vision. I have spoken before an assembly of men—an assembly comprising many Roman Catholics. I lay out of view higher considerations. Reason, common sense, Scripture, all sustain me. But put these of the question. I appeal to your nature, to feelings, to your manhood, should you tolerate a system so monstrous, so abominable, so infamous? Will you not rescue from its contaminating influence your wives, your sisters, your daughters? I am sure nothing but the grossest delusion—the darkest state of spiritual degradation, could allow any man to permit the females under his care to be dealt with in the confessional as we here have learnt all Roman Catholic females to be dealt with. It is a delusion—a most unaccountable delusion, if you do not feel that the whole of that which I have commenced to read—that the whole system of the Romish confessional, and the ecclesiastical education of your clergy, is not most flagitious—most detestable—most infamous—most monstrous.

Here the half hour ended.

REV. MR. MAGUIRE.—Gentlemen, I beg leave to inform my good friend, the reverend Doctor Gregg, that I would much rather be out in the fields with my dogs, taking innocent and rational recreation and healthful exercise, than be occupied in listening to the reading of those lying, and infamous, and ignorant translations, which

he, devoid of all good taste, and, I am sorry to say, Christian morality, has quoted, in furtherance of his own peculiar notions. Yes; I assert that those translations are infamously ignorant and wilfully corrupt, and I am ready to make good my assertion against any man, or set of men, that will attempt to uphold the truth of those translations from Peter Dens, which have been so scandalously, nay, I will add, so infamously circulated by those hypocritical crusaders, throughout the British empire.* Now, my brethren, is it not a shame that you cannot behave yourselves, and act in a rational manner, during a rational discussion. See, I do not act disorderly——

A person that was seated very comfortably here exclaimed, "Nor do I."

Rev. Mr. MAGUIRE.—My friend, you have no cause; but why make this noise? Are you not ashamed, or do you forget that you are told to bear with each other? I implore of you to be quiet for the future, and to conduct yourselves rationally and peaceably. Now, gentlemen, you will be pleased to bear in mind that I do not bring about those disgusting matters which form the ground-work of the abominable exhibition that you have witnessed this day. You will be kind enough to remember that whatever our common Christianity may suffer, by the introduction of those damnable and detestable translations, which my reverend opponent, lost to every sense of religion and morality, has thought proper to produce, and that, whatever scandal is given to the faithful, that at least I, who go out now and then with my dogs, to take rational exercise, am not to be blamed. And here, my brethren, I again repeat, that I would rather be out with my dogs, taking rational exercise and innocent amusement, than be an eye-witness to the wounds which the reverend gentleman, a professed Minister of the Gospel, has this day inflicted upon religion, morality, and youthful innocence and inexperience. Nay more, I tell the reverend gentleman that so long as God and my conscience inform me that I am not committing sin by enjoying rational amusement, I will continue to go out with my dogs, and hunt with them; but when I find that the laws of God and man prevent me from indulging in those amusements, which my reverend opponent sneers at, then I will discontinue my pursuit of them, but not till then. Having made these few prefatory observations, I will proceed to refute the assertions made by the reverend gentleman in his last speech, and then I will demonstrate to you the divine origin and institution of the holy tribunal of confession. Now, my brethren, I must tell you that, notwithstanding those lying and damnable extracts which you have heard read, that this is a glorious day for the Roman Catholic religion.

Here the Rev. L. J. NOLAN, hissed.

Rev. Mr. MAGUIRE.—Sir, be pleased to give me none of your hisses. I made you hiss yesterday to some purpose, and I rejoice at it, because it is a sign that you are losing your venom, and that a better feeling is taking possession of you; for the serpent is never so innoxious as when it hisses. It is the snake, which bites in silence, that is most to be feared, and not the half venomous reptile, whose bite can only irritate; but not destroy. Still, I say, let there be no hissing: my party, if I have a party here, do not hiss my reverend opponent, and therefore, why should you hiss me? I beg of you not to continue such a practice, it is disreputable; but exhibit towards us, and towards one another, Christian feeling and Christian forbearance. Now, I will ask the reverend Mr. Gregg a question, and I beg of you, my brethren of the Protestant Church, who are here present, to bear this in mind. I will ask him, if he dare, to take up the Bible, and read from the book of Genesis the fact of Onias. I ask him, will he read that? Will he read the fact relative to Lot and his two daughters? Will he read those, and many other such passages which I can point out to him in the Holy Bible, and which I would not take one thousand guineas, nay all the money in the world, and read here to-day. Now what good did all these lying extracts which he has quoted here to-day, at the expense of morality, do his cause? None whatever; and if he even quoted Dens correctly, and translated him truly and

* Here there was some noise and confusion, caused by several persons crushing forward to obtain seats.

properly, the cause which he is attempting to advocate and support by those lying translations would not be advanced one step beyond the position which it occupied before this public discussion was ever thought of. My friends, he has read a great many extracts from Peter Dens. I speak now of Dens in the original, not of my reverend opponent's false translation, and I dare him, or any one else, to say that Peter Dens ever directed a leading question to be put to a penitent in the confessional, and I deny, with both my hands, that Dens avows that a single one of all the questions of which you complain are ever put to a penitent by the clergyman in the confessional. But, reverend sir, I will leave Peter Dens and you together; settle your accounts with each other, and indeed I firmly believe that that will be no difficult task, as you appear to me to understand each other to a tittle.

Now, my brethren, having left Peter Dens and the Doctor together, I come now to the great question at issue, and that is—Did Jesus Christ establish the holy tribunal of confession? That, my friends, is the question, and I have pledged myself, and I repeat that pledge, to prove to you that he did. Now, if Jesus Christ established confession, and if he commanded you to confess your sins, are you to act the hypocrite, before the world and the great Creator and Redeemer of mankind, and confess only a select portion? Are you to select what sins you are to confess, or are you to tell all? You see, reverend sir, what kind of morality is practised by your youths, who either never acknowledge their errors, or, if they do confess any, they are only such as they please to disclose; but, sir, if you had them instructed as ours are, you would not have them growing up in the commission of sins such as you describe. You would not then, sir, have your Bishops hanged for bestiality, nor running out of the country to escape the vengeance of the offended and outraged laws, for the perpetration of that most abominable of all abominable crimes—sodomy. You are aware, sir, I presume, of this fact, that in all the transport vessels that go out from this country, freighted, I admit, with convicts, with unfortunate and unhappy beings, who have been brought before the public tribunals of their country, and convicted of crimes against the laws of the land—drunkards, blackguards, and robbers though they be—you will never hear of the existence of this damnable and filthy crime amongst them.—That crime, I thank my God, is never known among those unfortunate people; while, on the contrary, and it has been proved, that not one of those transport vessels leaving the ports of England—"Bible-reading, moral, virtuous England,"—is ever without it. There, sir, is a great moral difference between the convicted Irish felon, and the convicted English felon; that beastly, damnable crime is unknown amongst what you are pleased to designate "your benighted countrymen," while it abounds, to a frightful extent, amongst those whom you extol for their religion and moral virtues. I cannot help saying, reverend sir, "that the comparison is odious;" but I am glad that you made it, as it has enabled me to vindicate so far the morality of my countrymen—even the moral character, so far as that hideous crime is concerned, of our convicted felons; and this fact, of itself, sir, shows the difference in morals between the people of Catholic or Popish Ireland, as you would say, and those of "moral Bible-reading, virtuous Protestant England."

Again, sir, be pleased to look here. Here I have the report of the Poor-law (Inquiry) Commissioners,* and what do those Poor-law Commissioners state?—Why, sir, they have reported that, in your "moral, Bible-reading, virtuous Protestant England," no less than 74,000 bastard children are born every year. Yes, my friends, I do not wonder that you should feel surprised at the statement, but the fact is undeniable. Here is the Poor-law Commission report. Again, my friends, what more do these Commissioners state? Why, that not one woman in 50, "in moral, Bible-reading, virtuous Protestant England," is married without previously having had a bastard child. I will read you this, and show you that we have those facts in evidence, and that upon the testimony of most respectable Protestant Clergymen. I

* Mr. Maguire here exhibited the Report.

will prove to you, by the same testimony, that there are women in England who have had nine children by nine different men, and that the more children they have, the sooner will they get husbands, so great is the spread of Protestant morality amongst the "Bible-reading, virtuous Protestant English." Why, my friends, if an unfortunate girl in this country made a slip, if she had an illegitimate child, she might as well quit the country; the finger of scorn would be pointed at her wherever she went—she would never get a husband, her error in morals would be no recommendation to her—the veriest wretch that prowls through the land, if he knew of her misfortune, would scorn to unite himself to her in the bonds of matrimony. There, my brethren, is a contrast between benighted "Popish Ireland" and "virtuous, Bible-reading Protestant England," with her 74,000 bastards annually. But, my brethren, this immorality is not confined to the lower classes, as I shall prove. How many, reverend sir, of your first-rate English wives annually run away from their husbands, and form adulterous and infamous connexions? and not merely that, but how many husbands exchange their wives with one another? Eh, Doctor! will you answer me that? If you are not able to tell me, read "Doctors' Commons," and it will tell you. Now, sir, will you name to me fifteen women of rank, Catholic wives, in this country, from the period of the Reformation down to the present day, that have ever ran away from their husbands, and formed adulterous connexions, or that were ever exchanged by their husbands for others more suited to their tastes; and if you name me fifteen ladies who have done so, or even ten, I will give up the case, and acknowledge that you have gained a victory so far. You, sir, made an attempt to lower my countrywomen in the scale of morality, and to elevate others at their expense, and at that of truth. I felt myself bound, both by honour, truth, and justice, to defend them from the charges which you brought against them; and if I have spoken stubborn facts, and if people feel themselves hurt, let them blame you, sir, and not me: it was you, sir, by the course of proceeding which you thought proper to adopt, that forced me to rebut those charges by instituting a comparison between the morality of the English people and that of my fellow-Irish; and those facts which I advanced are not drawn from imagination—they are no forgeries of mine—they are to be found in that report to which I referred you.

You, sir, have spoken of our youth, and you have ridiculed the idea of confession; but allow me to tell you sir, that if you were somewhat better instructed, or had you even read a little more of the doctrines and canons of your own church, you would not have done so. We know sir, how our young men proceed. Sir it is well known that we keep our youth from crime, and it is also quite notorious, that the damnably detestable habits which you enumerated, are not known, and consequently are not practised amongst us, while it is equally notorious, that they are quite fashionable amongst your youth. Sir, it has so turned out, unfortunately for their eternal welfare, that they have no one to caution them against the perpetration of those crimes. Sir, I will produce to you, "Archbishop Tillotson's" table of sins, which contains all the crimes you named, and in which there is every thing as bad as ever was written by Peter Dens, and he recommends that those crimes should be confessed, and he was a Protestant divine—I will show you sir, that your church approves of confession, while she throws away the practical part of it, and discountenances the most valuable—that of confessing to the Clergyman all your sins in private. Sir, we carefully prepare our youth for the reception of the sacraments. We make them set themselves apart, and give themselves up to prayer, before they partake of any of the sacraments instituted by Christ for the salvation of souls; but you will not do this, neither will your church do it. You will give your sacraments to any one that will approach to receive them. I, myself, have known abandoned wretches, after a night's debauch, to go from the scene of their wickedness to the church, and receive the sacrament, without preparation on his, or inquiry upon your part, as to the state in which they were, although St. Paul says—"Therefore, whosoever shall

eat this bread, or drink the chalice of the Lord, unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.”—1 Cor. xi. 27, 28, 29.

Now, sir, do not these texts of themselves, even if they stood alone, demonstrate the real presence of the body and blood of Christ in the sacrament of the Lord's Supper, even to the unworthy communicant, who otherwise—that is, if the body and blood of Christ were not there—could not be guilty of the body and blood of Christ, or justly condemned for not discerning the Lord's body; for any thing that is not, cannot be discerned. But, sir, your practice corresponds with your doctrine, for you teach that the body and blood of Christ are not in the sacrament; therefore, the unworthy communicant in your church is not guilty of the body and blood of the Lord. He does not eat judgment to himself, not discerning the body of the Lord; for, according to you, the Lord's body cannot be discerned, inasmuch as it is not then present in your sacrament—consequently there is no necessity that the advice of St. Paul should be followed by those who approach your communion table. Now, my friends, I will come to the point at issue—to wit “The divine origin of the holy tribunal of confession;” and if I do not transfer the blush of shame and confusion which he endeavored to cast upon us, into the face of my reverend opponent, as well as into that of his church, believe not what I shall advance in future. My friends, we read in the Gospel of St. Luke, chap. v., verses 18, 19, 20, &c. That a man who was afflicted with palsy was let down through the roof of the house in which our Saviour then was in company with many of the Scribes and Pharisees, and so great was the throng within, and so numerous the multitude without, that they could not effect an entrance into the house with the poor afflicted paralytic; they therefore ascended the roof, removed the tiles, and let him gently down at the feet of our blessed Redeemer. Our Divine Saviour, on beholding the sick man, and knowing that he had then a glorious opportunity of announcing glorious tidings, said to the sick of the palsy: “Have confidence, my son, thy sins are forgiven thee.” The Scribes and Pharisees, by whom our Saviour was then surrounded, began to look significantly at each other, and internally to murmur the following interrogatory: “Who is this blasphemer?—who is this imposter, that pretends to forgive sins?—for “who can forgive sins but God only?” When our Saviour addressed the paralytic, he was well aware of the contradiction which his doctrine would receive; therefore, he who did nothing by chance, but every thing by design, seized the opportunity of proving his divine commission, showing his credentials, and proving by an astonishing miracle the power that he had received from his Heavenly Father. Well knowing what was passing in the minds of those ancient Scribes and Pharisees, he said to them: “Why think you evil in your hearts?” and what evil was this, my brethren, which they thought in their hearts, by saying that none could forgive sins but God only? Christ therefore proceeded by saying: “Whether is it easier to say to this man thy sins are forgiven thee, or, to take up thy bed and walk?” “But, that you may know that the Son of man hath power upon earth to forgive sins, I say to thee (turning to the sick of the palsy) take up thy bed and walk into thy house.” What, now, my brethren, did Jesus Christ undertake to prove by this miraculous and surprising manifestation of his power? He undertook to prove what the Scribes and Pharisees desired. But what did the Scribes and Pharisees deny? They denied that which the modern Scribes and Pharisees deny, viz: That any one has power to forgive sins but God only. Jesus Christ, therefore, in order to confound them, wrought an astounding miracle to show the power which he had received from his heavenly Father—to attest the truth of his divine mission, and to confute and silence the unbelieving Scribes and Pharisees. And mark well, my friends, that he performed this miracle, to prove that he, not as the Son of God, but as the Son of man, had power on earth to forgive

sins—that He, as a missionary commissioned by his Eternal Father, had received that power, not as the Son of God, and as such equal to his Heavenly Father. And observe, my brethren, that he was understood by all those who witnessed the miracle; for the evangelist expressly mentions: “and the multitudes seeing it, feared and glorified God that gave such power to men.” Matt. ix. 8. But, my friends, perhaps some of you may say, or at least think, in reply, that although Jesus Christ, by this miracle, did clearly prove that He, as the Son of man, had power to forgive sins, yet that it does not appear from this, or any other portion of the Scriptures that he ever transferred or communicated that power to others. And here I admit that by this reply you impose a task upon me, the performance of which is absolutely requisite to render my argument conclusive and effective. But, my friends, the task is an easy one, and I undertake the discharge of it with alacrity. My brethren, Jesus Christ having confounded the Scribes and Pharisees, by producing the broad seal of the divinity appended to his divine commission, proceeded to silence and refute our modern Scribes and Pharisees by conveying and transferring and delegating that self-same identical commission to his apostles, disciples, and their lawful successors, for we read in St. Matthew, xxviii. 18—20, that Jesus Christ addressed his apostles in the following words: “And Jesus coming spoke to them, saying: *All power is given to me in heaven and on earth.* Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And behold I am with you all days, even to the consummation of the world.” Here then, my friends, is the commission which Jesus Christ gave them. What is the extent of that commission? Learn it from his own prefatory address to those on whom he was about to bestow it: “All power is given to me in heaven and in earth.” That is, “all the power which my eternal Father conferred upon me as the Son of man, and as his missionary among men, the same do I confer upon you.” But it may be asked how can I prove that HE conferred all this power on them? I answer, that Jesus Christ himself, has expressly declared it, for HE says, “He said therefore to them again: Peace be to you, As the Father hath sent me, I also send you.” (John xx. 21.) Here then, my friends, it is expressly declared by the divine Redeemer himself, that he imparts to them the self-same commission which his Heavenly Father gave him, for HE declares: “As the Father sent me, I also send you.”

But, my friends, a part of that commission was to forgive sin, for he immediately adds,—“breathing upon them,”—“Receive ye the Holy Ghost—whose sins ye shall forgive they are forgiven them, and whose sins you shall retain they are retained.” (Ibid 22, 23.) Thus, my friends have I shown you, that Jesus Christ established by that miracle which HE performed, not only the ignorance, but the infidelity of the Scribes and Pharisees, by demonstrating to them, not only that HE, as man, had power to forgive sins, but that HE delegated that power to the apostles. Here my argument might lawfully terminate, because thereby has been proved the divine institution of the tribunal of confession. But as I know there are cavillers who are not only hard to be satisfied, but unwilling to be convinced, I will follow up the argument a little farther, by proving that Jesus Christ not only gave his Father’s commission to his apostles, but to their lawful successors also. First, when Jesus Christ said to his apostles—“that all power was given to him in heaven and in earth,” and when he communicated that power to them he said—“Going therefore teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, and behold I am with you all days even to the consummation of the world.” But the apostles personally were not to live to the end of the world. On the contrary, Jesus Christ foretold the death, and the manner of the death, both of St. Peter and St. John. Therefore, my brethren, it is self-evident that when he promised to be with them, and to continue their commission to the end of the world, he did not confine it to them personally, but extended it to them representatively. Secondly, when he said to them,—“As the Father sent me, I also send you.” St. Thomas was not then present, yet he was included in that commission, and no man

can deny but that this power was also given to St. Thomas, and thence it appears that it was not imparted only to those who were then present as a grant given merely for their sakes, and to increase their authority, but it was given for the sake of all belonging to Christ's flock, of which flock the far greater number lived after the time of the apostles. And then if that commission was to expire upon the death of the apostles, who was to feed the flock, or continue to teach the faith of Jesus Christ for all ages—"even unto the consummation of the world?" and as St. Thomas was included in that commission, it must, therefore, be admitted, that the commission was not strictly confined personally or individually to the Apostles, whom our Divine Redeemer addressed, or it will necessarily follow that St. Thomas was not included in that commission. Thus, my beloved brethren, have I clearly proved from the plainest passages of holy writ, not only the divine institution of confession, but that the extraordinary power of forgiving sins was delegated by Jesus Christ to his apostles and disciples, and to all their lawful successors in the ministry. I would now remark, that when our Lord said to his apostles—"Whose sins you shall forgive they are forgiven them, and whose sins ye shall retain, they are retained." He evidently conveyed to them the power of "hearing sins," and the right of determining the state of the sinner, and the awful and responsible alternative of either binding or loosing. This, my friends, is a work of great peril, and is to be performed with great prudence and discretion. But now, my friends, permit me to ask you, how could a minister of Jesus Christ know when to bind, or when to loose with prudence and judgment, if they were not to know the state of their spiritual patients? How can sins be known unless they are confessed? or how can sins be retained unless they are known? and how can they be known except they are disclosed to those who are authorized to forgive or retain them? How, my brethren, could a physician prescribe for a patient unless that patient minutely and candidly detailed all the symptoms of his disease and the circumstances accompanying it? Our health depends upon the care which we take of our body, and our salvation depends upon the care which we take of our souls: and, in order that our souls may be in a state of grace before God, it is absolutely necessary that we should follow the direction of our spiritual physicians, "who are to watch over us, knowing that they have to render an account for our souls." (Heb. xiii. 17.) And it is my firm belief that my salvation depends upon the care which I take of the souls of the flock that has been committed to my charge; and how can I take all that care which is absolutely necessary if they will not follow my advice, and confess their sins, by which alone I will be enabled to administer spiritual consolation and advice to those who stand in need of it? Or how can they be prepared to partake, worthily, of those sacraments which Jesus Christ left us, as a means tending to our eternal salvation? For we are told by Jesus Christ himself, "Amen, amen. I say unto you, except ye eat the flesh of the Son of Man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life; and I will raise him up at the last day."—John vi. 54, 55. There, sir, is one of the means left us of attaining to salvation; and unless we obey the command of our Divine Redeemer, and "eat his flesh and drink his blood," we shall not have life in us, and how are we to obey his positive command? Are we to be in a state of grace or not? or are we to run after a night's debauch, and eat of that bread which came down from heaven? Most certainly we are not. If we do, we partake of it unworthily, and we incur the penalty pronounced by St. Paul against unworthy communicants, "who eat and drink damnation to themselves, not discerning the body of the Lord." (1 Cor. xi. 29.) But how are we to be in a state of grace? We must, according to St. Paul, "prove ourselves." (Ibid. 28.) We must make confession of our sins—we must make atonement to the great God for our transgressions against him, and satisfaction to man for any injuries which we may have inflicted upon him, and then, by prayer and fasting, prepare ourselves to partake worthily of the "body and blood of the Lord." That is the way, my friends, that the Catholic

Church teaches her flock to partake of the sacrament of the Lord's body ; and in so teaching, she is only obeying the commands of Jesus Christ, who tells her " not to throw pearls to swine." And how are we—her ministers—to obey Jesus Christ ? How are we to give them that bread of eternal life ? How are we to prevent them from being guilty of the body and blood of the Lord, if we do not examine them in order to see, and be assured, that they will partake of the body and blood of the Lord worthily ; for unless they eat and drink worthily of the body and blood of the Lord, " they eat and drink damnation to themselves." And now, sir, how are we, who are the spiritual physicians of our flocks, to guard and protect them from the dreadful denunciation of St. Paul, unless they unbosom themselves to us, by making an ample, and an humble and a contrite confession of all their sins ? Surely, sir, if we did not know, or take care and see that they were worthy to partake of this " bread of life," we would be throwing a pearl—and a pearl of an immense price—to swine : and not only that, but we would be accessory to their eternal damnation.

Now, my friends, Mr. Gregg will say that confession is all nonsense, and that the penitent does not confess, but, on the contrary, that the Priest drags every thing out of him—that he, to use my opponent's beautiful language, " pumps" him. But let me tell him this, that he is very far astray from the truth. Nobody accuses you in confession but yourself ; the Priest cannot know whether you are telling truth or lies—he leaves all that to God, " the searcher of hearts : " but when you are sincerely sorry for your sins, and make a determination never to offend any more, he then hears your own voluntary accusations against yourself : he gives you credit for the truth and sincerity of your confession—and if he finds you otherwise well-disposed, he gives you sacramental absolution. And now, my friends, why should it be more dishonour to God, or be more inconvenient, that man should forgive sins by penance than by baptism, seeing that it is the Holy Ghost who, in both cases, does it by the ministry of his Priests ; for in baptism the Priest says, " I baptize thee ; " that is, I wash thee. From what is the person so baptized washed ? Surely it is from sin, according to Acts xxii. 16. " And now, why tarriest thou ? rise up and be baptized, and wash away thy sins, invoking his name." Sir, I ask you, can your ministers wash away sin ? You will answer, I suppose, that they can administer the sacrament, which washes away sin ; and so, according to your assertion, they wash away sin, not by their own power—even if they had a commission, which I deny they have,—but as Ministers of Christ's sacraments ; and it is just so that the Priest in the confessional, says, " I absolve thee : " yet sir, they absolve, not by their own power, but, as Ministers of Christ, they administer the sacrament of absolution, which cancels all sins. Now, sir, I will prove to you that sacramental confession was practised in the days of the apostles. Look to the cases of Ananias and Saphira. You will find the fact recorded in the Acts of the Apostles, which I presume you have read. Their fate proves that if you tell a lie before the tribunal of confession, God, " the searcher of all hearts, will either visit you with some immediate judgment, as he did them, or what is worse, perhaps, treasure it up against you for the awful day of judgment. Ananias went to St. Peter to confess unto him, and he told him a lie with regard to some money, the produce of the sale of his property, and St. Peter said he lied to the Holy Ghost. " Why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of thy land ? Whilst it remained, did it not remain to thee ; and after it was sold, was it not in thy power ? Why hast thou conceived this thing in thy heart ? Thou hast not lied to men ; but to God. And Ananias hearing these things, fell down and gave up the Ghost : and there came great fear upon all that heard it." —Acts, v. 3, 4, 5. And Ananias was carried out. Saphira came in some time after his dead body had been carried out. She knew not what had happened to her husband, and she also lied to the holy Ghost and was punished for it by an immediate death. " And Peter said ; Tell me, woman, whether you sold the land for so much ? And she said, yea for so much. And Peter said unto her, why have

you agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out." Immediately she fell down before his feet, and gave up the ghost: "and the young men coming in, found her dead, and carried her out, and buried her by her husband."—*Ibid.* v. 8, 9, 10. Now, sir, their confession must have been sacramental, not only from the circumstance of its being private, ("and the young men coming in, found her dead,") but because Ananias and Saphira would not have lied to the Holy Ghost, but to a mere man. St. Peter was a mere man; but, in this case, he was the representative of the Holy Ghost; and when Ananias and Saphira told the lie to St. Peter, they lied not to him, but to the Holy Ghost, whom he represented. Ananias might have done what he liked with the money, for it was his property: there was no law, either divine or human, to compel him to part with it, or, when he did part with it, to give the produce of the sale up to Peter; and if he told a lie about it to St. Peter, not in the tribunal of confession, God would not have visited him with so sudden and signal a punishment: for, as I have already observed, there was no law to compel Ananias to give up his property: but when he made the tribunal of confession the medium of falsehood; when he declared that he sold his property for so much, and when his wife corroborated him, they lied to the Holy Ghost, because the confession was sacramental, and not to St. Peter, who was there merely as the representative of Jesus Christ. Now, sir, suppose I tell you a lie, will it be a lie to the Holy Ghost, or to a mere man? Undoubtedly, if I told you a lie it would be to a mere man, and not to the Holy Ghost; and permit me to inform you, sir, that no Bishop or Priest ever taught, or could teach, having regard to truth, that they are the representatives of Jesus Christ, unless in the administration of the sacraments instituted by Jesus Christ for the salvation of souls; and hence it was that Ananias and Saphira were struck dead, not for telling a lie to St. Peter, but to the Holy Ghost, whose representative St. Peter was. And now, sir, I hope that you will not deny that there is a great difference between a lie told to a mere man, and to the Holy Ghost, and you will not deny that this lie of Ananias's was a lie to the Holy Ghost, although told to St. Peter, the representative of the Holy Spirit; and if you do not deny this, which I defy you to do, unless you throw the Holy Scriptures overboard, you must admit, with me, that it was sacramental confession. Again, sir, why was Ananias and Saphira struck dead? They were struck dead for example sake, and to show the whole world that those who embrace the doctrine of Jesus Christ must do so in all truth and sincerity, and that he will not countenance hypocrisy before men, and villany in private; but that he will take signal punishment, either in this world or in the next, upon those who preach morality by the mouth, but deny it by the heart; who impose upon mankind by an exterior appearance of morality and religion, but who scandalize both by their villany and infamy in private. It was, sir, in order to deter others from becoming hypocrites, and abusers and defilers of the holy sacraments, instituted by Jesus Christ for the spiritual comfort of our souls, that the great God, in his eternal wisdom and justice, struck Ananias and Saphira dead. Again, my friends, you read in the Acts of the Apostles, "that many came confessing and declaring their deeds." "And many of them that believed came confessing and declaring their deeds; and many of them who had followed curious arts brought together their books and burned them before all, and, counting the price of them, they found the money to be 50,000 pieces of silver."—Acts xix. 18, 19. Now, rev. sir, what were those deeds which they came confessing and declaring? They were, sir, among other things, the reading of improper books; and, after declaring their deeds, what did they do? They went, sir, and burned those books, of the value of 50,000 pieces of silver. They burned those books, sir, in the sight of the apostles, having made the resolution, after confessing and declaring their deeds, that they would avoid sin in future; and, in order to carry their intentions into effect, and to remove the temptation to sin, as well with respect to themselves as to others, they collected those improper books, valued at 50,000 pieces

of silver, and destroyed them. Was not that confession, sir, with a firm resolve not to offend God any more, and with a determination to make satisfaction?

Now, my brethren, I will demonstrate to my reverend opponent that there was confession practised even under the old law, and that the people were obliged to confess all their sins. If, then, my brethren,—and I pray you to mark this—if, then, there was confession in the old law, it follows that there should be confession in the new, for the old law was but a type and figure of the new; but the new law is far superior to the old law, “it being built upon better promises.” (Heb. viii. 6.) Now, my friends, you will find it laid down in the Old Testament that confession was absolutely commanded. Look to Numbers v. 5, 6, 7. “And the Lord spake to Moses, saying, say to the children of Israel, when a man or woman shall have committed any of ALL the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they shall confess their sin and (if their sin were in point of wronging their neighbour) restore the principal itself and the fifth part, over and above, to him against whom they have sinned.” Now, my friends, mark this:—Firstly, the man or woman “when they shall do any of ALL the sins that are wont to chance to men,” shall confess their sins: and, secondly, the great God, provides against the sin of theft, or that sin which is committed when you injure your neighbour in his property, for he commands that the person who committed the sin “shall make restitution thereof, and one fifth part over.” So now, my friends, behold *confession, restitution, and satisfaction*, even under the old law; and you will be pleased to recollect the expression “any of all the sins,” that is to say, every sin, no matter what it is, must be confessed. Now, my friends, I will give you another text. I refer you to St. James, v. 16. “Confess, therefore your sins one to another, and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.” What does the apostle mean when he says, “confess, therefore, your sins one to another?” He means, my brethren, that we should confess our sins to men—to the Priests of God’s Church, whom he has, in the 14th verse of the same Epistle ordered to be called in. “Is any man sick among you, let him bring in the Priests of the Church.” He means that we should confess our sins to those men who have received a Divine commission from Jesus Christ to forgive sins, although they be but men like ourselves; for it would be useless to confess to persons who had no power to forgive sins; therefore, my brethren, the meaning of the inspired apostle here is, that we are to confess to those men whom God has appointed, and who, by their ordination and jurisdiction, as ambassadors of God,—who willeth not the death of a sinner, but rather that he be converted and live—have received the power of remitting sins in his name. Again, my friends, hear what the divine and inspired apostle St. John says upon the subject now in dispute. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity.”—1 Epis. John i. 9. See there, my friends, you have the apostle St. James positively desiring you to “confess your sins,” and here you have the beloved disciple of Jesus Christ, St. John, telling us, “that if we confess our sins, HE is faithful and just to forgive them.” Now, I ask any man of common reason to make sense of these words: “whose sins you shall forgive, they are forgiven them, and whose sins you retain, they are retained.”—John xx. 22. And—“Amen, I say unto you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.”—St. Matt. xviii. 18.—unless he understands them as I do. Now, my brethren, how is it possible for any man to know when to bind, or when to loose, or what sin to forgive, or what to retain, unless they are told him in the tribunal of confession? I put that to you, reverend sir, and I hope you will answer it. Now, my brethren, suppose one of you were to confess a sin to me to-morrow, one of those sins mentioned by my reverend opponent, I ask you, am I not to know whether you were an habitual sinner or not? If it was your first offence in that way, a falling off from the paths of virtue to which human nature is liable, and if you sincerely repented of it, and was firmly

resolved never to offend again, I might then deem you worthy. But if you had committed the offence not once, but twice—three, four, and five times—in fact, if you were an habitual sinner, wallowing in the filth of sin for five or seven years, give me leave to ask, am I to absolve you all at once, without waiting to see whether you are worthy or not? Am I to “throw pearls to swine?” Am I to absolve that man, and suffer him to go and partake of the divine sacrament of the Lord’s body?” Certainly not. Have I not evidence in the one case that the penitent has fallen into sin through the common weakness of humanity, and that he will be likely to avoid sin for the future? and have I not evidence in the other, that the man has been swallowed up in depravity? and can I treat them both in the same manner? Most assuredly not. But I would treat them both in the same way if I did not know particulars. Now, my friends, suppose one of your young men of business takes 1*l.* or 2*l.* out of your till; but he is struck with remorse for the act, and he repents of the crime, would you consider that young man as bad as the latitudinarian who goes on robbing you for years, and only repents when restitution and satisfaction, are, perhaps, out of his power? I am sure you would not; and if any of you were his spiritual physician, you would not treat him in the same way in which you would the young man whose sudden repentance showed his horror of the crime, and his determined purpose of amendment. But, according to this reverend gentleman’s doctrine, you may go on, “rob regularly; persevere, you do it with impunity; plunder away, you need not go to confession, my church does not require you; rob away, sin on,—no confession, no restitution, no satisfaction,—make no inflicted upon him—such nonsense as that belongs to Popery—all my church requires of you is to have faith *only*, and you are saved; sin valiantly, believe strongly, and you are all right.” Now, my friends, he spoke of our advertising in the newspapers the fact of restitution. It is true we sometimes do so, but not for the sake of ostentation, or of giving publicity to the act to the whole world, as he would seem to insinuate; but we do it for the sake of convincing the person that makes it, that we restored the property to its original owner—to the injured party, and to show the man to whom it is restored that we have given all we got. And pray, sir, let me ask you, is not that a legitimate reason? I come now again to the point in dispute, namely confession; and if I have not overwhelmed him with scriptural proofs in favour of confession, I think I will settle him with Protestant authorities; but, before I produce them, I call upon him to name me any one age, from the apostles down to the present time, in which confession was not practised? And if he does, I will give up the contest. But, my friends, there was not a single church in the whole world that did not practise it: and if it was a newly invented thing, how could a doctrine like that, so repugnant to the feelings of human nature, grow to be so generally received and practised, not in one country; but in all parts of Catholic Christianity?

And is it not a strange thing that no historian has told us who the man was that invented it? or where and when he broached this doctrine? or how it came to pass that he so bewitched all mankind that no man should contradict him, or that no one should have the grace or wit to say: “If Priests have this power, or if all Christians have this strict obligation imposed upon them, surely the Apostles and their successors would have made this known, and they would have made both Priests and laity do their duty in this way?” For their saying this would, at once, have stopped this man’s mouth whoever he was; for, my friends, the doctrine of confession or the practice of it, is not so easily brought in, that it could possibly be thus so silently and speedily entertained all over the Christian world. But, my friends, the validity of confession was never denied by any heretic, except the Novation heretics, until the locusts came upon earth. Will he name a single individual, until “the bottomless pit was opened—when Luther and Calvin made their appearance,” that ever denied the validity and propriety of confession, except heretics. No; I even except not these, for they admitted the necessity of it. And now, if my rev. opponent names me any one church, until the period when hell was let loose and the locusts began

atonement to God for your crime, no satisfaction to man for the injuries you have to swarm over the face of the earth, that did not practise confession, I will give up the case. Even condemned heretics and schismatics practised it. Now let the "galled jade wince." She has, through her advocate, exhibited herself this day in her true colours. I now, my friends, refer you to some of the ablest Protestant divines who ever lived, and I will read from their works extracts to show you that they acknowledged the absolute necessity of confession. I refer you to Bishop Montague's "Gag," pages 78, 83, 84. "It is confessed (says he) that all Priests and none but Priests, have power to forgive sins. It is confessed that private confession to a Priest is a very ancient practice in the church. We Protestants urge it and encourage it in extremes: we require it in cases of perplexity." (Vide, Visitation of the Sick.) And in his Appeal, 312, he says, "Priests have power not only to pronounce, but to give remission of sins: it is the doctrine of our Prayer Book; justifiable therefore, being the practice of the Church of England." What will you say to Bishop Montague, Doctor? Again, hear what Doctor Andrews, another Protestant Father, says in his "Court Sermon" on John xx. 23. "We are not (says Doctor Andrews), the ordinances of God thus standing, to rend off one part of the sentence." Three are expressed; first, the person of the sinner, *in quorum*; the second of God, *in remittentur*; the third, of the Priest, *in remisieritis*. And where three are expressed, three are required. God ordinarily remits sin *by the church's act*, and once having their parts in this work they cannot be excluded; to do so, is to wring the keys out of *their* hands to whom Christ has given them." Thus, good Doctor, you see that the most learned men of your church differ from you as to the absolute necessity of confession. He says there are three concerned in the act. First the sinner who confesses his sins; then God who forgives; and thirdly, the Priest who pronounces absolution, and through whom God forgives the crime of the penitent. Again, sir, hear Doctor Dowe in his work "Innovation unjustly charged on Papists," page 55, "To advise private confession to the Priest (says Doctor Dowe) is no Popish innovation; but agreeable to the constant doctrine of the church. And if any man call it auricular, because made in the Priest's ear, I know not why he should be condemned." There, my friends, is Doctor Dowe for you; and I am certain that he was as learned a man and as good a Protestant as the Rev. Dr. Gregg. I will now, rev. sir, give you what Luther, your great *apostate* apostle, says upon confession, until he was excommunicated by the Pope; and not even then until after he had held his conference with the devil, and which conference was translated, at his own request by his disciple *Justus Jonas*, into Latin. I will give you Luther's words upon the subject, on which I know you will not meet me, for you have made one or two attempts, already to evade it. But hear Luther upon confession. "I confess (says he) that under the *Papacy* are many good Christian things; nay, *all that is good in Christianity*! And that we had them from thence. For I acknowledge that in *Papery* is the true Scripture, true baptism, the true sacrament of altar, *true keys for the remission of sin*, true office for preaching, true Catechism, the Ten Commandments, and the articles of faith. Nay, I say (continues he) that in *Papery* is true Christianity, even the very *kernel of Christianity*!" How did we stand in need of a Reformation then? There is Luther for you, Doctor, and I make you a present of him.

The half hour ended.

MR. GREGG.—My reverend opponent still harps upon my canonicals. I shall tell you why I came here this day in my canonicals. I did so in order that it might be understood that I considered myself as engaged in a holy work. Yes I do say it is a holy work to reveal to the world, for the warning of mankind, the abominations, the filth, and the impurities of the apostate—the Antichristian church of Rome. It will be for you to consider whether in doing so I have properly, consistently, and judiciously exercised my Christian privileges and priestly rights. The work I am engaged in is a holy work! a very holy work—may the Lord make it productive of holiness and happiness to Ireland.

I shall, in the first place, briskly touch upon a few points brought before you by my reverend opponent. They can be very easily disposed of.

In speaking of the advantages of his system, he mentioned restitution, and told us how frequently we might have observed the restitutions made through his church publicly announced in the newspapers. There are restitutions in his church, and they are announced through the newspapers! Wonderful! No doubt we hear enough of them—they are abundantly trumpeted forth. But what is all this, in fact? It is just Pharasaism,—just ostentation. I said so before, and I now repeat it. The reverend gentleman replies, and says: "Not at all; these advertisements are simply for the satisfaction of the restoring party." If so, I ask why might not the priests get receipts from the persons to whom the property was restored, and thus fulfil the rules laid down in Scripture, with respect to doing good without parade? "O no, that would not answer the object in view." I dare say not; just because the object in view is to delude the world into the belief that restitution is neither practised nor required in any church but in the Church of Rome. Now, let me set the reverend gentleman right, if he be really uninformed on the subject. I tell him that there is restitution in our church. I never knew a single instance of a man converted to God by the preaching of the truth as it is in Jesus, in which the converted person did not feel himself bound to make restitution of any property of which he might have become unlawfully possessed. I have known many remarkable instances in which restitution has been made by members of our church; although they were not paraded forth to public view, as is the case on the other side. They have been secret,—their objects not being to make an impression on the public mind to subserve the interests of a party, but to fulfil a duty obligatory in the sight of God. And now mark what I say, sir. To show you how far you wrong our church, I here repeat what I have again and again enforced from the pulpit—no restitution, no salvation!

The reverend gentleman has been fighting with shadows for the last half hour. He has totally mistaken the point at issue. He has been contending for the right of confession and the propriety of absolution. You must not complain of me, my friends for going over the same ground. I am compelled to follow my reverend opponent. He has been contending for confession. Why this, I allow, this I insist on myself. It is expressly commanded and recommended in the holy Catholic Church, of which I am a member. I allow—I assert this right; but I contend that this right does not warrant a corporation of bachelors to employ themselves in pumping young females, and making enquiries of them on subjects about which they (the Priests) should know nothing. Is there the slightest connection between the long-winded, verbose, most laboured, far-fetched, and fatiguing account which he gave us of the legitimacy of confession, and the pumping of young ladies, and that by bachelors?

The reverend gentleman mentioned certain persons who were converted by the preaching of the Apostles, who came forward condemning their past errors and burning their books of enchantment. But what has that to say to pumping them? Does it in the slightest degree warrant bachelors to pump females?

He also referred to the case of Ananias and Sapphira; but does that passage afford any warrant whatsoever to a corporation of bachelors for pumping young women? On the contrary, sir, if you examine these passages carefully and candidly, you will perceive that in the open and public nature of the confessions made, they afford us something like conclusive evidence against your apostate church—of the apostasy of which, by the way, you have taken care to say nothing—not one single word. You were too prudent, sir, to meddle with my arguments on that subject. You have allowed my observations on the apostasy to pass unimpeached and unanswered.

The reverend gentleman has referred to these words of the Saviour: "Go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost. And

to I am with you always, even to the end of the world." "And as my Father sent me, even so send I you." But he has taken right good care to omit one most important part of the commission,—a part of it which completely invalidates his claim to any share in the privileges which it confers. There is no man more clever than my reverend opponent at a stop,—at stopping short. The worst of it is, it does not answer half as well here as it would in Ballinamore. He quite forgot to put in the clause—"Teaching them to observe all things whatsoever I have commanded you." This he should have quoted first, and then—"I am with you always even to the end of the world." Now, does his church fulfil the condition? Does she teach as Christ taught? Has she not made void the Gospel by her wretched traditions?—the traditions of cunning and designing men? My opponent has quite forgotten that. In all his arguments he forgets the point at issue. He has taken it for granted that his church is the church of Christ; whereas it is, in fact, the Church of Antichrist. He has forgotten that the horrors which I have this day made manifest, I have alleged as simple illustrations of the apostasy of his church. He contends for privileges for his church—the privilege of absolution and others, which in their true use belong in fact to our church,—the old holy Catholic Church, in which they are exercised to the salvation of souls, and not to their overthrow. I say he has been contending for what belongs to a pure church, as though he had any claim thereto. But he quite forgets to prove that his church is not the apostate church. But, until he proves that his church is not apostate—the foretold apostasy, he will not be able to connect himself with the Apostles. He has no claim to them—they belong to us. Has he, I ask, up to this moment, made any effectual attempt to wipe off the brand of apostasy which I have fastened on his church?

Again, we have heard a great deal of the comparative state of morals in Ireland and in England. On this subject he has spoken unadvisedly with his lips. And if he had considered the whole question with a large eye, he would have seen things in a very different point of view.

It is sometimes rather hard to distinguish what is true from what is obvious. If we allow ourselves to be led by mere appearances, we shall draw very erroneous conclusions. I shall on this subject appeal to you as men disposed to feel for the frailty of our nature, and where difficulties present themselves on both sides to determine which side is the most entitled to your approbation. I appeal to you as thinking men, who, I trust, will give the matter due consideration.

When I first went to England, I was very much prejudiced against it in consequence of the calumnies which the Roman Catholics of this country uttered against it. I really was afraid that all that was in favour of our system was truth and Scripture, and that its practical results were not such as to enable us to say much for it. I went to England, expecting to find it infamous for vice, overrun with every abomination—to find, in fact, that every naughtiness was commonly practised there. I was truly astonished to find that exactly the opposite was the truth. I was not long residing there, until I found that that country was, in point of true chastity, and the moral honour of the sexes, eminently high, and afforded a glorious illustration of the propriety, the holiness, the truth, and the divine nature of that religion which we teach.

The reverend gentleman says, that in England there are great numbers of females who have children before marriage, and that in Ireland no one would marry a female who has had a child. But if this matter were duly examined, it would be ascertained that of those women who have children before marriage, 99 out of every 100 were married subsequently to the persons with whom they had fallen into sin, and afterwards led holy and exemplary lives, performing those duties, and maintaining those proprieties that should distinguish faithful wives. I have known some of those females in England, who were unhappily precipitated into sin, I have known them to be married to the persons with whom they fell into sin, and to have become patterns of piety, and examples of purity to those around them. I consider that I

have justly described them as persons "overtaken in a fault," led astray, not so much from a vicious disposition, as from a frail and fallen nature, such as we all inherit from our first parents. I trust I have spoken correctly, in saying that they have been "overtaken in a fault," and that their subsequent lives confirmed this view.

Whereas, the poor unfortunate Roman Catholic females of whom Mr. Maguire has spoken—I do not mean the females of this country—I would not wish to say one word of my countrywomen, which would offend them, for I honor them for the excellency of their natural qualities, and for our country's sake—I would regard them as exceptions, there may also be exceptions elsewhere in the Roman Catholic females in the abstract, and as affected by their system—I say the poor unfortunate Roman Catholic females of whom my reverend opponent has spoken, namely, those who have made a slip, are by the very system of which he has approved, driven away from society into desperation and instead of being restored by repentance and faith, to usefulness and peace, become abandoned outcasts, spreading ruin and desolation wherever they go. This abominable system must produce and multiply fornication where it prevails, and such are its effects in every Roman Catholic country. I say it has done so—it has made Spain, Portugal, Italy, and such countries to be a stink in the nostrils of all that is moral in the world. Therefore let not my opponent glory as he has done in the misery which his church heaps on the heads of weak and erring females, or suppose that this must needs be connected with the existence of superior general virtue. I boldly assert that England will fear comparison with no country, but let him not limit his view to England and Ireland, let him go abroad and deduce his opinion from foreign countries as well as our own.

He says we have had bad bishops, or a bad bishop. What would popery do if it had not the power of glorifying in our having had a bad bishop. But, however, we have had bad bishops—well if we have had bad bishops, we have not had a bad church to defend them in their bad practices, nor to assert that they were not amenable to the laws. Our holy church did not wink at their malpractices—she did not interpose her authority to defend them from the tribunals—were they encouraged among us? By no means, they were banished from society.

But why should the reverend gentleman sweep the gaols, and bring forward their guilty inmates as the results of our religion? Why should he point to the criminal outcasts of society, as instances of the unholiness of our church? Do we encourage transgressors in their evil ways? Do we identify ourselves with them? Do we teach them that there are venial sins that we may wink at? or inculcate practices that God positively forbids? why should the unholy practices which we condemn be brought as an accusation against our pure and holy church? His very system produces the worst practices—the vilest crimes necessarily flow from it—the evils which are to be found among the members of his church, are the result of their principles—aye, of their principles, and mind! it is the question of principles we are trying. God himself pictures out your church, sir, as "the cage of every foul bird and the hold of every unclean thing." Here I have a list of popish bishops and abbots, who lived at the time of the Reformation, I will not call them Wiggins or Sniggins, I will give you their real names, who were found guilty not by ones, or by twos, but by dozens and by scores, of sodomy, bestiality, and every other abomination that disgraces human nature. These facts are recorded in the authentic histories of the country.

The reverend gentleman has accused the people of England—the females of England of immorality, and he makes great boastings on the score of Ireland, I can tell him our countrywomen cannot well estimate how much they owe to the Protestantism that keeps popery in order among us. But I shall take him to Spain, to Portugal, to Italy, to New Orleans, and I think when we compare notes, he will lower his tone. An English merchant of the very highest respectability, who travels a great deal, and has spent much time in New Orleans, lately told me that he was at a

ball in that city, at which about 2000 females were present, every one of whom was an immodest character—and I shall shew you from writers well acquainted with Italy, that there is scarcely such a thing to be found there as a married woman, (even though they all there enjoy the guardianship of bachelor confessors) without a paramour—a *cara sposa*. I will shew Mr. Maguire before this discussion terminates, that almost all the whoredom that disgraces the christian world, is to be traced to popery, and that the brothels in a general way in England, are kept by papists, so that the demoralization arising from that cause, springs from popery. It springs from the principles of the reverend gentleman, the spring and source is this abominable confessional! I will keep my opponent to principles. The reverend gentleman talks of practices, but if corrupt practices do not originate in evil principles taught in a church, they are to be attributed rather to the corruption of human nature, than to the religion of those who are members of that church.

Observe, I said his church did not know the way to heaven, and did not teach it. He did not meet that by exhibiting principles, and by showing us the mode of removing sin—even that mode pointed out in the Gospel, “yet he asks how can we remove sins, unless we know them?” I answer he does not know the way to remove them, whether he knows them or not, and I say also, that the way he takes to know sins and the investigations he makes respecting them, so far from enabling him to remove them, only serve to aggravate and increase them.

The way to remove sins, is not by these filthy investigations—these abominable, these detestable modes of proceeding which are adopted by bachelors in the confessional, but by preaching Christ, and him crucified—by exhibiting the truth, as it is Jesus, by lifting up Jesus as the Saviour of sinners—by telling them that they are ruined by nature and by practice, and by calling on them to lay hold on HIM, as the only hope set before them—that his blood cleanseth from all sin. These blessed truths when applied to the conscience by the holy spirit, purify the heart, and confer on the humble and contrite, “joy and peace in believing.” This is the way pointed out by God himself, to remove sin a way which we find blessedly efficacious, by the simple preaching of the Gospel, we see the most hardened characters subdued, just because God glorifies his own truth, by sending down his holy spirit upon those who hear it. I repeat, this is the way to remove sin, and not the unutterably foul and abominable mode of proceeding adopted in the confessional. It is by preaching Christ as the only Saviour of sinners—by shewing them the corruptions of their own hearts, by leading them to examine into their own souls, and bringing them to the cross of Jesus, (here a slight interruption was occasioned by some persons who were obliged to retire from the meeting, in consequence of the crowded state of the room.) I intreat your attention, my dear friends, to these very important truths. I believe my party are not making any noise,—it is thus, I say, we proceed. By preaching the Gospel in its fulness and simplicity, a dependence—a sole dependence on Jesus is created—the Holy Ghost is given, and men are thus enabled to “put off the whole body of sin.”

But what is Mr. Maguire's system? It is not the dispensation of righteousness—not the ministration of the gospel of peace; it should rather be called the dispensation of iniquity,—a ministration of modified evils. It is not a system which makes men radically pure, so that they shall not do these things at all, so that they shall crucify the old man, and “utterly abolish the whole body of sin;” but a system which subdivides iniquity—a system which merely parcels out and arranges it. It has no resemblance whatever to the ministration of righteousness; in a word, I might call it the **ECONOMY OF INIQUITY**: just as if a house were filled with filth, and it was important that it should be cleansed. and the individual employed to remove it, instead of putting it out *in toto*, should begin to inquire “what kind of filth is this? and what kind of filth is that? and this is not quite so foul as that.” Would such a proceeding tend to the cleansing of the house? Just as much as Mr. Maguire's system tends to the cleansing of the soul. And keep it in mind, at the

same time, that such investigations as have been described, while they do not serve the sinner, are calculated greatly to defile the Priest; for they gratify the foul and corrupted nature of the human heart: in effect, instead of leading poor sinners in the way to put off the whole filth, they so deal with them as that all is retained, nay increased and aggravated, while they themselves are, by the process, rendered worse and worse.

He talks of absolution. I tell the reverend gentleman that he is the minister of Antichrist, and, as such, his absolution is null and void; it cannot remove sin: it is of no avail. I tell you, that the absolution which he gives is not the absolution which Christ will acknowledge as valid. But I tell you, my brethren, that when in our church you lift up your hearts and souls to God through Christ, and the minister pronounces the absolution, and you, through Christ, believe in the validity of that absolution,—I tell you, that when, through Christ, you take peace unto your souls, that that absolution is valid to your souls. I have been kneeling before God, when the Saviour revealed himself to me by faith; and I have experienced a joy that was I have no doubt, sent down into my heart from heaven. I say, I have confessed my sins in the general confession of our holy church. I have looked up to Christ my Saviour. I have exercised and realized faith in him, and, in the hearing of the absolution, I have derived a “peace which the world cannot give,” and which I have no doubt was ratified in heaven. The faith thus exercised purifies the heart and works by love. Yes, sir; these are the blessed effects which we derive from the ordinances of our holy church.

The reverend gentleman would have us to believe that the awful nature of confession, and the sublimated nature of the priests, would prevent them from being moved by the revelations made in the confessional. But, sir, I am prepared to prove that your argument is unfounded, and to show that the confessional does indeed gratify the foul propensities of the nature of those who occupy it. (I will not talk of your nature, reverend sir; you may be an exception.) They tell the people that they should regard them when in the confession-box, as they would God himself: they are all holiness, all sanctity, all heavenly-mindedness; this is the notion they would impress on their disciples. There is not so much as a thought of sin in them, or an intention of an improper kind in them, when they are carrying on their delicate investigations, their abominable inquiries. They are but little lower than angels—nay they are very angels forsooth, whilst all the while.....O monstrous! I will prove this to you from their own books which they put into the hands of their young men at school. These books contain such abominations, and these taught to youth as a part of a system, as would make an experienced man tremble and sink to the ground shocked and overwhelmed. The course of instruction laid down in Bailly and Delahogue is calculated more than any thing I can conceive to prepare the objects of it to be corrupt, unclean, and depraved in imagination; it is a course of instruction just calculated to gratify the prurient, foul, and unclean imaginations of the human heart.

Bailly tells us—(See Appendix, No. 8.)

Now, sir, defend that if you can.

Mr. MAGUIRE.—Indeed I will.

Mr. GREGG.—It is unquestionable that the most corrupt feelings are engendered in the confessional. The Priests of Rome know it; what I have read proves it. Their books of theology in general render it evident. Indeed it must be so. Imagine the situation of one of these men in the confessional with a female at his knee, pouring into his ear her very soul, and subjected to a necessity of gratifying, by her questions, those feelings which cannot, from their unsanctifying system, be otherwise than rampant and burning. I say, conceive this case, and you cannot but estimate what must be its result. They must be as polluting to the man as they are degrading to the woman. All this confirms my demonstrations of the apostasy of the church that encourages it. Such a system is evidently not from God, of whom it is said

hat "he cannot be tempted of evil, neither tempteth he any man." May God, in his mercy, grant that the revelation I am making of this mystery of iniquity—and I am making it in full confidence that I am in the line of duty in making it—may God grant that it may have a beneficial effect upon you all.

But is it not wonderful that the persons who are spoken of as being so foully occupied are, nevertheless, looked upon as angels—nay, even as God. In these terms they are spoken of by Roman Catholic Doctors.

Here we have Doctor de Salis, no less than a saint, if you please, saying :

"Confess often, choose an able and upright confessor." And again : "He ought always to be an angel to you ; that is to say, when you have found him, consider him not barely as a man, neither confide in him, or in his human knowledge, but in God ; who will favour you by the means and meditations of this man, and make him think and speak whatsoever shall be requisite for your happiness. So you ought to hear him as an angel descending from heaven to conduct you thither." (Page 21 of an Introduction to a Devout Life. From the French of Saint Francis of Salis.) Again, (pp. 49, 50) "When you shall be before your ghostly father, imagine yourself on Mount Calvary, kneeling at the feet of Jesus Christ crucified, whose precious blood streams down on all sides to wash you from your iniquities. For though it be not the very blood of our Saviour, yet it is the merit of his blood, shed for us, which waters abundantly the souls of the penitents in every confessional. Open, then, your heart freely to let out your sins by confession ; for as fast as they go out, the precious merits of his divine passion will enter in, to replenish it with blessings.

"But be sure to declare all—simply and plainly satisfy your conscience in this now once for all ; which done, then hearken to the admonitions and injunctions of your ghostly father, and say in your heart : Speak, Lord, for thy servant bearkeneth unto thee. Yea, Philothea, it is God whom you hear, since he said to his vicars, he that heareth you heareth me."

There we have a view laid down which must needs prostrate the penitent into the most entire subjection to the confessor, and give him, if he be vicious and so disposed, the most entire dominion over his dupe. Now hear from Bailly by what easy stages the victim may be led on to destruction. Speaking of the duty of a confessor, he says —(See Appendix, No. 9.)

That is all very good, Mr. Bailly ; but will he stop here ? Alas ! sir, you seem ignorant of the truth that when men are set on the sloping declivity of human depravity they may go with ease, but stop or return with difficulty.

Ponder, I beseech you, as thinking men, upon what I have set before you. Remember, the whole system is, as I have proved it, Antichristian. Here are its first fruits : its dreadful ultimate results are awfully visible in the miserable condition of every Popish country. Has Mr. Maguire fairly grappled with one of my demonstrations of the apostasy of his church ? He has not. That church has demoralized every church where it prevails. Compare any one country in the world where the principles of pure primitive Christianity, i.e. of Protestantism, prevail, with a Popish country, and you will be enabled to appreciate the value of my position. Compare North America, the United States, descended from Protestant England, with South descended from Popish Spain. Observe the latter sunk, degraded, debased, in a state of demoralization, iniquity and anarchy—rapidly sinking into barbarism, and drinking of the vials of the wrath of God ; while the former is distinguished for its commerce, morality, honour, learning and liberty. Look at Italy, and what do you behold there ? Slavery, beggary, idolatry, and assassination. Look at Spain, and what have we there ? Anarchy and confusion just succeeding to despotism, the inquisition, tyranny, religious and political. In Portugal, every man's hand is raised against his brother : there, likewise, the spirit of revolution shakes the land. In a word, all the Popish nations are drinking the wine cup of the wrath of God. Now, contrast these countries with Protestant countries, and draw your own conclusions. Look at our own country, in wretchedness, poverty, and disunion, opprobrious for

beggary and rags—for the wretchedness and destitution of the people ; and all this the result of popery. I will show you, on the next day of the discussion, that the saints of the breviary are represented as living in holes made in ditches, and the filthy vermin on them spoken of as a sign of their sanctity ! I will call your attention to a character very much exalted at Rome, a person extolled as a saint, at whose tomb miracles were wrought, whose most remarkable distinction was the nastiness of his person with respect to this particular species of uncleanness ! Now observe, my reverend opponent has not touched one of my arguments with respect to the apostasy. Remember that ! I intreat of you to judge between us. Who is pointing out the true road to heaven ? Which system produces the true Christian fruits ?

And now, having shown the reverend gentleman that all the Scriptures he has quoted in support of confession and absolution have nothing whatever to do with the abuse of these things ; for it is against the ABUSE of them in the Church of Rome I contend. Having shown that his absolution cannot effect the remission of one single sin, let me point out to you the slavery which it brings the married woman into.

Here is “ Philothea, or the Introduction to a Devout Life,” by De Salis—a saint to be sure—a very strange sort of saint—a very knowing sort of saint for a bachelor. I say, here is his work. Let me show you the extensive circulation it has had through the Roman Catholic community. You see, Mr Maguire, I am cleansing my spectacles for the purpose. This book has gone through a great number of editions. This edition was published by John Coyne, of Cook street, in 1837. An eighth edition was published by R. Coyne in 1825. There was a 17th edition published in 12 mo. in 1803. There was a 24th edition by Grace, in 1830, and a new edition by the same publisher in 1834. You see, reverend sir, the very extensive circulation the book, and its circulation is principally among females. Here is an important confirmation of the value attached to “ Philothea.” I take it from “ The Ursuline Manual, a collection of Prayers, Spiritual Exercises, &c. ; arranged for the young Ladies educated at the Ursuline Convent, Cork.” Dublin : R. Coyne, 4 Capel street, 1831. Now, in the preface to this “ Manual,” p. 33, it is said, “ The New Testament, The Lives of the Saints, and THE INTRODUCTION TO A DEVOUT LIFE, &c., are works from which young persons may undoubtedly draw the two great benefits to be derived from spiritual reading.” Here you see this “ Philothea, or Introduction to a Devout Life,” is in the hands of most Roman Catholic young ladies.

Well, what do you think is the chief, yes, perhaps I may say the very chief part of “ Philothea” about ? It is about the manner in which man and wife should behave towards one another in the conjugal state !

Now remember young females are entirely ignorant of this. What should they know of it ? Nothing of course.

Here, however, all their curiosity is excited. There is a mystery about the language which they cannot fathom. They are told that there are dreadful sins which man and wife commit together, but of the nature of them they can of course, form no distinct idea. It is natural that the greatest curiosity should be excited on the subject.

Hear how De Salis speaks, in page 152—“ It is never lawful to draw an impure pleasure from our bodies in any manner whatsoever, except in lawful marriage, the sanctity of which may, by a just compensation, repair the damage we receive in that delectation ; and yet even in marriage itself, the honesty of the intention must be observed, to the end, that if there be any indecency in the pleasure that is taken, there may be nothing but honesty, in the will that takes it.” However, that is slight. There he hints certainly at sinful pleasure in married life—but it is not calculated to excite much alarm. Take another extract from page 243—“ And sometimes it kills it effectually by mortal sin, as when the order appointed for the procreation of children is violated and perverted ; in which case, according as one departs more or less

from it, the sins are more or less abominable, but always mortal; for the procreation of children being the principal end of marriage, one may never lawfully depart from the order which that end requires; though on account of some accident or circumstance it cannot at that time be brought about, as it happens when barrenness or being already pregnant, prevents generation."

Here you see he speaks of a certain "order" of proceeding—and according as "*it*" is departed from, the sins are "more or less abominable, but always mortal."

Now the young married woman, whose mind has been on the stretch of inquiry as to these mortal offences before marriage, is subsequently placed on the rack of suspense, in order to ascertain whether something may not have occurred between herself and her husband to "kill her soul." Hence she is placed under the necessity of constantly consulting the bachelors. She must ever be running to them with some new difficulty, which of course is connected with such a recital of particulars as cannot fail to be very exciting however, if not very edifying. Very polluting, say I—very abominable and hateful.

Ah, sir, I cannot believe that you can persuade this audience to approve of such a course of proceeding. Sir, they will not believe that it is thus their wives and their daughters should be dealt with. There is too much of manhood in this Irish audience—they cannot—they will not agree with you.

Here we learn, that when inexperienced young wives suspect there may be something sinful in their deportment with their husbands, they will instantly be filled with anxiety until they have a consultation with their bachelor confessor and become informed, after a statement of all the particulars—with the minutest detail—whether they have been mortally or venially guilty.

There are thirteen items noted in Bailly each of which must be separately considered to enable the individual to determine whether or not the marriage duty was performed according to "order;" these points are to be examined into, and a determination given by these bachelors! Why what wiseacres our bachelors must be! O how very important it is that young men in college should know all about the private transactions of married people! But what fools we married men are in this respect when compared with the bachelors—they can instruct us!—they profess to do it!—they lay down rules for us to go by! How came they to be acquainted with these particulars? Aye, answer me that, Mr. Maguire? How came the corporation to be acquainted with those modes of sinning, which not one married man in a hundred thousand, I will venture to say, knows any thing about.

You speak of certain passages of Scripture which you would place on a footing with these horrible obscenities of your divines, and you ask me would I read them before my audience? I tell you, sir, I would read them before my audience—I would read them as the pure and holy word of the Holy God—I would read them even before females: "Unto the pure all things are pure: but to them that are defiled and unbelieving is nothing pure; but even their mind and conscience are defiled." (Titus i. 15.) Sir, "every word of God is pure—pure as silver refined seven times in a furnace of fire. And I tell you, that it borders on blasphemy for you to presume to place your books of mis-called divinity—the words not merely of men, but of apostate men—on a level with the word of God.

You are not allowed into the company of females—you are exhorted in the diocesan statutes to shun their society. If there be so much danger to be apprehended from simple companionship with females, why should you be permitted to come into such close and unhallowed contact with them as you do in the confessional. "Shall a man catch fire in his bosom and his clothes not be burnt?"

Look at the Protestant minister? See him in his own house, with his chaste and amiable wife, and surrounded by the members of his flock, male and female? They join together in the hymn of praise. They unite their voices in the language of supplication. He opens the sacred volume, and expounds that blessed word which

makes wise unto salvation, through faith, which is in Christ Jesus. They learn wisdom from the fountain of truth. The pastor not merely teaches them but leads them in the way that they should go—being himself and his household a pattern of the social and domestic graces. They in common glorify their common God. Here, sir, is an every-day scene of Protestant life. Is not this the Christian way, sir, to teach females virtue? Now, sir, behold your bachelor priest shriving a young woman, and when he perceives a mutual concupiscence kindled, rubbing his chin against her in the burnings of his lust—while sentiments are interchanged odious and polluting—and tell me which is the Church of Christ, and which of Antichrist? There will be no difficulty in your decision. I speak of things which all priests know too well—I appeal to all your consciences—I appeal to you yourself. Mr. Maguire, do I not speak the truth?

Here the half hour expired.

Rev. Mr. MAGUIRE.—Gentlemen, you have heard a great deal from my reverend opponent about bachelors, and the “horrors” of a single life, he has dilated at great length, and with somewhat more of his usual “energy,” upon the subject of celibacy, and why has he done so? The reason is obvious—your religious reformers can bear almost any thing, but the leading of a single life, they must have a partner in their joys and sorrows, with whom they can spend in idle dalliance that time which they ought to devote to the service of the great God, by looking after the spiritual welfare of their flocks, which they say, but which I deny, were committed to their care. Oh! my friends, any thing but celibacy for your religious reformers—they would suffer any thing, nay, every thing; even “matrimony,” before they would follow the example of Jesus Christ, and his inspired apostles—celibacy, my friends, is—“ratsbane and wormwood” to the parsons of the establishment, they cannot, or will not allow it at all—they must have “full scope and verge enough,” for the indulgence of their passions and appetites, yet they profess to be the followers and the ministers, of the “meek and lowly Jesus.” But, my friends, is not their lives a living lie, do not their acts and their conduct pronounce their condemnation? They say that they follow the example of the Lord Jesus; whose ministers they presumptuously assert that they are. But, my brethren, if they followed his example, and if they were his ministers, let me ask you, would an indulgence of the passions be their prevailing doctrine? If they were, or are, his ministers, why not follow him, for “he that does not take up his cross and follow me, cannot be my disciple.” Luke xiv. 26. My friends, the whole history of the life of Jesus Christ shows that it was a life of suffering and self-denial, but those ministers of a gorgeous establishment, will not deny themselves anything, that can be come at—they ridicule celibacy amongst the clergy—yet the Lord Jesus Christ was a bachelor—his ever immaculate mother was a bachelor—St. John, his beloved disciple was a bachelor, St. Paul was a bachelor, and, as I have already observed upon a previous day, all the rest of the apostles who had wives left them, and never cohabited with them, after being called to the ministry of their divine master. But their example would not do for you, Mr. Gregg, neither did it suit poor old Luther. Oh! no, a fig for what the founders of Christianity did! what care you, or the ministers of the establishment, for the example set an admiring world, by thousands of both sexes in every age, and in every clime. Their example is nothing, their self denial, mere humbug, the purity and sanctity of their lives, all nonsense, when compared with that of your modern reformers, who blasphemously allege that they possess the spirit, and who think a wife as indispensably necessary to them, as their salvation itself: for, according to you, reverend sir, the possession of a wife renders a man more *energetic* in the service of God; you, sir, have alleged that, although St. Paul tells you to the contrary. And notwithstanding that you have the example of Jesus Christ and his blessed apostles staring you in the face, you had the hardihood to assert that a wife is a necessary appendage to a minister of the Gospel, and you still reiterate that assertion, although I have shown you that, independ-

ently of the example of Jesus Christ, and his apostles, and the advice of St. Paul; one of the highest authorities in your church Doctor Hammond, says: "that marriage amongst your clergy is nothing more than giving the church a bill of divorce, and marrying another wife." Are you aware, sir, indeed I know you are not aware of the fact, for if you were you would not speak so lightly as you have done, that certain privileges were conferred upon those, even in the days of the apostles; who consecrated their virginity to God? And we are told by St. John in the Revelations, that they enjoy certain privileges in heaven itself—"And they sung as it were a new canticle, before the throne and before the four living creatures, and the ancients: and no man could say the canticle, but those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women * * * Apoc. xiv. 3, 4. Again, sir, you accuse us of forbidding to keep company with females, and that my church forbids her clergy to keep company with them, or to mix in their society. Sir, she does no such thing. We keep public company with females, and we instruct them in the way of salvation; but we do not, like you and your modern parsons, keep private company with them, and why? Because we have made a vow of chastity to God, and if we renounced our solemn and voluntary vows, as you, reverend sir, would recommend us, we would become perjurers before God, and be instantaneously divorced from the church of Jesus Christ, that pure and holy spouse to whom we are devoted and united. No, sir, we shall not follow your advice. The spirit may inspire you to follow your own inclinations, and to deny yourself nothing that can add to your pleasures and enjoyments; but we, sir, belong to a religion of holiness and purity, which teaches us, "that he who loves danger, shall perish therein." Therefore, sir, we keep their company in public, but we avoid it in private, and that is more than you do, so much self-denial would be too great for you and your brethren of the establishment, although you blasphemously assert, and proclaim aloud to the world that you have the spirit of Jesus Christ, yet, reverend sir, who will believe you? You may have the spirit—but rest assured, sir, that it is not the spirit of truth which you possess. Oh! sir, the spirit which you possess, the spirit of fanaticism, will soon be discovered, and mankind will be convinced that you have not the spirit of truth, but on the contrary, the spirit which you possess, is the spirit of the "cloven foot," and not that of the "cloven tongues," and that the church of which you boast, is nothing but a canting, robbing, lying, plundering, hypocritical church, alike detested by God and man. Now, sir, you asserted, and have reiterated, and re-asserted that assertion, that the true church of Christ was invisible for 800 years and more. Now I wonder where was the spirit of truth during these 800 years and more? that spirit which was to abide with the church of God for ever, where was that spirit, which Christ promised to send his church to guide her into all truth? where was he all this time? Oh! I suppose there was no true spirit—for according to you, there was no true church in the world for that immense space of time—But if there was no true spirit with the Church of Christ during that period, and if Jesus Christ broke his promises, and forsook his church, will you have the kindness to tell me where was your "spirit" all that time? was he asleep? Eh! Doctor? If your spirit, sir, be the spirit of truth, let me ask you and him, why did he see the whole world going astray for 800 years and more? why did he leave the world so long in the dark? Ah, doctor, your spirit was asleep, nearly the whole of that time, he only awoke now and again to create a heresy or a schism, and set the world in confusion, and mankind by the ears, that is the way in which "your spirit" conducted himself, during these 800 years and more, aye, indeed was it, doctor. Oh! sir, your "spirit," is the "spirit of error," a spirit of lethargy, of cant and hypocrisy, while mine, and that of my church, blessed be his holy name! is the spirit of the living God. You spoke about St. Francis de Sales, one of the brightest luminaries of catholicity, and you have called him a vicious, and a filthy old man. But pray, sir, will you show me one man in your church, that was his equal, and I will give you leave to refer even to Fox's lying martyrology, and if you succeed in doing that,

you will have done something for Protestantism, but you cannot do so : so much for poor Protestantism without principles. Is it not a curious fact, that I have here a *Protestant* edition of St. Francis's work ; and that it contains substantially the *very* passage quoted by Mr. Gregg ? Gentlemen, I am running over all those little things which he has jumbled together in his last speech, in rather a hasty manner—indeed they are not worth taking notice of, but I felt it necessary to glance at them, *en passant*, for the purpose of showing you the ignorance of this poor man. Again, sir, you have told me that I did not answer your arguments relative to the apostasy of my church. As to that, all I can say is, that the public are to judge between us, part of our arguments are already before them, they will be published more fully, and to the public I am satisfied to leave the decision, and if they decide against me, I will never open my lips again, upon any subject whatever, during my life. Again, sir, you spoke of a house full of filth, and of “pumping” females. You, sir, *profess* yourself to be a minister of the Gospel of the God of chastity and purity, and if you really are what you profess to be, let me ask you, is your language such as becomes your profession, or should it be the language of a man who boasts of the *possession* of the spirit of God ? For my part, I say that it borders upon profaneness ; but I perceive that it is all matter of taste with you, and therefore you are at liberty to use whatever expressions you please, as neither my example, nor forbearance, nor the presence of so numerous an assembly can restrain you within the bounds of morality. All I say is this, that I will not hold myself answerable before God, or man, for your public violations of all the rules of decency and religion by your unheard of expressions, before innocent and inexperienced youth, your blasphemous assertions, and your brazen-faced presumptions. I have more than once warned you against that course which you are pursuing, but I see that my admonitions were thrown away upon you. “I have been throwing pearl to swine,” for I perceive that you are determined to persevere in the way which you have marked out for yourself, reckless of the consequences. But, reverend sir, there I will leave you, for believe me, I have too much regard for the audience which I have the honour to address, as well as feeling for myself and my sacred calling to follow your example. But, sir, you have spoken of a filthy house, and you have said : “that you would tell the owner to clean it out in *globo*, to take and remove every atom of filth, but yet you would not remove this obstacle or that.” So that, reverend sir, by your mode of proceeding, you would leave the house as filthy as ever it was ; for let me ask you, sir, how, in the name of all that is wholesome and pure, could you clean a house, unless every nook and corner of it, even a mouse, or a rat hole, is searched, you would tell the person that you employed, to clean it, to sweep it in *globo*, but not to go into this corner, nor into that, leave them to themselves, but sweep out the most prominent heaps of filth, and leave the dregs behind, and then you would “lift up Jesus,” and the house would be cleansed ; why, sir, permit me to tell you, that you do not know how to clean a spiritual house ; your talking and ranting about the spirit would not, nor will not do. Every madman, every brainless senseless fool, and wily knave, talk about the possession of the “spirit,” but who do you think would believe them ? Really your friends here pity you ; because they see you devoid of argument ; of sound theological argument, and they perceive that you have nothing to support your cause, but groundless and foolish assertions, and stale and fusty calumnies, one thousand times refuted. Such calumnies will not do, neither will such cant, or hypocrisy hold good with the sensible, and reasonable portion of mankind. It may go down well enough with you, and with poor deluded men like you ; but believe me, my friend, when I tell you that no sensible man, of any creed, will believe you, or think that you are in earnest. You have made an attempt to dupe your auditory, by asserting that you possess that which you do not possess, “the holy spirit.” and by stating—presumptuously stating—that you are saved—that you are an *inspired* man, and that you are as certain of your salvation, as you are of the light of the sun at noon-day. But what rational men of any creed, throwing prejudice overboard, can believe

all those *irrational* and presumptuous assertions? Not one; your bait would not take, and you have been caught in your own net. Now, sir, you have brought me here to this discussion—and, in the presence of God, I do declare that I am heartily sorry for it, not for my sake, but for your own—I am sorry, for the sake of many of my Protestant fellow Christians whom I esteem and love: and believe me, when I again assert that I would much rather be enjoying rational amusement and exercise with my dogs—that I would prefer discharging those duties which my vocation requires, than to be here listening to the most absurd trash I ever heard in my life, and the foulest blasphemies that could possibly be uttered. Is it not a miserable thing, that in a discussion like this, you should have the audacity, and shameless and senseless effrontery to quote the hearsay of every lying traveller, that wishes to sell his book, and is capable of dressing up a dish of lies to please the vitiated taste of those to whom the truth would be unpalatable; or the hearsay and belief of those to whom truth is a stranger, and conscience, however weighty with guilt and crime, no burden? That is not the way, sir, in which I have acted, neither is it the manner in which I shall act, so long as this discussion shall continue. Whatever arguments I may advance, I shall put forward upon Scriptural grounds; whatever principles I advocate, I support them by Scripture, by reason and common sense, and by some of the highest authorities in your church. I rest nothing upon the “hearsay and belief” of any man or set of men. I would scorn to advocate a cause—because it would not be the cause of truth—that could rest upon such evidence. Why, sir, you could not convict a pickpocket upon “hearsay and belief,” neither could you upon “assertion.” You should support your testimony by an appeal to the “Gospels of the living God.” I have appealed to them all through, and will continue to do so; they are evidence of the doctrines of my church—that church which collected, guarded, and translated them, and which was teaching, preaching, and baptizing long before the New Testament was written. Where was the Lord’s Prayer, or how was it taught, before St. Matthew wrote his Gospel? Where was it, or how was it taught? or who taught it to the multitude of Christians that filled the church of God in her infancy? Where was it before St. Luke wrote his Gospel which was not written for 24 years after our Lord’s ascension? And mind, rev. sir, there was but one copy written by each Evangelist, although the church was dispersed—and dispersing—throughout the whole world, the art of printing was then unknown, and you could not have then, as you have now, whole volumes ready for circulation in a week. The early Christians, sir, were, therefore, taught the pure and unadulterated word of God by the preaching and teaching of his servants, and not by thrusting the Bible—a book of which they were totally ignorant, as far as reading was concerned—into their hands, and then leaving them to themselves to work out their salvation by their own fallible and erring private judgments. No, sir, the inspired and holy Apostles of my church converted the world by teaching, preaching, and baptizing, and by attesting the truth of their divine commission by miracles; they did not go about like your modern *apostate* apostles, circulating lies and infamy to the scandal of all religion and morality. Oh! but every thing is right and proper in those—degenerate days—“Read what you please, do what you please, rob when you can, there is no confession, no atonement to God for your offences, no restitution, no satisfaction; go on as you will, and when your last hour comes, “lift up Jesus,” have faith *only*, and you are saved.” That, sir, is the doctrine of your lying church. There is no necessity for good works, although Jesus Christ commands them to be performed, and the inspired Apostles tell you that it is your works that perfect your faith, and that charity is greater than faith. But what cares your church, or her Bishops, or her parsons, for the commandments of Jesus Christ? whose promises she teaches to have failed, and his promises having failed there is no use in obeying him; and I grant you, rev. sir, that if his divine promises failed, she would be right in refusing obedience to him, for he would not be God. But before you show that those promises which he made to his church failed, you must demonstrate that Jesus

Christ was not God, equal to his Heavenly Father in all things, and that he made premises without the power of performing them; and unless you do that, your invisible church, and your dark and damnable idolatry for 800 years and more, and your "apostasy," and your "faith only," are all flung to the winds, and your church stands convicted before the Christian world of accusing Jesus Christ, the Son of the Eternal God of Truth, of having broken his promises. Do you see where you are now, Doctor? Now, sir, you have said, that when the English women make a slip, that it is with their "spouses," or those who subsequently become their husbands, and then without giving us one single authority in support of your assertion, off you run to Italy, Spain, and God knows where beside, and you give us an account written by some lying traveller about the state of morals in those countries. Now, sir, that is not the manner in which I have acted, neither is it the way in which I shall act; for depend upon it I have something here—(a heap of volumes, Parliamentary reports.) Here is evidence given, and that too upon oath, by men who are none of your little peddling, lying travellers; none of your venial liars, who would tell lies for God's sake, and be quite pure and immaculate in their own estimation. Now, gentlemen, I beg of you to weigh well those facts which I am going to read to you. They are taken from Parliamentary Reports, published by authority. I refer you to the evidence of Mr. Okeden. "I once (says he) went to one of the female wards at Dorchester, where I saw fifteen young women with eighteen bastards; the room was clean, had a good fire in it, and one and all declared that they had rather be there in winter than at home; as for shame it was out of the question." Again, as to the city of Oxford, I refer you to the Rev. H. Bishop's Report, page 116.—"Nearly 130 illegitimate children are paid for by the house; the *bastardly* debts due to the united parishes is now 1054*l*." In the parish of "Old Swinford," says Mr. Villars, page 160, "A debt of 700*l*. was then due from putative fathers; *sixty-seven bastards* were on the books; one woman had borne seven, and had received pay for each. The parish itself was in debt to the amount of 500*l*. the residue of a debt of 1100*l*." Hear, sir, what Mr. Creswell states, (page 189.) "Bastardly cases were very numerous, (parish of Loughborough) they had sixty-two on the list at present. Magistrate's order, 1*s*. 6*d*. They had several aggravated cases. Three sisters of the name of Dalby, all with child by one man, and he a married man, were passed from another parish in which they resided, to this which was their settlement, all had 1*s*. 6*d*. allowed them by the magistrate. Two of the sisters again with child by the same man; those two have been sent to the house of correction. Mary White has had eight bastards by six different men; now married, and receives 1*s*. 6*d*. for her last child; for former children has received for two at a time. Total expense of bastards for the last year as follows:—

1st Quarter	.....	£56	6	2
2d do.	.....	54	3	0
3d do.	.....	62	9	4
4th do.	.....	53	8	10
		<hr/>		
		226	7	4
Recovered from fathers,	152	0	0	
		<hr/>		
		74	7	4

To this loss should be added the expenses of recovering from *runaway fathers*, which are always considerable." There is English morality for you, Doctor! moral, virtuous, Bible-reading, Evangelical England! Again, sir, "A woman in a neighbouring parish had five illegitimate children, for which she was allowed 10*s*. per week, and 6*s*. for herself; finding herself pregnant for the sixth time, she employed a man to go round to various persons to whom she might or might not have had connexion, to acquaint each of them separately with the fact of her pregnancy, and of her intention of swearing the child to him unless he consented to send her a sum

of money, when she would engage to swear it to some one else; her demands for this hush money ranged as high as 10*l.* in some instances. The first man to whom her ambassador applied gave him 10*l.* The ambassador returned, and represented to his employer that the man had laughed at her threat, but had sent her half-a-crown, out of which he thought she ought to give him 1*s.* 6*d.* for his trouble, to this she consented; so he benefitted 9*l.* 19*s.* and she 1*s.* by this first negotiation. She carried on this course with several persons with various success, and at last swore the child to a man who resisted, and on his appeal succeeded in getting the order upon him quashed. The case was tried at Swaffham, when the above circumstance came to light in Court. This woman was never punished. She gave birth to her child, and was allowed 2*s.* for it by the parish, and is now in the receipt of 18*s.* per week, the produce of successful bastardy adventures." Again sir, "A woman at Swaffham was reproached by the magistrate, Mr. Young, with the burdens she had brought upon the parish upon the occasion of her appearing before him to present the parish with her seventh bastard, she replied, "I am not going to be disappointed in my company with men to save the parish." This woman now receives 14*s.* a week for her seven bastards, being 2*s.* a head for each. A bastard child is thus about 25 per cent more valuable to a parent than a legitimate one." (Vide M'Cowell's Report, page 393.) Again, rev. sir, "It may safely be affirmed, that the virtue of female chastity does not exist among the lower orders of England except to a certain extent among domestic female servants, who know that they hold their situations by that tenure, and are more prudent in consequence. Among the residue, all evidence goes to prove that it is a nonentity. A daughter grows up; she learns what her mother was; she sees what her sisters and neighbours are; finds that nobody thinks the worse of them; and that nothing is expected of herself; and that is a short road to a marriage or a maintenance" (ibid, 399.) Again, sir,—and here, you will permit me to observe, that I am not calumniating the Protestant—confession hating—women of England. I am quoting the sworn evidence of their own magistrates and parsons before a Committee of the House of Commons. In 1824 the Rev. Philip Hunt, Minister of the established Church, and Mr. Drummond, a most active and intelligent magistrate, in giving their evidence upon the state of female morality and virtue amongst the lower orders of the people of England, stated, "That nineteen out of every twenty are mothers before they are wives." There is anti-Popish confession women for you!!

Again, my friends—the Rev. Joseph Bosworth, Protestant vicar of Little Harwood, Buckinghamshire, on being examined before the Parliamentary Commissioners in 1823, stated—"That in his parish the women married at about 17 or 18—but that they were generally with child before they were married. And the evidence of Mr. Driver of the parish of Terneaux Pelham, Hertford, on the same subject, and upon the same occasion, shows to what a frightful extent immorality and impurity have spread amongst the people of England—Anti-popish, spiritualized, and pure Protestant England. He says: "That the poor sort of people marry at about 18—but that the girls are generally with child before they marry; indeed it is quite a general thing." And upon being asked, if the custom of early marriage, and the situation (pregnancy) in which they are when they go to get married, prevailed only in his parish, or in the parishes round about him? He replied: "They are most of them alike about that."

There is Protestant England for you—Bible reading, canting, spiritualized England for you. You know, sir, that in this most religious and moral country, this Protestant England, men have handicapped their wives—and exchanged their wives with each other. You know all that—and more than that; for I have just read to you a frightful picture of depravity. But how can it be otherwise?—Their shepherds fleece their flocks, but do not feed them; they give them no spiritual advice in the confessional; oh! no—"faith alone" will do all, and there is very little morality. You don't require much of it, just merely what will do for an outward appearance—

sin away, all is right if you are not detected by man, and your faith *alone* will purify you before God. And the depraved and demoralized state of England is the result, or the fruit, of that infamous and Anti-Christian doctrine. Having said so much, permit me to read a few more passages, equally authentic. Here is the evidence of the Reverend T. D. Burton, (he had T. D. also,) rector of Little Messingham, Norfolk; hear what he says in his observations on the Poor Laws, and the effect which they produced in agriculture districts, (printed by Hatchard, Piccadilly, 1831.) "That of seventy-five births in the hundred of the district, with which he was acquainted, fifty-seven were bastards." And again: "That it is sufficiently notorious, that promiscuous intercourse is become common from an early age—that marriage is seldom contracted with honour." Did you hear that, Mr. Gregg? There is English morality for you! and yet you have the hardihood to speak of the morals and virtues of those, whom you call your benighted Popish brethren. I thank my God that my fellow-countrymen understand not what you, reverend sir, mean by morality—for your notions of it must be somewhat perverted, when you could laud the religion, the piety of a people who are charged, by their own pastors and magistrates, with the commission of such dreadful immorality. Again, sir, what is the evidence given by the West-India Magazine, a paper on the state of crime, published in 1831?—That at that moment, according to the most moderate computation, one fifteenth part of the whole population of the United Kingdom (Ireland is but a small portion, be pleased to remark,) is subsisting by the lowest and most degrading prostitution! Again, my friends, hear what Mr. Warner of Bulkington, Warwickshire, says—he states in evidence, (see report, 21st February, 1834.) "That the Protestant clergyman of that parish said, that not less than nineteen out of twenty of the women were pregnant before marriage." And Mr. Stephen Walcott gave in evidence—"That one [clergyman] stated that forty-nine out of every fifty marriages that he had been called on to perform in his parish, the females were with child, or had one, and that many had affirmed this of nineteen out of twenty cases."—Page 180.

Again, sir, be pleased to hear what another Protestant clergyman says about the state of morality in your virtuous, moral, religious England. The Rev. John Monkhouse, rector of Bromhead, stated, in his evidence before the Commissioners of Poor Law Enquiry, "That he had offered a premium to every female who would come to be married without having had a child previously; and that out of seventy-two who came to get married, *only two* got the premium—and it was afterwards discovered that those two had been previously with child." Now, sir, where is your virtuous, English morality? Again, sir, I refer you to the first report of the Commissioners appointed to inquire into the condition of the Irish poor, published in 1836: It is stated [vide ap. 116,] "That notwithstanding the extreme poverty of the people, and the manner in which they are huddled together, it is surprising—although the majority are females—the infrequency of bastardy, &c. &c. &c. In most parishes not more than two or three cases occur, (whilst, as I have shown by those authorities which I have produced, they are thirty times as many in the parishes of England,) and in many none at all." Now, reverend sir, what do you say to the evidence of the Rev. Mr. Monkhouse? No one could he get, out of the seventy-two, worthy of the premiums but two, and those two were as unworthy as the rest; and mind, good doctor, don't assert that those young women were Papists, if you do, no one will believe you. And now, reverend sir, if I were to proceed and read some more passages, I would astound and confound you; but, gentlemen, public decency forbids that I should give you any more of those horrible and disgusting abominations—I regret that I have been obliged to detail so many of them as I have; but I was compelled to do so, and nothing but the absolute necessity of the case could have induced me to bring them forward. I am fond of principles, and I wish to stick to them; I am fond of sound argument in support of principles; but I cannot get either the one or the other out of my friend—All that he has been doing since the commencement of the discussion is, making assertions, and rambling from

one subject to another. He has asserted that it is "Popery," and the doctrine of confession, that has demoralized Ireland; and that the absence of the one, and the non-practice of the others, have raised England to the highest pitch of moral and religious perfection—and it was in order to refute that assertion that I had recourse to those authorities which I quoted. My wish is to compare country with country; to compare the morals of those who go to confession, with the morality, or, more properly speaking, the immorality of those who do not, and then see upon what side the balance is. I did not come here to attack the people of England; nor did I make use of those authorities—the sworn evidence of their own parsons—for the purpose of insulting them. No, sir; but I wanted to show you that your assertions, relative to the superior morality of the English over the Irish people, were false and unfounded. I wanted to shew you, sir, that your abominable system of morality; your fallacious and fanatical principles; your false and absurd theories, which never lead to any thing practicable; a system which leads its votaries to ruin and degradation; a system that puts morality and religion to flight, and lets loose the fierce passions of mankind like so many demons out of hell, to rip society asunder. I wanted to show you, sir, that your system of religion—your faith alone, and no works of charity, which is greater than faith, to perfect your faith; your private judgment, which has led the Socinian to deny the divinity of Jesus Christ; your denial of the real presence in the Sacrament of the Lord's Supper; and your non-practice of confession, although your church still retains it, and teaches that the communicant "verily, truly and indeed receives the body and blood of Christ"—but yet she ignorantly and blunderingly denies what she teaches. I wanted to show you that all those doctrines of yours are the cause of the demoralization of the people of England, from the highest ranks down to the humble mechanic. Look to your cotton factories—there is not a profligate that goes over to England that may not take any one he pleases out of 12 or 13 hundred young women? And is it not a notorious fact, that the Roman Catholics of Lancashire would sooner see their children drop dead than send them to any of those places? Such is the frightful extent to which vice and immorality prevail in pious, Bible-reading, virtuous England. Look at Lord Byron's letter to Mr. Hopner, the Venetian Consul, in which he contrasts the humble virtue of the nuns, those women who practice confession, with the lewdness and infamy of some of the highest ladies in England—their adulteries, and the shameless effrontery which they exhibited by proclaiming their own crimes? If I spoke of your bishops and their infernal crimes, who compelled me? You did, sir. And when I spoke of them—being obliged to do so, by your taunts and your assertions about the superior sanctity of your church and her ministers—I wanted to show you that your system of morality is defective, and that your Protestantism without principles will not do; that your faith *alone* will not save; and that you have not one principle in your church upon which you can rest your salvation with security. You say that all a sinner has to do "Is to lift up Jesus." Why, sir, you speak of that Divine and Almighty Being as if you had him in your arms—"Lift up Jesus." Why, sir, you should pay a little more respect to the Saviour of Mankind than you do by holding such doctrine. By promulgating it, you promise the abandoned libertine a cheap salvation—for he is only to "lift up Jesus," and he is saved. But let me tell you, doctor, that your "lifting up" would not do; for unless he "eat of the bread of life, he would have no life in him;" and if he "eat of it unworthily, he eateth and drinketh damnation to himself." Now, sir, would your lifting up do? I say, sir, would your lifting up do? No, sir, it would not. But, gentlemen, there is another circumstance connected with the immorality of the English people, those highly-extolled and moral people, which I was near forgetting. In the Reports by Pilkington, [page 241,] we find the following: "A man named John Cottle, was engaged to be married to a young woman; but she turned out to be with child to another. The young man refused to marry her—and upon being pressed upon the subject, he said he would rather enlist, and become a soldier; he, however, soon changed his mind,

and married her, and used actually to go to the churchwardens for the money that was allowed for the support of his wife's bastard child"—thus making his wife's disgrace a means of obtaining money; but surely that conduct is of a piece with that pursued in the higher walks of life. Surely we all know what description of moral people the higher ranks of English ladies are. The dutchesses, countesses, and *bitchesses*—of whom I told you yesterday—and those gentlemen, those *moral* gentlemen, who handycap their wives—those *virtuous*, and *enlightened*, *moral* people, are not under the thralldom of Popery, says my reverend friend; and he makes a boast of the liberty which they possess. Glorious Protestant liberty, says he: blessed be God, that virtuous, religious, and pious England, is no longer under the dominion of Popery. Why, my friends, he need not be at all that trouble to inform us that she has renounced the Church of Jesus Christ—the conduct of her people sufficiently demonstrate that she has repudiated the doctrines of the Lord Jesus, and embraced those which are more adapted to the children of this world, as they give full swing to the gratification and indulgence of all the sinful passions to which human nature is addicted. He might not have told us that the people of England have shaken off "Popery," as he is pleased to nickname the religion of the christian world—for that she has done so is self-evident; her people do not receive that instruction, so absolutely necessary for their salvation, which is inviolably given in the confessional—for if they received that instruction, such infamous conduct as that which I have read to you would not exist to be complained of so often as it is. My friends, he has spoken of Peter Dens, and he has read extracts, infamously translated, from that writer; and I have already called upon him to read that passage from Genesis, relative to Onias—to read it out of his own bible, but he has not done so as yet. In fact, he dare not do it—frontless and shameless as he has proved himself to be, he dare not do it. He has spoken of involuntary pollution, and he says that it is damnable. What a nice doctrine that is, which teaches that an involuntary act, an act over which we have no control, is damnable? I admit that it would be a damnable sin, if the heart and mind went with it, then indeed it would be a damnable sin; but unless the heart and mind accompany the act, it is not a damnable sin. In the Old Law, if a man had an impure dream, he dared not remain in the camp amongst the rest of the children of Israel:—"And if there be among you any man that is defiled in the dream by night, he shall go forth out of the camp; and shall not return before he be washed with water in the evening; and after sunset he shall return into the camp." (Deut. xxiii. 10, 11.) So that there, you see, even under the Old Law, which was a type and figure of the New, it was not considered a damnable sin—but merely a legal offence from which he was purified by washing. And we all know that Achimelech, the priest, refused David and his followers bread, until he had declared that both he and his people were pure from women:—"And the priest answered David, saying: I have no common bread at hand, but only holy bread—if the young men be clean, especially from women. And David answered the priest, and said to him, Truly, as to what concerneth women, we have refrained ourselves from, yesterday, and the day before, when we came out—and the vessels of the young men, (that is, their bodies) were holy. Now this way is defiled, but it shall also be sanctified this day in the vessels." 1 Kings, xxi. 4, 5.

Now, sir, what do you say to that? Had not David to confess that he was pure from women before he would be allowed to take the holy bread, the bread of proposition; but you will not allow any such thing as continency or confession—and what is the result of your non-compliance with the institution of Jesus Christ? Why, that in England, according to the evidence of Protestant clergymen, there is scarcely a woman out of every 50, that applies to get married, that has not a bastard before hand. So much for the glorious liberty of Protestantism—liberty with a vengeance; for it has overthrown morality and religion—and gives to its advocates and followers a *carte blanche* for the commission of crime, with an easy passport to heaven. You condemn confession, and that being the case, I think it right and proper that I should

give you a few more passages in order to enlighten you upon the subject ; for God help you, poor man, the very moment that your little budget of assertions is emptied and the arguments which you bring forward to support them have failed, you travel back to subjects that have been discussed and re-discussed upon former days. But in order to prevent you from recurring to these topics, and to show what a dreadful inroad immorality and vice made upon the pure religion of the Redeemer of mankind by those false doctrines which were taught by your apostles, doctrines which your church teaches to this day, and to uphold which you have appeared upon this public platform, listen to their own account. Now, sir, be pleased to hear what your great Doctor, Martin Luther, says : “ While a Catholic, I passed my life in austerities, in watchings, in fasts and praying, in poverty, chastity, and obedience.” (Tom 5, In cap. 1 ad Gal. v. 14.) But when he became reformed, that is to say, when he became a new man, the apostate from our church and the apostle of yours, he says that “ as it does not depend upon him not to be a man, so neither does it depend upon him to be without a woman ; and that he can no longer forego the indulgence of the vilest propensities.” (Ibid. Serm. de Matrim. fol. 119. Again he says : “ I burn with a thousand flames in my unsubdued flesh ; I feel myself carried on with a rage towards women that approaches to madness. I who ought to be fervent in spirit am only fervent in impiety.” (Luth. entret. de Table.) Again—“ To the best of my judgment, there is neither emperor, nor king, nor devil, to whom I would yield ; no, I would not yield even to the whole world.” (Idem. Resp. ad Maled. Red Ang.) And we are informed that “ he was so well aware of his immorality—as we are told by his favourite disciple—that he wished they would remove him from the office of preaching.” (Ibid. Book 11, An. 1520.) And his timid companion acknowledges that he received blows from him, *ab ipsa Calaphos accepi.*” (Mel. letters to Theodore.)

Again, after taking as wife Catherine, whom he seduced from her vows of chastity, hear the language which this chaste and pious reformer of the church of Jesus Christ makes use of : “ As it is not in my power, who am a man, to become a woman, nor in your power, who art a woman, to become a man, so neither is it in my power to do without a woman, nor in yours to do without a man.” (Ser. de Mat.) There, my friends, was the pure and chaste reformer of the religion of the God of all purity. But if his church required a reformation, do you think that the God of all holiness would select a monster of iniquity and heresy to do the work ? No, my friends, he would not. Again, my friends, look at Luther’s fellow-labourer in the work—Calvin—a wretch that was publicly burned in the hand for a nameless crime. They taught that it was lawful for Priests and consecrated nuns to marry, and that those who were not content with one spouse might take as many as they pleased ;—a true criterion surely to judge of those who followed the pure doctrines of Jesus Christ. But I will show what description of characters those men were, if I were to stay here until this day six months ; I will shew what beautiful characters those saints of yours were—those apostates from our church, and apostles of yours. You have spoken of the bishops and the priests that went over from us. “ We are Antichrist, we are the abominable apostasy foretold ;” yet you were glad to receive them with open arms, and send them to preach their new Gospel without a second ordination or consecration ; they were too bad for us—“ Babylon”—but yet they were good enough for your poor Protestantism. They are rejoiced, my friends, when they are able to catch a stray Priest, whose conduct has been exceptionable, and who may be under censure, and when they succeed in making him their own, they send him, without even a mock re-ordination, to preach his newly adopted Gospel. What mockery—what humbug is this ? It is Protestantism without principles, notwithstanding all that my reverend friend has said, that takes even the degraded priests from the “ w—— of Babylon,” with his anti-christian ordination upon him ! Oh, what a system that must be which depends upon the ordination of Antichrist !

Again, my friends, hear what Melancthon says of old Luther : “ I tremble when

I think of the passions of Luther, they yield not in violence to the passions of Hercules. (Mel. Letters to Theodore.) You see, good Doctor, how energetic your apostate apostle became after he renounced Catholicity and turned reformer. "His passions yielded not in violence to the passions of Hercules." Yet he was, according to you, an humble Augustinian monk, a silent witness. Oh, what humility he possessed—humility that could make men tremble! And as for his silence, why, sir, it set the world in a blaze. And again, my friends, hear what Hospinian, one of his brother reformers, says of him: "This man is absolutely mad. He never ceases to combat truth against all justice, even against the cry of his own conscience."

Again, my brethren, hear what Ecolampadius speaks of this pious, humble, and silent, but energetic apostle of the Reformation: "He is puffed up with pride and arrogance, and seduced by Satan." Now, reverend sir, will you be pleased to read Henry the 8th's letter to Martin Luther; read the letter written to your apostate apostle, by the pious, virtuous, and chaste head of your church; your first visible Pope, the king of your church, dear, and you will see how he describes your favourite apostle. In that letter, which I read upon a former day (vide No. 1, pages 53, 51), Henry the 8th describes Luther as if he were taken possession of by ten thousand devils; and in the concluding part of that letter, Henry the 8th thus addresses him: "To the great scandal of the world, the reproach and opprobrium of the country, the contempt of holy matrimony—(Luther was after seducing Catharine at this time)—and the great dishonour and injury of the vows made to God; finally, what is still more detestable, instead of being cast down and overwhelmed with grief and confusion as thou oughtest to be at thy incestuous marriage, oh! miserable wretch! thou makest a boast of it; and instead of asking forgiveness for thy unfortunate crime, thou dost incite all debauched religious, by thy letters and thy writings, to do the same." (In Horim. p. 299.)

Now, my friends, what did Henry the 8th write in this manner to Luther for? What did Luther do that could draw forth such severe language as that letter contains? Why, he rebelled against the Catholic Church—the visible church of Christ upon earth; he broke his vows of chastity and obedience, and became a living scandal to the whole world by his licentiousness and the novelty of his doctrines. Again my brethren, hear what Conrad, another reformer, says of the same "Good Doctor" of your church, the immaculate, but energetic Martin Luther. Conrad, in his Treatise upon the Lord's Supper, thus speaks of Luther: "God, to punish that pride of Luther which is discoverable in all his own works, withdrew his spirit from him, abandoning him to the spirit of error and of lying, which will always possess those who have followed his opinions until they leave them. Luther treats us as an execrable and condemned sect; but let him take care, lest he condemn himself as an arch-heretic, from the sole fact that he will not, and cannot associate himself with those who confess Christ. But how strangely does this fellow let himself be carried away by his devils! How disgusting is his language, and how full are his words of the devils of hell! (Conrad, Reis upon the Lord's Supper, B. 2.) And Luther himself, when speaking of the head of that sect—Zuinglius—who denies the real presence of Christ in the Sacrament, and to which sect, you, reverend sir, belong, says: "That the devil dwells now and forever in the bodies of the Zuinglians; that blasphemies exhale from their insatanized, supersatanised, and persatanised breasts; that their tongues are nothing but lying tongues, moved at the will of Satan, infused, perfused, and transfused with his infernal poison!" Gracious God! did ever any one hear such language come out of the mouth of an enraged demon? But mind, my friends, it was addressed by one Protestant Reformer to another. They could not agree with each other upon principle, and why? Because Protestantism has no principles; their doctrines become so infused, perfused, and transfused with contradictions and errors, that they could not agree upon any one doctrine; and the result was that they quarrelled among themselves; every Reformer setting up a

doctrine of his own,—and coinciding with his brethren in nothing save in the necessity of marriage, and in hatred to the church which they had left, and which had condemned them. I have given you the opinions of the Protestant dissenters, as expressed by Conrad; and I think they hit you home, reverend sir. Now I will show you how Luther spoke of them. They denied the real presence in the sacrament; you do the same; and because they did so Luther taught that “The devil was in them, with them, through them, on them, round them, and about them—that they were infused, perfused, and transfused with his infernal poison.” Now, sir, what do you think of Luther?

Again, sir, listen to another description given of your great apostle: “He wrote all his works by the impulse and dictation of the devil, with whom he had dealing, and who in the struggle seemed to have thrown him by victorious arguments.” (The Church of Zurich, against the confession of Luther, p. 61.) Now, sir, be pleased to hear Erasmus, one of the most learned men of his age; he who has been called the pride of Holland, the love and delight of Great Britain, and of almost every nation, wrote to Luther himself: “All good people lament and groan over the fatal schism with which thou shakest the world by thy arrogant, unbridled, and seditious spirit.” And again he says: “Luther begins to be no longer pleasing to his disciples; so much so, that they treat him as a heretic, and affirm, that being void of the spirit of the Gospel, he is delivered over to the deliriums of a worldly spirit.” (Epis. to Cardinal Sadolet, 1628.) And again, the same learned author, in speaking of their sacrilegious marriage, says: “Æcalampadious has just married a tolerably pretty girl; seemingly this is the way he intends to mortify his flesh. They are mistaken in saying that Lutheranism is a tragical affair; for my part, I am persuaded that nothing can be more comic, for the winding up of the piece is always a marriage, as in the comedies.” Again sir, be pleased to hear what Calvin says of your darling apostle, Luther: “In very truth Luther is extremely corrupt. Would to God, he had taken pains to put more restraint upon that intemperance which rages in every part of him! Would to God, he had been attentive to discover his vices.” (Theol. Cal. L. 11, fol. 126.)

Again, sir, hear Zuinglius speaking of your apostle, Martin Luther:—“Yes, the devil has made himself master of Luther to such a degree as to make some believe he wishes to gain entire possession of him.” And again—“It is not an uncommon thing to find Luther contradicting himself from one page to another.”..... T. ii. *Response ad Confess. Lutheri*, fol. 454. “And to see him in the midst of his followers, you would believe him to be possessed by a phalanx of devils.”—Ibid. fol. 381. Now, reverend sir, be pleased to hear what Zuinglius says of himself: “I cannot conceal the fire that burns me, and drives me on to incontinence, since it is true that its effects have already drawn upon me but too many infamous reproaches among the churches.”—*In Parenoes ad Helvet.* t. i. a 11v. Again, hear a little more of the opinions entertained of each other by those self-constituted reformers of the Church of God. Luther openly declared that “Zuinglius was an offspring of hell, an associate of Arius—a man who did not deserve to be prayed for.”..... “Zuinglius (says Luther) is dead and damned, having desired, like a thief and a rebel to compel others to follow his error.”—Tom. ii. fol. 34. Again, sir, hear what Bucer, another of your reformers, says of Calvin:—“Calvin (says he) is a true mad dog. The man is wicked, and he judges of people, according as he loves or hates them.”

These, sir, are the men who renounced and denounced the Church of Christ as the Church of Antichrist. Their lives were an abomination before the Lord, but yet you boast of them, as if they were elect and selected vessels of holiness and purity. Now, sir, I will give you one passage from Doctor Beveridge, to show you that there are more Peter Dens than one, and, also, that he is in favour of the doctrine of confession. Here, my brethren, is a Protestant acknowledging that Christ gave power to the Priests of his church to forgive sins; and my church has been

exercising that power for 1800 years, and it was practised in your church for upwards of 70 years, until at length, ever varying, always tossed and tossing about by every wind of doctrine, she thought proper to abandon it. Now, sir, I shall read you a few extracts from the Examination of Conscience, taken out of a book called the "Devout Christian's Companion," collected from the works of Archbishop Tillotson, Bishop Taylor, Bishop Beveridge, and other Protestant divines (Dublin 1721.) to show you that your bishops not only recommended confession; but a strict examination of conscience, and a disclosure of all your sins in the tribunal of confession. And first you will be pleased to hear Jeremy Taylor, in his "Guide for the Penitent:"—"That, besides this examination of your conscience (which may be done in secret between God and your own soul,) there is great use of holy confession If you find any one particular sin, or more, that lies heavy upon you, to disburthen yourself of it into the bosom of your confessor, who not only stands between God and you to pray for you, but hath the power of the keys committed to him, upon your true repentance, to absolve you, in Christ's name from those sins which you have confessed to him. That having made choice of such a confessor, who is every way qualified, that you may trust your soul with him, you are advised plainly and sincerely to open your heart to him; and that, laying aside all consideration of any personal weakness in him, you are to look upon him only as he is, a trustee from God, and commissioned by him, as his ministerial deputy, to hear, and judge, and absolve you. That the manner of your confession be in an humble posture, on your knees, as being made to God rather than man."—*Advice concerning Confession*, Art. 1, 3, 4.

Now, Doctor, what do you say to "Jeremy Taylor?" Could any Catholic divine speak more strongly in favour of confession than that Protestant bishop? Again, my friends, I refer you to the table of sins, to show you that Peter Dens does not stand alone. Here it is—Self-Examination concerning Breaches of our Duty, pp. 200, 201. Uncleanliness, adultery, fornication, unnatural lusts, (that comes up to Peter Dens' sodomy,) uncleanliness of the eye and hand, filthy and obscene talking, impure fancies and desires, heightening of lust by pampering the body, not labouring to subdue it by fasting or other severities, (you see, Doctor, that fasting and other severities are recommended,) murder, open or secret, drawing men to intemperance or other vices which may bring on diseases and death, stirring men up to quarrelling and fighting, maiming or hurting the body of our neighbour, fierceness and rage against him, coveting our neighbour's wife, actually defiling her; blasting the credit of our neighbour by false witness, by railing, by whispering, encouraging others in slander, eating too much, drinking more than is useful to our bodies, though not to drunkenness; abusing our strength of brain to the making of others drunk, immoderate sleeping, being proud of apparel, pinching our bodies to fill our purses (Take care of that, Doctor.) There, sir, is a table of sins, by Protestant Doctors, for you, all of whom acknowledge that Christ left the power in his church to forgive sins, and that the Priests of the church can absolve every man and woman who truly confess their sins, and sincerely repent of them.

Again, sir, to show you what I presume you know not of, else you would not speak of sacramental confession as you have done; to wit, that your own church, by one of her canons, enforces confession in one of her private and grievous crimes, I refer you to the 113th canon, drawn up A.D. 1603. "If a man confess his hidden sins to a minister, in order to unburthen his conscience, or to receive spiritual consolation, we not only hereby bind, but we strictly charge that minister not to make known at any time any such crime or offence so revealed." But, sir, you have no confession nor absolution in your church. You cannot absolve neither man or woman—no, not even a "cat." For 1800 years we can trace our possession of that sacred power. We can trace the succession of our Bishops and Doctors up to the time of the apostles. We can trace them through all ages, even while your church was sleeping; and that is more than you can do, or all the Bishops and Doctors of

your blundering church. And let them put their heads together, they may travel back as far as the Reformation, but there they must stop, that is an insurmountable barrier to their further progress : and, if "Popery" has not the advantage of antiquity upon her side, is it not a wonder ? She has been in existence for 1800 years. Her doctrines are the same now as at the beginning. All her members are united in the bond of faith, and are governed by one supreme, visible head. Therefore, Christ must have left, sir, according to you, more marks of truth with error than with truth itself. He must have protected error, according to you ; for if he did not protect the church to which I belong, she could not have existed, nor preserved the faith once imparted to the apostles in such purity—she could not have withstood the persecutions of eighteen centuries, unless she was protected by his Almighty hand. But your doctrine would make Jesus Christ, the God of purity, the upholder of error ; just something like Calvin, who maintained that God was the author of all sin. You said, sir, that the Pope had no authority from Jesus Christ to forgive sins, and now I ask you, would he or his successors have had the audacity to exercise that right for 1800 years, and would mankind permit it to be exercised, or would they be so debased as to submit to it, if it were not of divine authority ? Your abominable and damnable doctrine teaches that marriage can be annulled ; although Jesus Christ expressly teaches, "that what God joined together let no man separate." (Matt. xix. 6.)

Thus, by your doctrine of divorce, you encourage that abominable and detestable crime of adultery. For what has any one of the professors of your doctrine to do, if he happen to be married to a woman of whom he is tired, but to invite his friend, and leave him sipping his claret with her, and then he will soon get rid of her, and, perhaps very shortly afterwards, accommodate himself with another more suited to his taste ? just as George the Fourth, the holy and exemplary head of your church, did, when he took one that was "fat, fair, and forty." He put away his lawful wife, and lived in open and beastly adultery with another woman, the wife of another man. So much for your doctrine of divorce. It is an abominable doctrine, and opens a wide door for infamy and vice ; and surely it must be a pretty system of theology that upholds such a blasphemous and infamous doctrine—a doctrine which encourages the worst of passions, and excites men and women to the commission of one of the basest of crimes.

Now, sir, I shall convict your church of teaching an infamous doctrine, by the testimony of Jesus Christ ; and when I convict her by that evidence, if you, her advocate, are at all capable of blushing for her, you will never raise your head in her defence again. St. Paul, in his instruction upon matrimony, says : "Now, concerning the things whereof you wrote to me : it is good for a man not to touch a woman. But, for fear of fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render the debt to his wife—and the wife also in like manner to the husband. The wife hath not power over her own body, but the husband : and in like manner also, the husband hath not power over his own body, but the wife. Defraud not one another, except perhaps by consent for a time, that you may give yourselves to prayer ; and return together again, lest Satan tempt you for your incontinency. But, I speak this by indulgence, not by commandment. For I would that all men were even as myself ; but every one hath his proper gift from God, one after this manner and another after that. But I say to the unmarried and the widows : it is good for them if they so continue even as I. But if they do not contain themselves, let them marry : for it is better to marry than to be burnt. 1 Epis. Cor. vii. 1, 9. And now, sir, let me make one observation here ? That with respect to this latter verse which I have quoted, your translators have, knowingly and willingly, mistranslated it : Your Bible has—"But if they cannot contain, let them marry." Thus, sir, making it impossible for a man, even with God's grace, to refrain from women ; and although he might have made a most solemn vow before God to preserve his virginity, and to keep himself pure, your

Bible gives him a license to break his vow—for your translators have put words into the inspired apostle's mouth that he could not use. But to proceed with my quotations from the same apostle :—" But to them that are married, not I, but the Lord commandeth, that the wife depart not from the husband. And if she depart, that she remain unmarried, or be reconciled to her husband : and let not the husband put away his wife. For to the rest I speak, not the Lord ; if any brother have a wife that believeth not, and she consent to dwell with him, let him not put her away. And if any woman have a husband that believeth not, and he consent to dwell with her, let her not put away her husband. For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband : otherwise your children should be unclean ; but now they are holy." Ibid. 10, 11, 12, 13, 14.

Now, good Doctor, you see that St. Paul says that—" It is good for a man not to touch a woman ;" but so did not your holy and spotless reformers teach. No, doctor, they did not ; but on the contrary, they taught that a man might have as many wives as he pleased, after the manner of the patriarchs of old. Again—" Let the husband render this debt to the wife." Is there anything stronger in Peter Dens than that ? Again—" Defraud not one another except for a time, that you may give yourselves up to prayer." You did not tell us that ; but you have come here in your pontificals—Pray, did you abstain last night, Doctor ?

Mr. GREGG.—I have not chosen you for my confessor.

Mr. MAGUIRE.—Again : " For I would that all men were even as myself." Now St. Paul never married, and it was his wish that all men should remain even as he was. Now, if you show that St. Paul had not the grace of God, and that other men, with the assistance of that grace, cannot remain even as St. Paul, you will be doing something. But until you show, that even with the grace of God, no man can follow St. Paul's advice and example, you will be doing nothing. Again—" But I say to the unmarried and to the widows (that is, to those who had not made a vow) it is good for them to continue even as I." And he speaks of married persons betaking themselves to prayer and fasting. Pray, Doctor, have you done so lately ? Have you followed St. Paul's advice in that particular ? No. Indeed, I suppose you have not ; but you come here to-day attired in your pontificals, in order to make an impression, I suppose, by introducing subjects that ought never be introduced into any Christian assembly, and more particularly by one who professes to be a minister of religion.

You assert, that we have not the spirit of Jesus—but your assertions will not do, you must give proofs, that we have it not, and these proofs must be from the Holy Bible, and from the holy fathers, for let me tell you sir, this world will not believe your ranting or your canting hypocrisy. Woe to them that are married, and depart from their husbands,—says St. Paul, but your abominable church teaches, that when you are tired of your old wives, you can get new ones—your church, and I will prove it in your teeth, holds out a premium for fornication and adultery, for she teaches a doctrine directly opposed to that of Jesus Christ and his inspired apostles. " But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery, and he that shall marry her, that is put away, committeth adultery." Matt. v. 32. " For this cause, a man shall leave his father and mother, and shall cleave to his wife, and they two shall be in one flesh, therefore now they are not two, but one flesh. What therefore, God joined together, let not man put asunder—and in the house, again his disciples asked him concerning the same thing. And he saith to them, whosoever shall put away his wife, and marry another, committeth adultery against her, and if the wife shall put away her husband and be married to another, she committeth adultery," Mark x. 7. 12. Again, sir, " Every one that putteth away his wife, and marrieth another, committeth adultery, and he that marrieth her, that is put away from her husband, committeth adultery," Luke xvi. 18. There, sir, is the doctrine of Jesus Christ for you. It is the doctrine of my

church, "what God has joined together, let no man separate." But your church teaches you, if not directly, at least by her doctrine of divorce, to commit fifty adulteries, and you can get fifty wives. Commit adultery, and you are at liberty to separate from your husbands, and marry again, says the Protestant Church, so the more adulteries you commit, the more husbands you may get, and this is proved by Doctors' Commons every day. "And if she depart, that she remain unmarried, or be reconciled to her husband, and let not the husband put away his wife." Now, sir, what authority had your church to separate man and wife? surely she had none, and if she were the church of Jesus Christ, she would not violate his express commandments "Let every man abide in the same calling in which he is called." 1 Cor. vii. 20. For "likewise he that is called being free, is the bondman of charity." Ibid 22, says the same great apostle of the Gentiles. And sir, I have made a vow to God when I was twenty-four years of age, "being free," and by that vow, I have become "the bondman of Christ;" by that vow I have become his unworthy minister, and you would, forsooth, recommend me to break it. But with the blessing of the great God, I will not follow the advice which you would recommend.

The half hour here expired.

Rev. Mr. GREGG.—Shall we go on with this subject upon Monday?

Rev. Mr. MAGUIRE.—Just as you like.

Rev. Mr. GREGG.—Let it not be understood, that I am a party to its being postponed.

Rev. Mr. MAGUIRE.—Why I don't care, if you continue it for six months, I don't refuse at all, to do what is fair and proper. I'll leave it to the chairmen.

Rev. Mr. MACNAMARA.—I will not be a party to the exclusion of the ladies.

Rev. Mr. GREGG.—Gentlemen you know who it is that refuses.

The day's discussion terminated here.

T. MAGUIRE, P. P., *Ballinamers*.

We certify that this report is faithfully and correctly given.

MICHAEL HANLY.

THOS. J. CASSIDY.

JOHN HANLY.

CONTROVERSIAL DISCUSSION.

SIXTH DAY—MONDAY, 4TH JUNE, 1838.

ELEVEN O'CLOCK, A.M.

Rev. Mr. GREGG.—I call upon the rev. Mr. Maguire to proceed with the subject of this day's discussion; and before he commence, I call on him to say whether we should not prolong the discussion until three o'clock?

Rev. Mr. MAGUIRE.—No.

Rev. Mr. GREGG.—Then you refuse?

Rev. Mr. MAGUIRE.—I neither refuse nor assent. I stand upon my undoubted right.

Rev. Mr. GREGG.—Very well.

Rev. Mr. MAGUIRE.—I hope, my friends,—indeed, I most sincerely hope, that the intervention of Sunday, which very happily interrupted this discussion, has had a happy influence on the mind of my rev. opponent. I hope it has restored him to that equilibrium of reason, to that self-possession, and to that moderation which should always distinguish a Christian controversialist. For myself, I will say, that no man regrets more than I do, the necessity to which I am driven, of being obliged to make observations calculated to wound the religious feelings of any man, or set of men.—nay, I will say, to wound the religious prejudices of any portion of my fellow countrymen. National reflections are always illiberal, and always tend to engender uncharitable and unhappy feelings between man and his fellow man. "Comparisons are always odious," and should consequently be avoided. And here, my brethren, I beg of you to recollect that I have not, but through the direst necessity, made an attack upon the morality of the Protestant people of England, it was only to defend the Catholic people of Ireland who had been most grossly and most foully slandered by my reverend opponent. My brethren, the people of England are too sensible to censure me—they are too rational to cast even the smallest portion of blame upon me, for standing forward in a manly and straightforward manner, and doing that which the conduct of my reverend opponent forced me to do, namely, to defend the moral character of my fellow-countrymen from the gross imputations, and foul and slanderous charges brought against them by the reverend gentleman, in almost all his speeches since the commencement of this discussion; but particularly in those delivered by him upon Saturday; and therefore, my brethren, if I institute a comparison between the moral character of the Protestant people of England, and that of the Catholic people of Ireland, I am to be held blameless, because the line of conduct which my reverend friend thought proper to pursue, compelled me to retort, and make his weapons recoil upon him with a ten-fold force. My brethren, it is my most anxious—nay, it has been my most ardent wish, to keep to the subject in dispute; but I find it impossible, even by manœuvre, to compel my reverend antagonist to hold to one principle, or to stick to one subject until it would be fully and finally discussed. I have endeavoured to restrain him within the bounds of fair and rational discussion; but I find it impossible to do so; his flights are so unbounded, that all my entreaties, even the presence of so enlightened an assembly as both of us have the honor of addressing, cannot hold him to any one point until it is finally disposed of. He has wandered from one subject to another as quickly as his wanton imagination could lead him. One time we have him hammering away at Purgatory—at another time, the invocation of saints—then, transubstantiation—next, vows—then relics—holy water and rags—and I know not what besides. Now, I appeal to any candid,

rational man, is this a proper or a reasonable mode of conducting a controversy before an enlightened auditory? The rational way of giving an auditory an opportunity of drawing a comparison between the two advocates—who are thought perhaps the most fit men to come forward to discuss those subjects under controversy—is, that no subject be abandoned—that no subject be in the slightest degree deserted—no new subject broached, until one party be compelled to say that he cannot bring forward any additional text of Scripture, or a single proof in its favour; otherwise, such a controversy as this will never be terminated. Having made these few preliminary observations, I beg now to say, that it has come to my turn, to bring forward additional arguments to prove that the Church of England, with all its branches, is not, and cannot be, the true church of Jesus Christ—one, holy, catholic, and apostolic.

Rev. Mr. GREGG.—In those kingdoms?

Rev. Mr. MAGUIRE.—I told you before, that when I spoke of the Protestant church of England not being the true catholic church of Jesus Christ, that I meant it in your sense; and I do not intend, and never did intend to quibble on it—for, when I pledge myself to do any thing, I am not the man that would, through fear, or want of argument, abandon my position; and, having pledged myself to give direct arguments in support of what I intend to prove, I will proceed to do so; and I entreat that I may receive no further interruption. My brethren, a great attack was made upon my church, and upon the vows of celibacy and obedience which are taken by her clergy before they are appointed her ministers; and those vows are alleged by my reverend opponent as some of the marks of Antichrist. Now, my friends, if the Scriptures be against me upon these subjects, I ought to abandon those vows, and say that the church to which I belong acts very unscripturally—that is, if the Scriptures be manifestly against me. And here, my brethren, let me observe that I am willing to try my strength, and the strength of my cause, upon those very subjects with him. He stands forward here as the champion of the church of England. He is, I admit, the champion of a gorgeous establishment, very respectable, I allow, in point of temporalities and the good things of this world; and I am proud of the opportunity which has been afforded me of comparing the claims of that church—to be the one, holy catholic, and apostolic church—with those of my church, and of confounding and confuting both him and his church, and upsetting those claims which he illegally makes for her—by the words of God, by sound reason, and by common sense; and then it will be seen that all this clatter which he has made about an unholily and unscriptural church, will recoil upon himself. He says, forsooth, that his church is the church of Christ; but where was she for fifteen centuries?—where was she in the days of the Apostles? or where was she before the scriptures, (I mean the New Testament,) were written? Where was she during this long period—a period during which my church was teaching, preaching, and baptising? Oh, she was invisible, she was asleep, she was a lazy and an indolent church, and she has not yet shaken off her drowsiness, and all her champion's ranting, stamping, and jumping, will not arouse her from her lethargic slumbers. Why, my friends, my church is more ancient than the new Scriptures. I have already demonstrated that they were not all written for many years after the ascension of our divine Redeemer: and yet the religion which he established, (the new covenant,) was spreading every where over the whole world, with the exception of some of the Epistles, for my church was teaching and preaching the religion of Jesus “to all nations, to every tribe and tongue” over the face of the earth; she collected, preserved, and translated the Scriptures: and it is from my church alone that you have your Bible, at least all of it that you thought proper to preserve. It was not, sir, by thrusting the Bible into every man's hand, no matter how ignorant or how unenlightened that man might be, that my church converted the world to the religion of Jesus Christ. No, sir, it was by the teaching and the preaching of her pastors, who implanted the divine precepts of Christianity in the hearts of their hearers, not with ink, but with the Spirit of the living

God," 2 Cor. iii. 3. Now, my friends, I will proceed to the point at issue, to wit—"That my church has the holy Scriptures upon her side, and that they are her authority for imposing vows of celibacy and obedience upon her clergy;" and, in arguing this question, I will meet my reverend opponent upon his sole and whole rule of faith, or at least that which he pretends to be his only rule of faith—the holy Scriptures;—but I will prove to a demonstration that neither he nor his church have any rule of faith at all; but that, on the contrary, "they are tossed about by every wind of doctrine," Eph. iv. 14.—they cannot agree amongst themselves upon any point of doctrine.—they are not united in the bond of unity which is recommended by St. Paul as one of the marks of the true church of God. Now, my friends, attend to my Scriptural proofs as soon as I go along; but first, I must observe that my reverend opponent made use of an argument, upon Saturday, which was as foolish as it was impertinent, and for that reason I was going to pass it over; but, upon second recollection, I thought it would be better to make some comment upon it. He said, my brethren, "that the glory, the prosperity, and wealth of the church of England, is a proof that she is the true church of Christ." Now, my friends, I will beg of him to bear in mind, that, by the words of Jesus Christ himself, "poverty" was to always be the mark of his followers, his true disciples, and of his church.* And I say, if wealth and splendour and prosperity be a mark of the true people of God, was not Pagan Rome more powerful and splendid than Christian Rome? and what will he make of the "great lion" of the North, Russia? Is she not a splendid and powerful empire? And, if greatness and splendour be a mark of the true church of God, what will he make of France in the days of Napoleon Bonaparte, when she made the world tremble? Persecution and poverty are the marks of the true church of God, and not splendour, power, and wealth.

What do you think, reverend sir, of the persecutions and poverty of the infant church of Jesus Christ in the first four centuries of her existence? For 400 years her sufferings and her poverty were her glory. But, according to your doctrine, there could not be stronger evidence of its corruption, and of the Divine displeasure, than this poverty and sufferings; for you allege that riches, grandeur and power, are the marks of the true church of Jesus—although he himself, by his example and his doctrines, teaches you to despise the things of this world, "and to lay up treasure in heaven" Matt. vi. 20.—and although yours is the very principle on which the Jews rejected him as the true Messiah. The meek and lowly Jesus, the persecuted and crucified Redeemer of mankind, has taught the world a different doctrine from that preached by Mr. Gregg; for our divine Lord could shew wealth and power, and dominion if he pleased, while upon this earth—but it was for a far different purpose than the enjoyment of wealth or power that he came down from heaven, and took upon himself the form of mortal man. No, my friends, he enjoyed none of those things which my reverend friend says are the true marks of a Christian Church; on the contrary, "He had not a place whereon to lay his head—and those who do not follow his example cannot be his disciples."

Now, my friends, I refer my reverend opponent to the book of Numbers; and here I beg to observe, that I will quote all those texts, which I am about to adduce, from his sole and whole rule of faith—for it is his own authorised version of the Bible that I will use: "And Moses spake unto the heads of the tribes concerning the children of Israel, saying: 'This is the thing which the Lord hath commanded. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.' " Now, for fear my reverend opponent would say that this was a vow that they were obliged to keep, because they made it in a matter which was commanded, mark how the text proceeds—mark! I play you, the following words: "If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth;

*Here Mr. Gregg exclaimed—"Hear" "hear"

And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her ; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth ; not any of her vows, or of the bonds wherewith she hath bound her soul shall stand ; and the Lord shall forgive her, because her father disallowed her. (xxx. 1—5.) Now mind, my brethren, these texts speak of a young woman under age, and living in her father's house. And the Great God, speaking by the mouth of his servant Moses, says : " That if she vowed a vow, and that it came to her father's ears, and that he did not gainsay it, that vow should stand—it should not be made frustrate or vain, although in her minority. But if he heard her vow, and gainsayed it, then the Lord would forgive her, because her father disallowed her." And again, my friends, he says the same with respect to the vows of a wife ; for they shall hold, if the husband holds his peace : " And if she had at all an husband when she vowed, or uttered aught out of her lips, wherewith she bound her soul ; and her husband heard it, and held his peace at her in the day that he heard it ; then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard it ; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect ; and the Lord shall forgive her." (Ibid 6—8.)

Now, my brethren, my reverend friend may reply that those things, to the performance of which they bound themselves by those vows, were already the subjects of commandments, and that it was only to enforce the fulfilment of those commandments that such vows were permitted ; but, my friends, you will be pleased to observe, that these women were under the eyes of their superiors—for the Scriptures speak of one, being under age, and living in the house of her father—and of the other, as having a husband. Yet if either the father or the husband gainsayed their vows, they were not obliged to fulfil them, and the Lord would forgive them. But how could that be, if they were obliged to fulfil those things, which they vowed to perform, by a commandment of the Lord, whether their fathers or their husbands willed it or not ? For surely, my friends, it could not be, either in the power of the father, to make his daughter's vows void, or in that of the husband, to frustrate and annul the vows of his wife, if they had vowed things which they stood obliged to perform by the commands of God. I will expect an answer to those arguments—and you will see, my friends, whether his texts or mine shall be stronger or clearer upon the subject. Again, my friends, I refer you to Leviticus : " For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." (xxiii. 29.) Now, my brethren, there is a great feast—the feast of the expiation—and if a married woman vowed to fast in that feast, her husband could not have made void her vow by gainsaying it ; because, although it was a great feast, they were obliged, by the command of the Lord, to fast—that is, to afflict themselves—whether they vowed to do so or not. So that you see here, my friends, that the Scripture speaks of vows made to do that which the people were not otherwise obliged to do. But after the vow, unless, as I have previously observed, the father or the husband gainsayed it, they were obliged to fulfil in deed what they promised to perform in word. Again, my friends, I refer you to Deuteronomy, xxiii. 21—23 : " When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it : for the Lord thy God will surely require it of thee : and it would be no sin in thee. That which is gone out of thy lips thou shalt keep and perform ; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Now, my brethren, what could be said more manifest, to prove that there was no kind of sin or breach of obligation before ; but there is a sin committed here, if you do not perform unto the Lord " that which thou hast promised with thy mouth," although, before the promise, it was a free-will offering. So much, my brethren, for voluntary vows. Again, my friends, I refer you to Eccle-

siastes : " When thou vowest a vow unto God, defer not to pay it ; for he hath no pleasure in fools ; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." (v. 4—5.) Thus showing that a vow is a perfectly voluntary act ; but that when you have made a vow to the Lord to perform any good act, he will require the performance of it at your hands—and that you commit a sin by the non-fulfilment of it : " Far better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Now, my brethren, as to the particular vow of chastity, we have our Saviour's own words as well as his example ; and for this I refer you to the Gospel of St. Matthew : " For there are some eunuchs, which were so born from their mother's womb ; and there are some eunuchs, which were made eunuchs of men ; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (xix. 11. And St. Augustine, in his work *de virginitate*, says : " Those castrate themselves (spiritually) for the kingdom of heaven who vow chastity, they render themselves as it were impotent for marriage—and the doing this, for the kingdom of heaven, is a clear and positive proof that a state of celibacy tends much to the gaining of heaven. Again, my friends, you will presently see that how both voluntary poverty and chastity are particularly rewarded by our Lord : " And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke xviii. 29, 30.

Now, my friends, my reverend opponent is not bound to leave either his wife, nor his children, nor his goods—but if he does so, " for the kingdom of God's sake," God will reward him more in this life, and will give him life everlasting in the next ;—and have I not shown you a reward here, my friends, promised by Jesus Christ himself, to the man who will leave his wife, for the kingdom of God's sake ? Now will he show me a reward for marrying one ? Again, my brethren, I refer you to 1st Corinthians, vii, 25—27 : " Now concerning virgins I have no commandment of the Lord : " yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful." Can you, reverend sir, give better counsel or judgment ? which is " Art thou bound unto a wife ? seek not to be loosed. Art thou loosed from a wife ? seek not a wife." And why so, good doctor ? because it follows from this : " But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please God." See, my good energetic doctor, how the inspired apostle most highly recommends chastity. " But he that is married careth for the things that are of this world, how he may please his wife." Ibid. 32, 33. Again—verse 38 : " So then he that giveth her (his virgin) in marriage doeth well ; but he that giveth her not in marriage doeth better." Again—verse 40 : " But she (the virgin) happier if she so abide, after my judgment ; and I think also that I have the Spirit of God." St. Paul informs the Corinthians that he had no command of the Lord to tell them to take a vow of chastity ; but he gave them his counsel—and in doing so, he tells them that " he also thought that he had the Spirit of God." Now, reverend sir, can you give better advice than St. Paul, notwithstanding your professed and positive inspiration ? Again, my friends, I refer you to 1st Timothy : " Let not a widow be taken into the number under three score years old, having been the wife of one man." v. chap. and 9th v. Here, my friends, St. Paul speaks of the choice of such widows as then were appointed to a particular service of the church, such as assisting to instruct and prepare women catechumens [converts to christianity] for baptism, as also to serve the sick, and to administer to the poor, especially those of their own sex, and this they did living under the charge of the deacons, whence they were called *diaconessæ* ; and the inspired apostle says, in writing this epistle to Timothy, that he would have none chosen or taken to fill this office who had been married to more than to one man, " having been the wife of one man," which is just as much as if he said, " Do not choose those widows to

be deaconesses who have been married more than once." Neither, my brethren, did he permit them, after they had once undertaken to discharge the duties of this holy office, to marry again; and from thence you may reasonably infer how far he was from allowing Priests to marry after having been called to the priestly office, and upon that point I refer you to verses the 11th and 12th of the same chapter and the same Epistle: "But the younger widows refuse—[that is, in the choice of deaconesses]—for when they have begun to wax wanton against Christ, they will marry. Having damnation, because they have cast off their first faith." Mind, my brethren, "Having damnation because they cast off their first faith." Behold here, my friends, their marriage and their damnation joined together, and the reason why they have incurred (*Kryma*) damnation or judgment to their condemnation is, because they have cast off their first faith. This first faith being their vow of keeping perpetual widowhood. I have here no less than nineteen holy fathers, both Greek and Latin, to prove that it was by their renouncing their vowed state of perpetual widowhood that they incurred this dreadful penalty, and I have St. Augustine, who, together with two hundred and fifteen fathers in the fourth Council of Carthage—(and, mind, I refer you to canon 104 of that Council)—who speaketh thus—"If any widows have vowed themselves to God, and left their laical habits, and under the testimony of the Bishop or church, have appeared in religious weed, and afterwards go any more to secular marriage, according to the apostle's sentence they shall be damned, because they were so bold as to make void the faith or promise of chastity which they vowed to our Lord."

There, reverend sir, is a canon of the Council of Carthage, at which Council St. Augustine was present; and this Council, my brethren, is adopted by my reverend opponent and his church, because say they, forsooth! this Council was held at a time when he says my church was pure; but if his church be now pure, where are his vowed widows serving the church, visiting the sick, and comforting the afflicted, and converting the female youth, and instructing them in morality and religion and in all the decencies and proprieties of female life? Where has his church those communities of holy women? Nowhere,—they were considered useless appendages to a "reformed" church, and were, therefore, shaken off; but their properties by which they were enabled to feed the hungry and clothe the naked and relieve the houseless wanderer, were not so considered—they became a prey to your reformers, who, like locusts, spread themselves over the earth, devouring every thing upon which they could place their greedy claws, and spreading immorality and irreligion wherever they went. Heresy, my friends, wherever she exhibited her brazen and licentious front, affrighted morality and religion; plunder and devastation became the order of the day, and every institution that was holy and venerable in religion was scouted; and thus it happens that my reverend opponent and his church sneer at celibacy, and I do not wonder at it, for heretics never practised it—any thing for them but celibacy; for, as St. Augustine says, "Jovinian, the heretic, was the first who induced vowed virgins to marry." Heres. 82. And for this, his new doctrine, he calls him a monster. L. 3, Retr. c. 22. But, my friends, let us proceed a little farther with St. Paul, 1 Timothy, v. c. 13 14, 15 verses: "And they learnt to be idle, wandering about from house to house, and not only idle but tattlers also, and busy bodies speaking things which they ought not. I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan." Now, my brethren, is it not evident that breach of vows is damnable, even in those young widows, who, by reason of that breach, are said to have turned aside or gone after Satan, thus making their first faith void.

Again, my friends, look to the Apocalypse, where St. John, in speaking of the virgins that always attended the Lamb whithersoever he went, says; these are they which were not defiled with women, for they are virgins; these are they which follow the Lamb whithersoever he goeth. These were redeemed from among men,

being the first fruits unto God and to the Lamb." (xiv. 4.) Now, my brethren, I have given you all those texts of Scripture for the purpose of demonstrating that my church has the authority of the word of God upon her side; and that, in acting upon that authority, she is right in imposing celibacy upon her clergy, and in permitting others to make voluntary vows of celibacy and of poverty and retirement from the world. I have adduced all those texts of Scripture in support of the doctrine and practice of my church, and I hope and trust that my reverend opponent will meet and reply to them, and not give them the go by, as he has already done with my arguments and all the texts of Scripture which I quoted in support of them, as well as the Protestant authorities which I produced against him, and in my favour, since the discussion commenced; he has, my friends, shuffled them off; he thinks that he has got rid of them all by that extraordinary declaration which he pronounced the other day—"What (said he) do I care for your Protestant authorities; I don't care a fig for them." But, my friends, I hope he has some regard for the Scriptures, and that he will make the attempt at least to give me some answer to those texts which I have read to you out of his own Bible—his *sole* and *whole* rule of faith. I shall now beg leave to examine a few of the articles of the Protestant church of England, and try how they will bear the test of truth. Now, my friends, here is their sixth article: "*Of the sufficiency of the Holy Scriptures for Salvation.* Holy Scriptures containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament, of whose authority *was never any doubt* in the church." Now, my friends, I put the church of England upon her trial upon that article, and I say by that article she must fall, for in it she asserts a falsehood, and a church that teaches falsehood cannot be the true church of Christ; but the church of England teaches falsehood, as I will presently demonstrate, therefore she cannot be the true church of Jesus Christ. Now, my friends, I beg your attention to my demonstration:—No book is to be admitted (according to this article) into the canon of Scriptures, or to be received as a part of the Holy Scriptures, the authenticity of which was ever doubted in the church of God. Now, my friends, he admits that my church was once the true church of God, for it was (according to his admission) pure in the beginning, although he has not told us when she fell into error. Now, my brethren, we were a pure church in the beginning, and we have some of the books which are at present admitted to be canonical, *doubted* of in the church of God, in those days of her purity. Thus we have Eusebius, as translated by a fellow of Cambridge, and published at Oxford, doubting of the canonicity of the Revelations, and calling them a book of dreams, and denying that they were ever written by St. John—they might be written by some John, but not by the inspired Apostle; and St. Dionysius, of Alexandria, who is described as a most learned man, and the greatest critic that ever lived since the days of Longinus says that the Apocalypse is not the work of John the Evangelist. Thus, we have St. Dionysius, in the third century, denying the authenticity of the Apocalypse, and we have him quoted by Eusebius, in the fourth century, as his authority for also denying the authenticity of the book of Revelations. He said that the style in which it was written was most barbarous—that the Greek was full of solecisms—that it bore none of the marks of being genuine—that the language and style had no similitude with that of the gospel of St. John, or of the epistle of St. John, and that it was not written by John the Evangelist, but by some other John, and he quotes St. Irenæus who was of the same opinion, to show that St. John never wrote one word of that book: so that here you have one book doubted of in the first age of the Christian church, and upon that point we have the authority of Dionysius of Alexandria, St. Irenæus, and also of Eusebius, in the fourth century, who tells us that the Church of Christ in his days, and we also know that not only the Apocalypse was not received into the canon of the Scriptures by the Apocalypse, but the

epistle of St. James, the epistle of Jude, the second epistle of St. Peter, and the second epistle of St. John, all of which are looked upon at this moment as canonical, and are received as such by the church of England, were not admitted by the whole church of God, whether you call it Catholic or Protestant, for four hundred years after the establishment of Christianity.

Now, sir, if no books were to be admitted, of which any doubt was entertained, in the church—why are those books about which there was a doubt, admitted into the canon of Scriptures, and received by your church in flat contradiction to her own sixth article?—And if you say, as your church most falsely teaches, that there “was never any doubt in the church,” I call upon you to prove that they were never doubted of, I call upon you to support the truth of that article of your church, the falsehood of which I have exposed—You know sir, that the great apostate apostle of your church Martin Luther, rejected the Apocalypse, and the epistles of St. James. and you also know his reasons for doing so. He, the founder of your church, would not admit them into his canon of Scripture, he doubted them, or, in order to answer his infamous purposes, he pretended to doubt them, and yet that church which he founded, has the unblushing effrontery to teach, contrary to the known truth; that there “was never any doubt in the church,” for he says, “in the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never, (was never) any doubt in the church.” But sir, I return to the Holy Fathers, and now permit me to ask you, who was this Eusebius, whom I have quoted? We scarcely know any thing about the history of the christian church, for the first 300 years, except through Eusebius, for by the burning of the Alexandrian library, all the works which treated upon the subject, were destroyed, and it is only from the fragments which he preserved of those works, and embodied in his own, that we can know any thing of the history of the christian church, during its early ages, and we have him telling us that those books were not adopted by the whole church in his age, nor were they admitted into the canon of the holy Scriptures, until the year 397, and they were not even then admitted by the council of Carthage; which although not a general council, is yet received by the church; but with a proviso of consulting the church beyond the sea, as to the expediency of admitting this book into the sacred canon, “*de confirmando hoc cannone ecclesia transmarina consulatur*,” that is the church in Italy—that church sir, was to be consulted before they could be admitted into the canon of Scriptures. And now my friends, if they were not admitted, what would become of his whole rule of faith, or, “of the sufficiency of the holy Scriptures for salvation?” Now my friends, having shown you that the authenticity of those books of Scripture was doubted by many in the church, in the time of her purity—as he admits her to be pure in the early ages—what becomes of the sixth article of his church which teaches that there “was never any doubt about them in the church?”—My friends, I hope that he will give me an answer to that, and that he will defend his church from the charge of a falsehood, which I have brought against her, and that he will give us something like argument, and authority, sound reason and common sense, and none of his assertions, for rest assured, rev. sir, assertion will not go down for argument, the public will look for something more than your mere *ipse dixit*, and now that I have stamped the brand of falsehood upon your blundering church, it behoves you, as her champion, to defend her from the stigma which I have affixed upon her. Again my friends, he has spoken of my church having an *Index expurgatori*—it is true she has, and I have it here, and can produce it to the reverend gentleman—now my friends, does not that very fact show you the care which my church has taken from the earliest ages, of what books she will approve of and admit? Thus it is my brethren, that she is taunted for her scrupulous care, by every heretic that has the boldness and effrontery to stand up against her? Thus it was, that Marcian, the arch heretic said to St. Polycarp, “acknowledgest thou me,” to which St. Polycarp replied? “Yes I acknowledge you to be the first born of the devil”—And there are his words in Eusebius, page 119,

Yes, my friends, the Catholic Church has always taken care to see that no work upon religion, or doctrines of faith, or morals, shall be circulated until approved of, lest they might create dissensions among the faithful, and that that was her practice from the beginning, is established by Eusebius, who quotes Dionysius of Alexandria,—one of the most learned men, and ablest critics—as I have already observed—since the days of Longinus—as saying, “I received this canon (of the holy Scriptures) from Heraclius, our blessed Pope.” Thus sir, he was not Antichrist then—but “our blessed Pope.” That sir, was in the third century, and uttered by a Saint now upon your own calender, and Dionysius according to Eusebius, rejected the Apocalypse, and those other portions of the Scriptures which I have already enumerated, and Eusebius following his example, repudiated them also, and he gives his reasons for doing so, and I can refer to them if the fact is doubted or denied—having said so much upon the sixth article of his church, I will proceed to make a few observations upon another—not for the present, touching upon that which makes God the author of sin, and which pronounces sentence of eternal condemnation upon every man that ever was born—I will not touch upon that for the present, but will come at once to the nineteenth article, which says, that “the visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly ministered, according to Christ’s ordinance in all those things, that of necessity are requisite to the same.” Now, my brethren attend to this—here is a visible church always visible—“a congregation of faithful men,” in which the sacraments are duly ministered, but yet that church is not infallible, she teaches herself to be fallible—and that being the case, how do you know, rev. sir, that the sacraments are duly administered? Again, you say, that the church was invisible for 800 years and more, and in that case, I ask you how could the sacraments be duly administered—or administered at all? How could they be administered, or how could the word of God be duly preached in an invisible church? Surely sir, “the church of the living God, the pillar and ground of truth,” (1 Tim. iii. 15,) which was established by Jesus Christ, and in his blood was to remain, “even unto the consummation of the world,” (Matt. xxviii. 20,) and he was to remain with her, and how could she remain, or how could all the promises that Jesus Christ made to her, be fulfilled, if she became invisible?—This article that “the church is a congregation of faithful men, in which the sacraments are duly ministered.”

But according to your argument, and the doctrine of your church, that congregation of faithful men became invisible for a period of 800 years and more. Why, sir, by your account, every thing relating to the Church of Christ became invisible—her congregations of faithful men became invisible—and at last, she herself—“the light of the world (Matt. v. 14,) became, contrary to the express and positive promise of her eternal founder, invisible. I have heard that fairies are invisible; but I never yet heard of a congregation of invisible men, including the women and children. Now, sir, with our *invisible* doctrine, let me ask you what security you have that the sacraments are duly administered, or that the word of God is “*purely*” preached, if the church became, as you say she did, invisible for 800 years? How could they be administered in an invisible church? How will you reconcile your *invisibility* with those marks which pertain to the true Church of Christ, namely, unity, sanctity, apostolicity, and catholicity? How could she be a Catholic, or an universal church, if she became invisible? How can she be an apostolic church, if you cannot trace your line of bishops and pastors up to the apostles, and show that that line was unbroken; and that you cannot do. Your doctrine of the “invisibility of the church for 800 years and more,” prevents you, and farther back than the Reformation you cannot go. There you stop, you cannot move one step further; while, on the contrary, my church can show an unbroken chain. We can trace our bishops and pastors from those of the present day, up to the Apostles. Why, sir, you have made no succession at all, except that which you derive from our *apostates*—your church, sir, has no authority in anything—an act of parliament gave her every thing

which she possesses in temporalities, and as to spirituals, those that she retained are ours. Your church, let me tell you, sir, must be subservient to an act of parliament; she must bow with submission to an act of the legislature. An act of parliament gave you your translation of the bible, and abolished ten of your bishops, and the legislature could to-morrow alter your discipline, nay, your very religion itself. So much for your apostolic church, which derives her authority from acts of parliament, without the sanction of which she dare not to stir one inch. Again, sir, I will ask you this one question: Does not St. Paul, in his epistle to the Colossians, say that, "the church is the body of Christ," "and he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he may hold the primacy, [i. 18.] Now, sir, I want to know, if what St. Paul says be true, and I am sure you will not say that it is false; if Jesus Christ be the head, and the church be his body, how could that body become corrupt and die?—St. Paul says that the church is the mystical body of Christ, and how could it become corrupt? Even his physical body did not become corrupt; it was never to see corruption. He became the Saviour of his own body, and if Jesus Christ be the "head of the body, the church," and if he became the Saviour of that body, how could it become corrupt, and die, and become invisible. How could there be any one to represent him upon earth, and a visible head is necessary, if the church, the mystical body of Christ, became invisible? Why, sir, surely the great and eternal God of truth, justice and mercy, would not command us, under pain of eternal damnation, to hear a church, which he knew would become rotten, corrupt, and finally, as you say, invisible, so that no man, woman, or child in the whole world, could either hear her, or see her, or be taught, the true word of God, or be fed by the sacraments of Christ, which should "be duly ministered," for the space of eight hundred years and more. St. Paul further adds, "that in all things he may hold the primacy." But if the body became extinct, then Christ lost the headship, and consequently ceased to hold the primacy in all things.

The half hour ended here.

MR. GREGG.—Gentlemen, our friend Mr. Maguire is a "sporting character," and, as a matter of course, he must be acquainted with a story that I have heard—and before I come to answer some of the propositions brought forward by my reverend opponent, or to remark upon the misapplication of his passages from scripture, I will tell you the story. There was a churchman once who was a great sportsman, and he was going out to shoot, although he was no great things of a shot; and a friend who was with him saw a number of birds on a bush, and desired the sportsman to let fly. He did slap at them, and when the friend asked did he kill anything, "Why," said he, "if I do not kill them, I made them leave that." So it has been with my reverend opponent: although he hunted a great deal out of its proper place, he killed nothing. He caught no game. He has wandered over the Scriptures, the counsels of the church, his nineteen holy fathers, and a whole host of authorities, and he calls upon me to answer all within the space of one half hour. Sir, you have given me so many points to answer, that it would take me an hour to reply to them. The rev. gentleman will find that, that is not the way in which I am to be treated. Now, I ask him is it just or fair to do so? You heard him talk of the Scriptures being doubted; Oh, I tell him that I smell an atheist. I do smell an atheist, "brimstone." Did you hear him calling on me to prove the canonicity and authenticity of the book of Revelations? I tell him I will do no such thing. Could it even be imagined that the canonicity of the Revelations should be doubted by a Christian minister; or that one Christian minister would call upon another to prove it? I do not say that Mr. Maguire doubts it; no, he admits it, and I cannot therefore be called upon to give him proofs of it. Let the infidel call upon me for such proof, and I will give it to him. My Christian friends, am not I warranted in saying that I smell an atheist, when I find a man endeavouring to cast scorn upon the works of the living God? If ever there was a book which

proves itself beyond all question and dispute, the book of Revelations is that book; and let those who would attempt to cast doubt or scorn upon it, tremble at the fulfilment of the prophecies which it contains. This is an evidence of Popery, which would set it at naught. I will refer you to a work which is unanswerable, and which contains proofs of the authenticity of all the books of Scripture. It is a work which has been approved by all parties. It is a scholastic essay, proving the authenticity of the Scriptures, by Doctor Coussins. I do this that I may not fritter away the time of this great assembly, by allowing my reverend opponent to take up the ground of the "infidel," or in doing that which there is no necessity to do, which would, in the language of the gentleman's own church, be a work of supererogation. I therefore dismiss that part of the subject, for he has not shown that any of the books of the Scripture we deem canonical was ever doubted by the church of God. The reverend gentleman still continues to misrepresent what I have said. He says that I acknowledged that the church of Christ was dead for eight hundred years, or that she was invisible. I will just say that she might be invisible without being dead; but I did not say that she was dead; far from it—neither did I say that she was invisible. I said that she was respectively invisible. I said that the church has the living soul of truth, and that although she was respectively invisible she never died. Now, I will illustrate my argument upon the part of the case thus: Suppose the sun be covered with clouds, do we not say that it is invisible? but will any one say that it ceased to shine, much less ceased to exist? Suppose that Father Maguire said something so offensive to all the persons at this meeting, that they all but one or two walked out and left him there—suppose he scoffed at God's Holy Word—might not the morning papers fairly state that the meeting was dissolved, that no one remained at all, for the one or two who might remain, would be invisible to all the world? He talks of the kings of England being the heads of the church, and that Henry VIII. was the first visible head of the Protestant church. Luther said that there was not a Christian in the world but himself for 1000 years before his time. Luther threw Henry VIII. overboard, just as I throw him to Father Maguire, for that Monarch lived and died a victim of the corruption which he was instrumental in overthrowing. I never said that the church was dead, and let it not go abroad that I said so.

Mr. MAGUIRE.—I refer to the notes.

Mr. GREGG.—So do I. You may have misunderstood me, and I am sure you did. Our Lord said, "Many are called, and few are chosen." No doubt many of the Papists are called, but few are chosen. The Lord again says, "Difficult is the road and narrow is the way that leads to salvation, and few there are who enter by it; but straight is the road and wide is the way that leadeth to destruction, and many are they who go in thereat." The reverend gentleman talks of the book of Revelations lightly, but better it were that a millstone were a-bout his neck than he should do so: and I tell you, sir, that it shall be a millstone about your neck, and that I will cause it to sink you to the earth before I have done with you. We have this paganized Christianity, where the inner court is occupied by a few, and the outer court trodden down. Those who are of the inner court are the two witnesses spoken of in the 17th chapter of Revelations; and the great beast, who was to ascend out of the bottomless pit, and kill those witnesses, whose bones were to be dead in the streets of the great city, which is spiritually called Sodom and Egypt—I say that your church is the great beast foretold in the Revelations; that she is the great husk which covered the true kernel of Christianity. But let it not be fathered on me that I ever said the church of Christ was dead. I have proved your church to be the church of Antichrist, and I feel that I get strength and grace for the task as I go on. The intervening Sabbath has given me additional strength to get through the labour in which I am engaged. Now, what part of the reverend gentleman's assertions shall I commence with? Whether his vows, or the articles of my church? It is impossible that I can answer all that he has advanced within the space of half an hour. He has given me too much to do for that short space of time. I shall take the vows

first, but let it not be said that I decline answering his arguments about the articles; for I have answered them already. Look at the way in which I met him on the subject of miracles, and I shall proceed in the same way now with regard to vows. First, I assert that vows being allowed under the old dispensation is no reason why they should at all exist under the new law. That is my first proposition. I will show that what was necessary and commanded under the old law was not allowed at all under the new dispensation. Water was commanded to be used under the old law in ablutions and the offering of sacrifices; but it was a type of the blood of the Redeemer, which was to wash mankind from their sins, but under the new law it was found totally unnecessary. All those things, which were typical of the coming of Christ and his law, were no longer necessary under the new dispensation, and when you go back to Moses you are returning to the old dispensation and overturning the new. Under the old law oil was used, but it was symbolical of the unction of the holy spirit, which was to descend to the church under the new dispensation, and it became unnecessary in the new law. There is the legal dispensation and the evangelical dispensation. The legal dispensation is a dispensation of the vows mentioned in the Old Testament. The dispensation of the Old Testament was the law to bring us unto Christ—to show man his weakness until the coming of Christ; and if vows existed under the old, it is no authority why they should exist under the new. All that is contained under the old law has been abrogated by the new, particularly that which is opposed to the spirit of the New Testament. Before I give you the text I will show you the nature of the new dispensation of the New Testament. That dispensation confers on the church powers by conferring on it the gift of the Holy Ghost. Men receive this dispensation that they may receive the Holy Ghost, and thereby obtain as it were a new nature and be born again. It has been said in those days, “I will pour my spirit; your sons and your daughters shall prophesy, and men shall run in the way of the commandments of God.” It is the delight of the Lord to behold his people running in the way of his commandments. I will now take a few texts of Scripture to show the liberty in Christ, and the freedom from the dispensations of the old law, which was given to man by the new law. In the 8th chapter of St. Paul to the Romans, the Apostle says, “Because the also itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God.” Again, in the first epistle to the Corinthians, the 8th chapter, 9th verse, “But take heed lest, perhaps, this your liberty become a stumbling block to the weak.” Then the 2nd Epistle to the Corinthians, 3rd chapter, 17th verse, “Now the Lord is a spirit, and where the spirit of the Lord is there is liberty.” Then in James, 1st chapter, 25th verse, “But he that hath looked into the perfect law of liberty, and hath continued them, not becoming a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.” Thus do I show you, my friends, the contrast between the two dispensations, and the perfect liberty and freedom from all vows under the new law and true liberty in the faith of Christ Jesus. I will come now to some of the passages quoted by my friend, and indeed I think upon this part of the case, as ladies are not excluded, we ought to hold the discussion in Latin: “*anne Sacerdotes Romani se faciunt eunuchos? Lege libros eorum—anne sacerdotes Romani sunt eunuchi? Vide tractatus eorum de theologia, ubi vessatur de effusione seminis. Imo. hi eunuchi etiam lasciviores sunt.*”^{*} My friends, I stand in the liberty of Christ, and I must deal in unpleasant truths when fighting for that liberty. But I tell you this, and I am sure that you will admit I make a startling concession, when I tell you that I would have no objection to nunneries or monasteries, provided the monks and nuns might come out and marry when and whom they pleased. I think that religious communities of that kind would be capable of doing a great deal of good. I will now come to the Epistle of Paul to Timothy, and I will cut the reverend gentleman down with his own sword. Yes, I

* Cries of Oh! Oh! and shame, shame, from those who understood the passage.

will hew him to pieces before the Lord; for he is the Goliath of his church—the church of Antichrist. I will take his very texts, and show that they prove the contrary to what he would have you believe. What is said there with regard to widows has reference to public alms-houses; for in those days the pious had alms-houses for the widows, and it was prohibited that the young widows who were taken in there should marry; if they were to marry, they should stay out of the alms-house, and let their husbands support them; and no doubt if there was any old widow in the alms-house, to whom some old gentleman took a liking, there would be nothing to prevent him making a match with her, and taking the burthen of her support off the parish. I go to principles. I speak in the spirit of a man who feels that he is right. I see the things as they are in God's holy word, and I put no false construction on them. Let any one then who wishes to consult the text, do so, and they will find concerning those widows, who were recommended not to marry, were such as applied to be supported in the alms-house—for in the following part of the text we find—"If any of the faithful have widows let him minister to them, and let not the church be charged, that there may be sufficient for them that are widows indeed." That is as much as to say, let them support them, and do not bring them to the alms-houses.

The half hour ended here.

Rev. Mr. MAGUIRE.—It is for you, my brethren, to judge whether my reverend opponent has answered me, or any one of all the proofs which I have produced, according to the form in which I put them forward? Or has he touched one of the arguments to sustain which I adduced those numerous texts from the Holy Scriptures? or whether he has not run from one subject to another, in place of going on in a legitimate manner, by taking up my arguments one by one, and replying to them, and refuting them if he could? But that course of proceeding he has not adopted, neither upon this day, nor on any of the previous days since the discussion commenced. I cannot hold him to any given point until it would be finally discussed, settled, and disposed of. Upon opening his last half hour's speech, he called me "a sporting character," and secondly, he treated you to a story. And here I admit that he tells you a great many "stories," but they are of that kind which are designated "old wives' fables," and possess no other property but that of assisting my reverend opponent to spend a great portion of his half hours, which might be more advantageously employed in grappling with my argument, or supporting his own, by sound reasoning and the Holy Scriptures. Well, my friends, after telling us that story he proceeded with his speech, and during its delivery he touched upon no less than fourteen different subjects, not one of which were introduced by me, or are in any matter whatever connected with the principle which I have laid down, to wit: "Whether it was lawful for a person to make a voluntary vow to God to abstain from things which otherwise the law of God did not command him to abstain from. Was it against the Holy Scriptures for a man to make a vow of celibacy, or a vow of poverty and obedience, or a vow of abstinence from many things from which he was not commanded to abstain by the laws of God?" My reverend opponent says he is fond of principles. Now those were my principles, and I supported them by numerous texts of Scripture, and of all the texts which I adduced in support of my principles, I will only ask you, my friends, has he touched one of them? On the contrary, in place of meeting my arguments, and upsetting them if he could, he ran from one topic to another, never stopping at any one subject, until he finally discussed it. I must, however, follow him through his devious course. We are like the Siamese twins, and whithersoever he goes, I must go with him, although he wishes to break up the union between us—I mean the union of charity—by what I will call his personal remarks, which are not at all pertinent to this discussion. With regard to self, I will not say much, because it is a subject on which all men are fluent, but none agreeable—yet I cannot help again remarking, that I think

neither sin or harm to take rational exercise and amusement ; and while they contribute to my health, and so long as my conscience tells me that I am clear in the sight of God, I will continue in the indulgence of them, notwithstanding the observations of my reverend opponent.

Rev. Mr. GREGG.—I say that you are perfectly right.

Rev. Mr. MAGUIRE.—Very well. Now let us come fairly to the point, and throw overboard all matters that have nothing whatever to do with this controversy. My brethren, he has said that it would occupy him an hour in answering all the arguments that I made use of, and all the texts of Scripture that I adduced during my last half hour's address. I am very sorry that his attempt at answering me should cost him so much time. He often gave me twenty-four or twenty-five different topics to answer in one speech, and it is strange that I never complained ; all I murmured at was his travelling from one subject to another without finally disposing of any one of them. However, my friends, I will endeavour to follow him ; and in doing so, I will stick to principles, and I hope by my adherence to them, he may be induced to follow my example, and do so too. He tells me, my brethren that "he smells an atheist, rank brimstone !" Now, my friends, I will ask you as honest men, I will put it to your consciences to say, whether—although I believe in and admit all and every one of the books of Holy Scripture which my reverend friend receives, and although I would lay down my life upon this very spot, sooner than deny any one of them,—yet, however unmoved and firm my faith may be in the revealed word of God—I appeal to every honest, conscientious, and rational man to say, had I not a perfect right to retort—and was I not justified by the laws of fair and legitimate argument in retorting upon him in the manner that I did ? Why, reverend sir, I but retort upon you, as a Protestant, your own and your church's doctrine. I, sir, never doubted the authenticity of any of the books of Holy Scripture. I received them pure, entire, and unadulterated from my church, "the pillar and the ground of truth." (1 Tim. iii. 15) ; and being moved to a belief in them by that church—the church of the Living God—I never doubted for a moment the inspiration of the Holy Scriptures. But, sir, I attacked your church, and why did I do so ? Because, in one of her 39 Articles, that which speaks "of the sufficiency of Holy Scriptures for salvation," she says that "in the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament, of whose authenticity was never any doubt in the church." That, sir, as I have already shown you, is the sixth article of your profession of faith ; and that article I have attacked and upset, because I have shown that the book of Revelations was doubted of in the church for a period of nearly 400 years, and also that the authenticity of those other books, which I have named to you in my last half hour's speech, was equally doubted of for a very considerable period of time during the early ages of the christian church. So that, reverend sir, your church must get rid of that article, or object to the book of Revelations. And she can blot that book from her canon of Scriptures with as much ease as she did that of Tobias, and the two books of Maccabees, which, as I have already demonstrated, were repudiated by your church, and her apostate apostles, because they recommended good works and prayers for the dead. And although that sixth article recommends other books to be read "for the example of life and instruction of manners," yet they are no where to be found in your Bibles of the present day. So that the rising generation are left, by your inconsistent and blundering church, without those books which her profession of faith directs should be read for "the example of life and instruction of manners." So much for your sixth article, and your consistent church—your ignorant church, which teaches that of those books of holy Scripture, which she has admitted into her canon of Scripture, there was never any doubt.—But I have demonstrated over and over again, that their authenticity was doubted of, not only in the church of Christ during its early ages, but by the great founder of your church, Martin Luther—and thus have I proved that a requisite condition for the authenticity of those books, of which doubts were entertained, according to that sixth

article, is wanting, and consequently, you have no means of proving your rule of faith. You are no fool, sir, to mistake my argument; but you are sufficiently uncandid to pretend that you did, in order that you might shuffle it off, or give it a transeat, as you have given all the rest. Why, sir, there is not a schoolboy of 14 years of age in this room, unless he be a complete dunderhead, that did not understand what I meant when I attacked that lying article of your ignorant church. I told you, sir, that you should reject the book of Revelations from your canon of Scriptures, if you allowed that article to remain in your profession of faith—and that if you allowed the book of Revelations, as well as those other books which I have mentioned, to wit, the Epistle of St. James, the Epistle of St. Jude, the second Epistle of St. Peter, and the second Epistle of St. John, of which doubts were entertained, but not by the whole church of God—you must expunge that sixth article, which says that there was never any doubt entertained of those books which she has admitted into the canon of her Scriptures. That, sir, was my argument, and you have not met it; on the contrary, you pretended not to understand it, and you gave it the go-bye. You talk much about adhering to principles. I wish I could get you to do so; but I cannot, for, Heaven help you, you have none. Protestantism is without principles to guide her in any controversy of faith. Your church has not one principle by which she could prove the authenticity or inspiration of the book of Revelations; you took it, sir, upon the credit and authority of our church alone; there are no conservative principles in your church by which she can guide herself to a knowledge of what is true. She has taken every thing upon the authority of my church. She has received her Bible, and her very prayers, from us—and she was right, although inconsistent, in so doing. But, as to proving the inspiration of any book of the holy Scriptures, such of them I mean as were objected to, she has not one principle to enable her to do so; and therefore, it was that I told him, my brethren, that he should reject that sixth article, if he admitted the book of Revelations, which was doubted of in the church for 300 years. You see now, reverend sir, whether you were, or were not, justified in accusing me of mocking at, or attacking the word of God, or with speaking disrespectfully of it, or whether I should be accused with attempting to throw it overboard. My object in attacking that article of your church was to put you upon your proofs to sustain the truth of that article by showing that there “was never any doubt in the church” about those books which she has admitted into the canon. For my own part, I never for a moment doubted of the integrity of any portion of the sacred Scriptures; and I can assign my reasons for my belief in them. I received them from an infallible church, to whose unerring authority I submit—a church always visible. I receive them ratified by a succession of Bishops uninterrupted, not a link in the chain broken, from the days of the Apostles down to the present moment; and finally, I receive them authenticated by the sanction of eighteen General Councils which were assembled by that church, from which you, and your church alone have every thing that you retain of true Christianity. It is from that church that you have received your baptism, your ordination, your form of prayers, and your hymns. I have a book here which was printed at Oxford in the year 1838, which is nothing more than a translation of the hymns contained in the Parisian Breviary. So that you appear to be coming nearer to us every day—you are settling in insensibly—you are coming round by degrees, until you at length resume all the doctrines and practices of, and hold the same faith with, that ancient church, from which, in an evil hour, your forefathers separated. Now, sir, I hope you will not again attack me with that foul charge of atheism. I believe every word contained in the Scriptures as firmly as you do; nay, more firmly, because I have principles upon which to ground my belief; but you, sir, unhappily, have none. And when I spoke of the book of Revelations, I did so for the purpose of putting you upon your proofs in support of the truth of that sixth article of your profession of faith; but, as yet, you have not given me one proof—not a single proof, to prop up that article of your ignorant church; on the contrary, you you got into

a passion, and you hurl a false accusation against me, for the purpose of screening your discomfiture and covering your retreat. My friends, he promised us a great deal of Scripture texts to prove the unlawfulness of vows; but when he came to do so, did you see how he stopped short? *Vox faucibus hæsit*—he had not a word to say when he came to make his grand demonstration; he drew in “one of his seven horns.” He spoke of “steam,” and the glorious liberty of Protestantism. That there is liberty in Protestantism, I do not deny; but, my friends, it is the liberty of licentiousness—every man is at perfect liberty to follow his own whims and notions upon religion, and there is no authority to bring him to an account for his errors,—for his church, if she attempted to do it, would condemn herself; and, therefore, that there is liberty in Protestantism, no man will deny,—but then it is not the pure liberty of the Gospel; because it is opposed to the doctrines contained in the Scriptures, and to the example and preaching and teaching of the inspired Apostles. Again, my friends, he has spoken of the apostasy, and instead of giving us Scripture and sound argument to support his charge, he exhibited a picture. You all recollect that magnificent picture which he displayed; but if ever there was a picture calculated to contradict and destroy the man that produced it, it was that very picture. My brethren, my reverend opponent spoke of his church as a pure stream of water running from the fountain head, and continuing pure, although he says that it pursued its course for ages through a mass of filth. Now, sir, I ask you if that be the case, how could the stream continue pure? Again, I ask you to cut off the stream from the fountain head, and then how long will your stream continue to flow on under such circumstances? You and your church have been cut off,—whether you have done it yourselves, or that it has been done for you by others, matters little—you are cut off from the fountain, and you have run dry*. I beg my friends will not applaud me, I hope and trust that they will not. If we get off well in the sight of God, without the applause of men, all shall be right. This, my friends, is a discussion—it is an awful investigation—it is one which will shake either the one church or the other. We have risked our lives in the contest, and it will be a moral miracle if we survive it. Pray, then, my friends, for me to the God of Justice and of Wisdom, to the Arbiter of truth, but restrain your applause. Now, my brethren, my reverend opponent admits that we were pure gold in the beginning; but then, he says, there crept in a little dross—that the pure stream flowed on from the pure fountain for a long period of time, when it began to get impure. Now, I ask him, how, in the nature of things, could any thing impure flow from that which was pure? How could impurity flow from that which is purity itself? How could any thing impure flow from Jesus Christ who is the head, and the church his body? (Col. i. 18.) Dross never can proceed from the principal fountain, when that fountain is pure; it is only in proportion as we depart from purity in morals, that we lose any of the pure gold; but into the doctrines received from Jesus Christ no dross has been allowed to enter; those doctrines which flowed from him have been preserved in their pristine purity and vigour for 1800 years. It is only in personal morals, and not in doctrine, that the dross of which my reverend friend speaks, can be detected; and here I would gladly compare one church with another, for then it would be seen that there is more dross and more impurity and more licentiousness in the morals of the Protestant church than there ever was in mine, or in any church in the world professing herself Christian. It is only into morals that the dross can creep, and not into the doctrines received from Jesus Christ, for in them the gold shall be preserved pure. But if that gold were lost—if the church had departed from it, where did you get it?—where did you get those pure doctrines which you say you profess—that pure gold, unless you stole it from those who who possessed it? Your picture exhibits you, reverend sir, as a branch of the

* There was great cheating here.

original primitive church. You have been lopped off, or, in your own words, you lopped off yourself—"you came out of Babylon." Now, sir, I ask you, with St. Cyprian, can a branch flourish when separated from its trunk? That, sir, is the stream of pure gold—the little golden rivulet which you tell us flowed and meandered insensibly and invisibly out of the great Euphrates of Babylon. But, how did it continue to flow, if it was ever cut off from the mighty source? and if ever cut off from that great source, how could it preserve its purity? You know, sir, or at least ought to know, that "the house of God is the church of the living God, the pillar and the ground of truth." (1 Tim. iii. 15.) And Jesus Christ informs you, that "He that does not come in at the door, the same is a thief and a robber." John x. 1. Now, sir, you were kicked out at the door, how did you return? Certainly not by the door. Oh! no, Doctor; you ascended the roof, and let yourself privily down: and thus, according to Jesus Christ, you became a sacrilegious thief and robber.—There, sir, is your pedigree admirably exhibited by your own picture. How did you come by that primitive gold, sir? It originally, you say, belonged to us. We never bequeathed it to you, yet you allege that you are now in possession of it. If you are, you must have stolen it, and you have become the thief and robber" so cuttingly described by Christ. But, sir, you are not in possession of it,—I acquit you of the robbery, but I arraign you of the falsehood.

Did you, my friends, observe how paralyzed he was when he attempted to get out of the difficulty in which he placed himself by attempting to support that doctrine of his church, namely—The invisibility of the church of Christ for 800 years and more,—that it was totally invisible; and then with respect to its invisibility, he drew a parallel between it and this room:—If, as he alleges, the impiety of my language drove every one out of it except two, now I ask would not these two be visible? So much for his parallel. But I will tell you, my friends, that the church of God was never, and can never be reduced to two true believers, no nor to ten thousand in the Christian dispensation. The church of Jesus Christ must be established all over the world. The word "Catholic," one of its distinctive marks, means that it is more diffused all over the world than any sect upon earth professing Christianity, which otherwise might be taken for it. The term "catholicity" means "universality"—a universal church; and therefore, my brethren, a church that is universal never did or could become invisible for any period of time, but particularly for the immense period of eight hundred years and more. For ages before the Reformation, there was no other church in the world laying claim to the term Catholic but that church to which I belong—that church which professes and teaches the same doctrines of faith now as she did then. That, sir, was the only church upon the face of the earth that claimed, and justly claimed, to be the Catholic church of Jesus Christ, and this is confessed by the founder of your own church, the grandfather of the Reformation—the renowned Martin Luther; for he said, and here are his authenticated words, "In the beginning I stood alone." "*Primo solus eram.*" And again, "*Casu non voluntati in has turbas incidi Deum ipsum testor.*" "But I call God to witness, that it was by accident, and not by design, that I fell into those broils with the church!" He calls God to witness that it was by accident, and not by design, that he fell into those broils. But, my friends, it was not by accident that he embroiled himself. On the contrary, it was by design and through motives of revenge for disappointed ambition—the Pope having refused to give him the collection of "Peter's pence," he having preferred another order of friars for that purpose. That was the *accident* which caused him to fall into those broils with the church. So much for his solemn appeal to God, and so much for the lying and perjured founder of your church and the author of your religion—the apostate Luther.

Again, my friends, the reverend gentleman has preached a most wonderful sermon to you upon the difference between the old and new dispensations. It is extraordinary how eloquent he gets when he wants to show off his talents in that way—I mean in the way of sermonising; and in that discourse, which he delivered

with so much force, he wanted to make you believe that I am ignorant of the benefits conferred upon all mankind by the new dispensation, or of the superiority of the New Testament over the Old; and he says that, according to me, there is no benefit derived by the new dispensation. Now all this I deny,—nay, more, I declare that I never put forward any argument by which he could arrive at such a conclusion, or that warrants him in putting forward such a charge against me. On the contrary, I maintained that the new church of Christ never failed, and that it never will fail; and that the old church never failed until Jesus Christ abrogated the Jewish ceremonial law, and established his church, which in glory far exceeds that of the old, inasmuch as she is “built upon better promises.” [Hebrews, viii. 6.] And Jesus Christ having established a new dispensation, we are not to follow the Jewish law—we are not to follow the legal observances and rites of the Jews—we are not bound by their ablutions and purifications, and circumcision and offerings and sacrificial rites. But then, I ask you, are not the ten commandments binding upon you as well as upon me, and upon all Christian people, although Luther denied them, and said that they were not intended for Christians at all? Now, suppose I was to say that “I smell a Deist, in return for the compliment you paid me a short time back, what would you say? But I do not, and thus I show you that I am somewhat more charitable in this respect than you are. Now, sir, I will ask you, was not God the author of the precepts of the old law, and could He have ordained anything against morality? And what was morality then, is it not morality still? Therefore, I say that whatever moral precept was binding in the old law, the same is binding still; and I maintain that if voluntary vows were not only lawful, but meritorious before God, under the old law, as by Scripture I proved them to be, they are not the less lawful and meritorious under the new. And now, sir, let me ask you, have you given me one text or argument to prove that it is unlawful to make a vow—to refrain from that which the laws of God do not compel you to abstain? You have not given me either Scripture or argument to convince me that my church is wrong in imposing celibacy upon her clergy, or in allowing others to dedicate their lives to God by a vow of poverty, chastity, and obedience. You promised to upset me upon that point, but you have not fulfilled your promise. You undertook to demonstrate that these vows were the marks of Antichrist. I defied you to prove that they were unlawful; and if you did, I promised you that I would renounce them. But, sir, you have signally failed to make good your undertaking; and here I claim a triumph, for I have demonstrated from the Old and New Testaments not only the lawfulness of voluntary vows; but also that they are meritorious before God. Again, sir, did I not prostrate you upon works of supererogation?—works of counsel and not of command. Did I not clearly demonstrate to you, by the advice which Jesus Christ gave to the rich young man, that such works, when done in grace before God, are meritorious, and will meet their reward. “Good master,” said the young man, “what shall I do that I may receive life everlasting?” And Jesus said to him, why callest thou me good? None is good but one that is God. Thou knowest the commandments. Do not commit adultery; do not kill; do not steal; bear not false witness; do no fraud; honour thy father and mother. But he, answering, said to him: Master, all these things I have observed from my youth: and Jesus, looking on him loved him, and said to him, one thing—(one thing more is wanting, if you will be perfect,—mind the condition)—one thing more is wanting unto thee: go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me.” (Mark x. 17—21.) Now, I ask you, reverend sir, was this young man bound by any precept, under the old or under the new dispensation, to go and sell all that he had, and give to the poor? Certainly not; and, according to Jesus Christ, all he had to do “to enter into life, was to keep the commandments;” but the commandments he had kept from his youth up, and Jesus knew that he had fulfilled them, for we are told that “he looked upon him and loved him;” but yet he was not perfect, and our divine Redeemer told him, “If you will be perfect, go

and sell what thou hast, and give to the poor, and come and follow me." Now, my friends, this one command of Jesus Christ contains all the three "Evangelical counsels,"—first, poverty—to *sell all, and give to the poor*; secondly, chastity—for that person whom he desired to sell all, and give to the poor, he must have counselled not to take charge of a wife and a family and children, otherwise something should be reserved for their support and maintenance; and thirdly, obedience: *come and follow me*—that is, that he was to place himself in obedience under him, and under those whom he would place over him, for our blessed Lord, in person, was not to live but a very short time after this event took place. Now, sir, have I not proved to you, by that text alone, that works of counsel, although not of command, have been recommended by Jesus Christ himself: and He having advised the performance of them, they must therefore be meritorious when done in grace before God. But, my friends, we are told that the young man "went away sorrowful," because he was rich. And now, I beg to ask my reverend opponent this question: Was there any precept under the old, or under the new dispensation, to compel that young man to sell "all that he had, and give to the poor?" I say there was none; but if he wished to be *perfect*, he would have done what Jesus Christ advised him to do,—he would have "sold all that he possessed, and given to the poor, and he would have treasure in heaven;" (Luke xviii. 22,) and not only that, but he would have made himself an evangelical follower of Christ. Now, my brethren, if my rev. opponent thinks that there was any obligation laid, under the new dispensation, upon that young man to part with all his property, by giving it to the poor, I wish he would go and instruct some of his rich Bishops to give up their £30,000 and their £50,000 a year to the poor, so as that they may have treasure in heaven, or at least to induce them to give some sufficient means to the poor curates who do the work and the slavery of the mission, and who are ill requited, and scarcely preserved by their scanty pittance of destitution. But, my friend, I am afraid your labour would be in vain,—those fat and plethoric dignitaries of your church would at once tell you that they are not bound to do so "under the new dispensation"—in fact, that there was no precept under either the old or new law to warrant you in making such a call upon them,—they would not, my friends, if he exhausted all his eloquence upon them, become perfect,—they might listen to his advice, but that would be all, they would walk away sorrowful, "because they are very rich." Yet, my brethren, how many have followed that divine counsel of Jesus Christ in my church, selling all that they had and giving to the poor, and leading lives of poverty and chastity, and going about the world and doing good; and if they were not bound by command to do so, were they not works of supererogation—works of counsel and of perfection? I have Eusebius here, and I defy my reverend opponent to point out two pages in the entire of his works in which an example of such devotedness to Jesus Christ is not to be found, and you will not point me out four pages of the same author in which well-attested miracles of the early saints and martyrs are not recorded. You know, sir, that the fire refused to burn St. Polycarp; and let me ask you did that great saint hesitate one moment between the old and new dispensation? No, sir, that almost apostolic man—that man who conversed with the Apostle John and many others who had seen Jesus Christ, did not delay in choosing between the two dispensations, for he embraced and followed and shed his blood for the new law established by Jesus Christ.. It is true, sir, that the Jews expected the promised Messiah. They saw him, as it were, through a glass; but when he came to fulfil all the promises made to them and to the whole world by his eternal Father, they would not believe him, and at last they put him to death; but before that glorious event took place, he abrogated their ceremonial law, and established a new testament which, according to St. Paul, "is built upon better promises: for, if the old law was perfect, there would not have been a way found for the new." (Heb. viii. 7. 7). In the old law they had but the promise of Christ, while in the new we have Christ himself, his blood and his Spirit. Now, my friends, in the new law

we have Jesus Christ recommending the young man "If he would become perfect, to sell all he possessed and give to the poor;" and, as I have repeatedly observed, there was no law, either divine or human, to compel him to do any such thing; but yet our divine Redeemer, Jesus Christ, recommended him to do so as a work of perfection—as a work of counsel, and not of command. But my reverend friend says "that before the new dispensation was established the people followed nature, and that their vows were a means of binding them more strictly to obey the commandments of God," and that therefore such works as I have demonstrated were recommended by Christ himself, namely works of counsel and not of command, could not be performed in "a state of nature." Why, I concede that—I never contended for such a principle. All I maintain is—that they have been recommended by Jesus Christ—that they were practised by the Apostles, who left all things and followed their divine Master: "Lord behold we have left all things, and followed thee."—(Matt. xix. 27)—and not only by the Apostles, but also by the early Christians, who parted with all their worldly goods, laid the produce at the feet of the apostles, and followed the counsels of their divine Master—thus becoming truly his disciples. "As many as were owners of lands or houses sold and brought the prices of those things which they sold, and carried them before the feet of the apostles." (Acts iv. 34). Now, my brethren, were not these works of supererogation, works of counsel, and not of command—works which were meritorious, because done in grace before Jesus Christ? Now, my friend, I will meet you upon this subject, and I think I will demolish you in fine style with this single interrogatory, which, if you do not answer satisfactorily, you must then in all candour acknowledge your inability and consequent defeat. Now, my friends, who commanded those who "were owners of land or houses to go and sell, and to bring the produce of that sale and lay it at the feet of the apostles?"—who commanded all that to be done? No one,—but those who did so were anxious to serve God more perfectly: for, to speak of any obligation, either divine or human, would be ridiculous—there was neither; they had no other obligation then than what we have now,—and that what I have alleged may be clearly understood—to wit: "That there was no command of God or man to compel them to make those sacrifices which they *voluntarily* made." We have St. Peter telling Annanias: "Whilst it remained was it not thine own, and after it was sold was it not *in thine own power*?" (Acts v. 4.) Thus, my friends, have I proved works of perfection, works of counsel and not of command; and I hope my reverend opponent will meet me upon that point, if he dare; and if he does, I promise him that I will give him further arguments and proofs from Scripture, all upon the same point, to combat with.

Again, my brethren, he has spoken of the Spirit. In fact, he raves a great deal about the influence of the Spirit. Why, let me ask him, as I have repeatedly done since this discussion commenced, to point out to me a heretic, since the days of the apostles, that did not talk, and rant, and cant, about the possession of the Holy Spirit? Did not Marcian boast of the Holy Spirit? Did he not say that he was inspired, when St. Polycarp told him that he was "The first born of the devil?" For that glorious saint and martyr could not repress his virtuous indignation against those who employed themselves in perverting and sowing dissensions and divisions amongst Christians; he could not contain his feelings when he saw himself addressed by one of those arch heretics, who even in that early age, was spurred on by the devil to infamously and sacrilegiously tear and rend asunder the mystical body of Jesus Christ. Did not that heretic Montanus, allege that he also had the Holy Spirit? And did not both those heretics set up their own "private judgment" against the whole Church of God, so early as the two first centuries of its existence?—at which period, and for three or four centuries after, my friend indeed admits, that my church was in her purity; he concedes that—but he has not told us at what period she fell into error, or when she became impure. We have all along laid claim to those distinguished marks of the true Church of God for our church, namely,

unity, sanctity, Catholicity, and Apostolicity, and those distinguishing characteristics have never been denied to us: and yet, notwithstanding the wonders that were performed in that Holy Catholic and Apostolic Church, during the first five hundred years—during which time my reverend opponent admits her purity—he comes in and he claims, for the Protestant Established Church, one of those marks, to which she has no more title than the Jewish Synagogue. How does my friend say that his church has any title to those distinguished marks of the true Church of God—when no one, man, woman, or child, ever heard of his church until Martin Luther broke loose, and founded a church, and promulgated doctrines contrary to those taught by Jesus Christ, and preached by his apostles? How does my friend lay claim to any of those miracles performed in my church—to those glorious examples of self-denial set to an admiring world by the blessed martyrs, confessors, and virgins, of my church, even at that period when he admits she was pure? Let him make good his claim if he can—and if he says that he can do so, I defy him. I will meet him upon that point also. His church was not in existence then; and since the day of her birth, there has not been a miracle performed in her, nor has she set an example of glorious self-denial; on the contrary she taught an opposite doctrine. Self-denial, mortification, and good works, would not do for her; rapacity, bloodshed and plunder, were her three evangelical counsels at her outset, and she has stuck to them with wonderful tenacity even up to the present day. Again, my friends, he has said that the Church of Jesus Christ may be reduced to two persons, without being relatively invisible: but I defy him to name me those two—or to name me the period when my church was so reduced in number—or at what period she fell into error. I have repeatedly defied him to do that, and he has not as yet answered my challenge. Again, my brethren, I defied him—and I reiterate my defiance—to show me any one visible member of his church who, for the immense space of 1500 years—before the pretended reformation—before the locusts issued from the bottomless pit, and spread themselves over the earth—that ever professed the thirty-nine articles of his church, or one that ever heard of them. Is not that a fair challenge? And if he accept it, and complies with the terms of it, I will candidly confess that he will effect more for Protestantism than all the champions who ever attempted to advocate her cause. My reverend opponent has quoted a number of texts from St. Paul, for the purpose of shewing, as he says, “that vows are contrary to the spirit of the Gospel.” Now I admit every one of the texts, but I deny the deductions which he has drawn from them, they are not to the point. He says that Jesus Christ made us free. Surely, my friends, I admit he did; I never denied it; but what is that freedom with which he invested us? It is, my brethren, freedom from the devil. He freed us from the slavery of the devil—and from the old legal observances of the Jewish ceremonial Law. But he did not give us freedom to follow our own naturally corrupt inclinations—to run riot through the world, wherever our private judgments, and the promptings of human nature might lead us. No, my friends, he did not give us that freedom; for he knew very well that if he left us to ourselves, his great atonement would be in vain; but, in order to draw us after him, he left us his ordinances—he left us sacraments as a means of attaining salvation—and he left us a church, which he established with his blood, to administer those sacraments, and that church he has commanded us to hear and to obey, under the pain of eternal damnation: “And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let it be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.” (Mat. xviii. 17, 18.) Here, my brethren, you are commanded to obey that church, under the penalty of being held here on earth as *publicans and heathens*, and of having this sentence ratified in heaven. So that, my friends, the following of your private judgment, and your own corrupt inclinations, is not the freedom that Jesus Christ obtained for, or granted you. He foresaw that that freedom would not answer, and therefore it is that he has

commanded us to hear and to obey his church, under the pains of everlasting misery. Now, my brethren, my reverend opponent has said that my church is the "Great apostasy foretold"—and that she is "The beast upon seven hills"—although he knows that the circumstances of Rome being built upon seven hills might be applied to his own church as well as to mine—for London is built upon seven hills, Dublin upon seven hills, Paris upon seven hills, and Constantinople is built upon seven hills—and the name of Mahomet corresponds with the number of Antichrist, 666; and yet you say that because Rome is built upon seven hills, that therefore the Catholic Church is the Church of Antichrist—and that you will prove it to be anti-Christian, and the "great apostasy" foretold. Ah! my friend, what childish drivelling for you to tell me that you will prove all from a prophecy which has never yet been, nor can be, understood, until it shall be fulfilled by the event? I have produced a number of most learned Protestant writers, men of great authority in your church, they, one and all, assert that the Church of Rome is not anti-Christian; and that consequently it cannot be the "apostasy foretold"—and that the Pope, the visible head of the Christian Church, cannot be "Antichrist." And I will be much obliged to you, if you will, at your leisure, write a book upon this prophecy, and in reply to those Protestant authorities which I have quoted against you—and if you do, I give you my word and honour that I will read it with all due diligence and patience, for I am certain the matter that it will contain will repay me for my trouble; for if it does not convince, it will, at least, afford me pleasure in laughing at your studied and powerfully prophetic lucubrations. I will now, my friends ask you, is it not a melancholy thing—and must I not have the patience of Job to sit down here, and to be listening to the assertions of a man, who will not give me a direct answer or argument to any of the objections which I have put forward against him! You will be pleased, my friends, to recollect the arguments that I put to him relative to the thirty-nine articles of his church, not one of which he attempted to answer. Then, when I attacked the articles of his church, and defended my own doctrine of voluntary vows, he comes out by asking me which of them he should take first, for that I had given him too much to answer.* But the fact is, my friends, that my arguments, and the texts of Scripture, and the authorities with which I supported them, were too strong for him—he felt the force of them—he became bewildered—and then he complains, forsooth, that I give him too much to answer in his half-hour." Now, reverend sir, did I ever ask you, since the commencement of this discussion to which of your arguments I should direct my reply? I did not; and therefore, sir, you have no right to complain of me, for "giving you too much to do." Again, sir, if you admit, with the nineteenth article of your profession of faith, "That the visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments *be duly ministered according to Christ's ordinance*, in all those things that of necessity is requisite to the same." Now, sir, if you admit with that article of your church, "That the *visible Church of Christ* is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments *duly administered*," where was the *visible* church, that congregation of faithful men, from the days of Martin Luther up to the fifth century? At which period you admit our church was pure; and how were the sacraments, the mysteries of God, duly administered to the people? In what church from the days of Martin Luther up to the fifth century, and from that period up to the apostles, were the sacraments *duly administered*, and the true word of God *duly preached*? For if there was no visible church—no visible congregation of faithful men—from the fifth century down to the sacrament days of Martin Luther, the word of God could not have been *duly preached*, nor the sacraments *duly ministered*, according to Christ's ordinance. If you say there was a church, other than my church, that *duly preached* the true word of God—that *duly ministered* the sacraments, according to Christ's ordinance, to the people—that

* Here some of Mr. Gregg's friends created very considerable confusion.

had valid ordination and consecration--you will be pleased to name that church, and the place where it was *visible*, according to this nineteenth article; or when it was *hidden—invisible*—according to you, and your blundering church's homilies, from the days of your great founder, Martin Luther, back to the fifth century? What country was it in? nay, what village, town, or hamlet, was it to be found in? I call upon you, sir, to name me that church, which *duly* ministered the sacraments, and preached the true word of God, according to the ordinance of Jesus Christ, and the place where it was to be found; for if it could be found, it was not invisible. Therefore, sir, if you can name me the church that obeyed the ordinances of Christ, I call upon you to do so. Nay, more I call upon you to name any church, in the whole Christian world, from the days of Martin Luther up to the apostles, that ever held, ever professed, or so much as ever heard of the thirty-nine articles of the Protestant Church of England, or used her book of common-prayer? Indeed, Doctor, I am sorely afraid that that is a challenge you will not readily accept. And more than that, I can tell you, if poor Luther was here, I think he would be astonished at his work—the pruning knife has been sorely used since he was called to his great account--I could show you that a great many alterations have been made in his “bantling” since he left her fatherless upon the world, and tossed to and fro by every wind of doctrine, if my time permitted; however, I will have another half-hour as yet before we part. Now, sir, here is Doctor Brett's translation of the ancient Liturgies—here it is for you, and point me out any one of the liturgies belonging to a Christian church on the face of the habitable globe, before the days of Martin Luther, that agreed with him in her doctrine. I call upon you to do that, or confess that the task is too difficult for you to accomplish—acknowledge your inability at once, like a man of candour and honesty, by declaring that “I have given you too much to do.” Again, sir, I ask you do you pretend that your church was the “Holy Catholic Church for 800 years and more before the days of Martin Luther?” Was it the Holy, Catholic, and Apostolic Church, 800 years before the Reformation? before Luther, Calvin, and Knox, and all the other spawn of hell---the locusts which came out of the bottomless pit---set the world in a flame? If you say she was the “Holy, Catholic, and Apostolic Church, for these 800 years and more, pray tell me where she was---you will be pleased to inform me of the place where she existed first---and then you will have the goodness, if you do that, to give proof of her catholicity, and the manner in which she *duly* preached the true word of God, and *duly* ministered the sacraments, according to the ordinance of Christ. You will also have the kindness to name to me a few of her bishops—and if you do that, you can easily trace them up to the apostles; because if your church was in existence before the Reformation, she must have had some bishops, and a place of existence—and once you get your church and her bishops the other side of that great barrier between her and her claims to catholicity and apostolicity, to wit, the Reformation, you can trace your succession, without a link in the chain being broken, up to the apostles themselves. Now, doctor, what do you say to that? Get beyond the Reformation, and up you run at once to the pure fountain head—you then get into my pure stream---and be assured the navigation is easy, if you can only weather that ugly rock upon which, I am afraid, your frail bark would be shattered--you may sleep upon your oars, the remainder of your voyage will be smooth and agreeable. Assertions, doctor, will do nothing; you cannot make out your church's title to catholicity, by asserting that she is catholic; proofs are what I require, and believe that nothing but proofs, if you have any, but which I deny, will do---all your empty declamation, and your canting and drivelling about the Spirit, will not do. Such hypocrisy as that will not go any length in support of your church's claim to catholicity. Cannot I talk, if I wished about the Holy Spirit.

Rev. Mr. GREGG.—No, no, you cannot.

Rev. Mr. MAGUIRE.—Because I am not sufficiently fanatical, or hypocritical to pretend to the distinction of being an inspired man—sir, I have too much common

sense to do that, I belong to a church that has common sense—I belong to that church, to which all the promises of Christ were made, and with which the Holy Ghost is to remain forever. “Behold I am with you all days, even to the consummation of the world.” Matt. xxviii, 20. “And I will pray the Father, and he shall give you another comforter, that he may abide with you forever, even the spirit of truth.” John xiv. 16, 17. I belong to that church which has the spirit of God with her, and not the spirit of error, and contradiction. She does not teach one thing to-day, and another to-morrow. The doctrines which she received from her divine founder, in the beginning, she has taught all along, and she continues to teach and to practice. Her children profess one and the same doctrine all over the world. We are “united in the bond of faith”—We sir, follow the advice of St. Paul, we are “careful to keep the unity of the spirit in the bond of peace, one body and one spirit: as you are called in one hope of your calling—one Lord, one faith, one baptism, one God and Father of all, who is above all, through all,” Ephes. iv. 3—6. “We sir, have preserved in its purity that “faith which was once delivered to the saints.” Jude. We are not “tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by the cunning craftiness by which they lie in wait to deceive.” Ephes. iv. 14. For 1800 years my church has continued pure in her doctrines, and in her morals, neither diverging to the right or to the left; but continuing on in the straight path of duty, and fulfilling the commands of her divine founder, by teaching, and preaching those doctrines which he taught her, and by administering the sacraments which he instituted for the souls; while your church, on the contrary, has not known what to teach, ever varying, and inconsistent, at one time, promulgating one doctrine, and at another period an opposite one; but at all times, by her practice, denying what she taught.

You admit, sir, that my church was a pure and a Catholic Church; but yet you assert, that she, being both a pure and a Catholic, became corrupt and invisible—that is your doctrine, as it, also is, that of your church, which teaches that Jesus Christ was a liar, and had broken his promises. It consequently follows from that blasphemous doctrine, that if Jesus Christ failed in the performance of all—or in any of the promises which he made to his church, that no reliance can be placed in those which he made to the whole human race, for whose redemption he suffered death upon the cross, and for whose benefit, as a means of obtaining that salvation, which he purchased for us with the last drop of his blood; he established a church, and instituted sacraments, to unite us with, and to bind us more firmly to him. That doctrine of your church, sir, has opened a wide door to infidelity, with all its attendant vices.

You, sir, have admitted that my church was once pure, now, sir, I call upon you to prove, that she ever became corrupt—I demand of you to show me how the mystical body of Jesus Christ (Eph. v. 23.) could become corrupt and apostate? We were once, according to your own admission, the body of Christ, and now I call upon you to prove from Scripture, that she could become an idolatrous, an apostate and corrupt body—that she could become unscriptural and unfaithful? How would Jesus Christ be the Saviour of his own body, if he allowed it to become corrupt?—I call upon you, sir, for your demonstration, where is it? If you say that you can prove to me that the “Church of the living God, the pillar and the ground of truth,” (1 Tim. iii. 16) became a corrupt, and an idolatrous church, I call upon you to do so; but if you cannot, you are bound in conscience, as a man of honour, and a christian minister to confess your inability to comply with my demand. I might put forward much stronger arguments upon this subject, than those which I have adduced, but I consider them sufficient, because they are obvious and easy, and will be the more readily understood by the public; and unless I receive an answer to them, I must say that there is no use in my standing up in a discussion like this, in which I am compelled to be refuting day after day, the assertions which my reverend opponent repeats with such unblushing and unflinching tenacity. My brethren, he

has admitted that my church was pure, and that for the first 500 years, at least, we possessed all the marks which Jesus Christ ever gave to his church, and I have asked him when did we cease to possess them? But he has not answered me—it is true that he compared the Church of God, “to a man’s head that became grey gradually,”—Oh! what an admirable argument, to apply to a church containing 350 millions of people. Surely, sir, you ought to be aware that a public church cannot act like a private individual who may watch the progress of the hand of time on his own head; but he is not observed by others, you must however admit, reverend sir, that the Church of Rome, watched the rise and progress of other heresies with an argus eye, and condemned them, according to the powers delegated to her by Jesus Christ, when speaking of his church by the mouth of the prophet Isaiah. “No weapon that is formed against thee, shall prosper, and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me saith the Lord.” (liv. 17.) She condemned all the heresies that have ever appeared in the world, not excepting that of your own church, and yet, strange to say, no one condemned hers, nor can any one tell at what period she fell into these errors, which are falsely and wickedly imputed to her—Your watchmen were sleepy dogs, to keep so bad a watch—Where were your watchmen? They were asleep. I might compare them to the “seven sleepers.” They slept for fifteen centuries, during which time not one of them can tell what took place in the christian world—Could the church to which I belong apostatise the whole world without some historian recording the fact? Could she have apostatised, and spread her heresy so silently, without some one hearing of it, or resisting it? See what a noise your heresy made in England, a small corner of the Christian world—when it was first broached—every one is acquainted with that, and yet, strange to say, no one is aware of the period at which the *imputed* heresy of the Church of Rome began, or what that heresy was. It is very odd that you cannot name the period when she fell away “from her first faith,” or the man, or men, who broached that alleged heresy. Now I can tell the very year in which every heresy that ever was broached, made its appearance, from the time of Simon Magus, down to that of Luther and Calvin—Zuinglius and Beza, and the whole herd of heretics that followed in their wake. I can tell when every one of them attempted to corrupt the pure stream of religion. But suppose that a heresy was broached in the “Popish Church” as you call it—how could it have spread, and that so secretly and silently, over all the Christian world, as that no one can tell where it began, who propagated it—or what that heresy was?

The half hour here expired.

Rev. Mr. GREGG.—Now, gentlemen, did I not say that good would come out of this discussion, and that I would cut off Goliath’s head with his own sword. The Reverend Mr. Maguire said he would give me the time and date of all the heresies that sprung up, and of all the new doctrines that were introduced into our religion. Now, I say that that is a plain proof that we have not apostatised—that the apostasy is not with us, but with them, and I will give you Scripture for it. You will read in Revelations, “There shall be false teachers among the people who will privily bring in false doctrines.” Now, our doctrines were not brought in privily, or he would be unable to give them date; but the doctrines of the Romish church were, hence the time of their introduction cannot be pointed out. There she possesses the privacy that was foretold as a proof of the falsehood of her doctrines. He says that he defies me to point out a single church in the world that ever held the thirty-nine articles. I say that there never was a Christian church that did not hold them in principle. Oh, but it appears that the number is everything—at least so says my reverend friend. I say that it is not their number being thirty-nine in number that is essential; but it is the principle that is so; and I tell you, my friends, that the principles of them are to be found in Scripture. But he says I ought not to receive the book of Revela-

tions, because they were objected to by Dionysius. Was Dionysius the whole church? I have nothing to do with Dionysius. What care I for Dionysius. Let him show that the whole Christian world, or at least the entire true church, either denied or doubted the Revelations at any time. He might as well tell me that I should reject the gospel of St. Luke, because in the 19th century it has pleased a Mr. Belcher to doubt the first chapter of it. Show me, if you can, sir, that any single one of the councils which we acknowledge ever doubted it? If you do, you may draw your conclusions. You say you hold the canonicity of the book of Revelations, because your church holds it; and you ask me why I hold it? I say I hold it because my church holds it; and my reason is a good one, for your church is apostate, and teaches not the truth, and has no authority. I have proved that she is apostate; and, gentlemen, let me ask you, has he taken up a single one of my arguments upon that point? I have proved it from Daniel, 2d. chapter and 7th verse, from the book of Revelations, and from the Epistle of St. Peter. He has not even attempted a refutation of one of these texts, and the conclusions which I drew from them. Again, he asks me where did I get my mission?—where do I come from? Well I do say that I am astonished that he should ask such a question; when he knows that all our bishops who were in error renounced those errors, came out of the church of Rome, and returned to the primitive church. I say again I am astonished at you, sir, for our church is no separation. You might as well say that a man who was a drunkard, and gave up drunkenness, became a different man altogether. You say we admit your ordination, I say we admit it in part, and only in part. We would as soon let the devil himself into our pulpit as a Romish priest who had not renounced his abominations. I say that your ordination is a corrupt ordination; it is partly corrupt and partly pure and valid. You have derived it from the authority which Christ gave to his Apostles, but you have sold yourself to the devil. Your ordination is made invalid by the corruption which have crept into your church, and hence it is we never allow a priest to preach in our pulpits till he renounced those corruptions; but, when once he has done so, we receive him with open arms, and we rejoice at the nobleness and purity of his conduct. He calls upon me to give a single text to show that his church is corrupt, just as if I have not already given one hundred. I say that we are not corrupt. Our church has not been defiled, but your's has;—and I refer you, since you demand a text to the seventeenth chapter of Revelations, where you will read of the great w—— riding on the empires, and driving them on. There you have the Popish priesthood reign on the people of the earth. There you have the very language with which the power of the priests and the infatuated state of the people would be best described. There it is. The great w—— sitting upon the beast, and drunken with the blood of the saints, and with the blood of the martyrs of Jesus! Then he tells us that his church is of amazing extent. Why that is another proof of its apostasy, for it is said in the 16th verse of the 13th chapter of the Apocalypse: “And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads.” Thus the very extent of the church to which he belongs is a strong proof of its apostasy. Again, he speaks of the names which describes his church, and makes up the number 666. Why if I have not given him enough I will double them. But I defy him to give me a single name belonging to my church which will constitute the same number. They are innumerable however, however, in Popery. *Vicarius filii Dei in terra*, the vicar of the son of God upon earth, makes 666. *Vicarius Generalis Dei in terra*, the vicar-general of God upon earth, makes 666. *Divinis infallibilis*, the divine infallible, constitutes 666. *Latinus lingua sede veste*, Latin in language, capital and dress, makes 666; and a hundred others of the titles which are given to the Pope and the Catholic Church. I say, sir, tremble for your connexion with an apostate Church. You tell me that Luther got his doctrine from the devil. Now, I do not stand up for Luther. He was in some respects a paltry character, though in general he was a noble-minded man. But even admitting the man to have had his faults, it is not

fair I say to judge him by them. What great building would you judge by its defects? What man should be judged by his failings? You tell me, sir, that Melancthon relates of Luther that he used to have ever so many devils about him. I have not the slightest doubt of it. I am sure that no mortal was ever so beset by the devil, because he knew that that noble-minded man was about to overturn the foundation of his dominions. Luther was remarkable for a certain species of appetite. He says himself that he was torn asunder by that particular desire. But the question is not whether he was beset by devils, or whether he was torn asunder by desire, but whether he surrendered to, or subdued them—and see what Melancthon says immediately after. (He read a quotation which was to the effect that though Luther was ardent and passionate, yet it was never shown but in teaching—that he always abstained from persecution, and that the virtues of the man were worthy of praise, yet thanks should be given to God, because through him he restored the doctrines of the true church, and that the perpetual consent of the holy church of Christ spoke the voice of those doctrines.) Therefore, sir, do you not attempt to judge of Luther by his defects alone. I myself translated his letter to Henry VIII. and published it in a pamphlet. I would recommend it strongly to you, and would advise you to bring it with you to Ballinamore, and I promise you that you will very soon change your opinion of that wonderful, noble minded, and holy man. He asks me am I not bound by the ten commandments? I tell him, I am. The Holy Ghost has imprinted them on my soul, and he has taught me to obey them. I walk in the way of the commandments of the Lord, because he has given me liberty. I run in the way of the Lord. He objects to my preaching; but I say he must have it. Yes, yes, I will preach. I come here to persuade you, and to induce you to embrace the truths of the Holy Catholic religion, and I will proceed as I have begun. I would say to you, sir, as I have said to an infidel. I was brought to see Carlisle in gaol, and after we had spoken together and I had completely stopped his mouth, as I have now stopped the reverend Mr. Maguire's, I asked him, "Are you happy now in your belief? We all look for happiness, you look for it by the good works which you do. Are you happy?" He stammered out after some hesitation, "Why, why, why, yes, I am happy." "Then," said I, "if you are do you not want Christ. You are whole, and therefore do not require the physician." Now, I say to you, sir, if you are happy in your good works and in your mixture of good works and faith, you do not stand in need of Jesus Christ, and go on, then as you are. But if when you go home from this, you find yourself shaken; if you shall exclaim in the bitterness of disappointment, "Oh, why did come up this discussion at all? Oh, how I have sunk my popularity. What scandal have I not given and what injury have I not done my religion?" Ascribe that to its true cause, and cry out in a true spirit of repentance, "O, Lord, Jesus, I have blasphemed thee by thinking that I could accomplish my salvation by any actions of my own. I now see that I must look to thee, and thee alone, and that of myself I can accomplish nothing." Then, sir, will you come over to me, and the conclusion of this discussion will be as happy as I could wish. But I will touch your heart. I tell you, you are not happy. I tell you, you cannot be happy. I once held your principles. I once imagined that I would be saved by faith and good works, and I was unhappy. I flung off the belief. I went to my Saviour as a bankrupt devoid of all merit. I found out that he was the Alpha and Omega—the first and the last, the beginning and the end; and I found peace and happiness. He objects to me when I say I have the spirit, and he says that Marcian the heretic said he had the spirit also, and therefore that we are on the same footing. No; I say that Marcian was a heretic, and I abominate him as much as you do. But I must not detain you by wandering. Though if I am wandering, I call upon him to bear testimony that I am following him. I am, I say, sir, following you as fast as I can, and I am now going to answer every argument that you have advanced. Oh, sir, I tell you your battle is against Christ. You have not justice or truth upon your side. He talked about St. Paul's Epistle to Timothy, with

regard to widows. Now, I tell you he mistakes the meaning of what he quoted, as every one may perceive from the context. I will give you the entire meaning of it—"But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God." 1 Tim. v. 4. But, now, mark the kind of widows that were to be relieved—"Now, she that is a widow indeed and desolate, trusteth in God, and continueth in supplication and prayer night and day." But there is yet another thing connected with this which I must observe. The reverend gentleman asks me are vows allowed? I say that any who chooses may take a vow, but I deny that he should be bound neck and heels to oblige him to observe it. I object to your anathematizing and driving out from among you those who choose to break a vow which they have voluntarily taken. I say a man that breaks his solemn vow, you should not interfere with him, but leave it between himself and his God. St. Paul goes on—"But she that liveth in pleasure is dead while she liveth." To be sure she is, but that proves nothing in his favour. "And these things give in charge that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man." That is of one man at a time, for you are all aware that under Paganism, polygamy and bigamy were allowed. But here she should be the wife of only one husband, that is, she should be a respectable woman, the wife of a respectable man—"Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have followed every good work." Now, remember, my brethren, that you are not to interpret this last part according to the cavils of Rome, but according to principle. "Washing the saint's feet," is not to be taken literally. You are not required absolutely to do so though they do it in Rome. Now, instead of washing people's feet, let me ask, would it not be better if they would build houses and furnish them with towels and soap, where they could wash themselves? I tell you that it is possible, nay probable, that by the ostentatious display of the Grand Lama (which is the name that should be given to the Roman Pontiff,) he may ask to make lighter the bonds and chains with which he binds his followers. I differ with them on that point, and I differ with my reverend opponent on the general meaning of the passage. The epistle goes on—"But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry." It is more than probable that it was found that the young women did not observe the rules, and therefore it was best to get old. For there were alms-houses, and if a person were able to support herself either by marrying or otherwise, it would not of course be right to get for her charitable support. And what does he then say—"I will, therefore, that the younger women marry, bear children, guide the house, and give no occasion to the adversary to speak reproachfully." Now, there is the whole context; and does it not make the meaning plain and obvious. Now, he tells me that what is said relative to forbidding to marry, was addressed to the Priscillianites, Manichæans, Montanists, and other heretics he named, for I did not mind them. You might as well say that the prohibition to worship graven images was addressed to the Jews and not to you. I don't care about whom St. Paul spoke; what he said suits you, and that is all I care for. Therefore, your argument as to the original purpose of the text falls to the ground. Now, I think I have done as much as I could do. I do say, my friend, candidly and in honour, that I am endeavouring to answer every word you said, and I beg of you to keep in mind what I have said about the beast. I tell you again that your beast will be a living witness when all else is silent. I can tell you, sir, happy is he that condemns not himself in that which the Lord alloweth.

The half hour ended here.

Rev. Mr. MAGUIRE.—My brethren, I am really glad, for the sake of my rever-

rend opponent, that the half hour has expired. There never was a man, I believe, so puzzled for the materials to spin out his half hour as my reverend friend. It is my firm conviction that he wanted to make a show—an oratorical display—for in place of arguing, or grappling with my objections, or upsetting my arguments, and meeting my proofs from holy writ, what has he been doing? Why, my friends, he has been “preaching;” he continued preaching for the first quarter of an hour without giving utterance to any one thing applicable to the point at issue between us. Well my friends, I am perfectly content with the line of conduct which he has, in his wisdom, thought proper to adopt—I am satisfied that he should preach—for his preaching will answer me very well, when this discussion is published, it will then be seen my brethren, that when my reverend opponent lacked argument, or any thing like it—and when his stock of assertions—and a good stock he had of them—was nearly out—I don’t think that they are exhausted yet—he had to adopt a new plan to pass away the half hour, and to treat us to a sermon, and that of such a length, as to leave the reverend gentleman barely as much time, before the termination of his half hour, as enabled him to attempt one point only, and that point shall be demolished by me in a very short space of time, indeed.

My friends, I will begin with the reverend gentleman’s last observation, because it is more fresh in your recollections. “He says that we forbid to marry.” Now, I would remind him of the proposition which I made the other day, namely, that after a point had been discussed for two or three days, and that both parties was satisfied with what they had done, either in refuting or defending it, that then all, or any further discussion upon the subject so debated, should be deemed unnecessary. But, my brethren, the reverend gentleman so far from adhering to that proposition, which all candid men must admit to be a fair one, has violated it. He comes here to-day as the representative of Trinity College, saturated with eloquence, and invigorated with fresh argument—God bless the mark!!—and the representative of the “silent sister,”—he, this day, commences a subject, which has been already disposed of, to wit—“The forbidding to marry and commanding to abstain from meats.” Have I not quoted St. Iræneus, St. Augustine, and several other authorities, both Catholic and Protestant, ancient and modern, to prove that those heretics who forbade marriage and the use of meats, were the Manicheans, the Encratites, Priscillianites, Montanists, and other sects; sects which my church condemned for their heresies, and their damnable doctrines, of holding that marriage was instituted by the devil, and that the use of flesh meat was prohibited, its use being commanded by the same infernal being; some of those heretics (the Marcionites) held, that there were two supreme beings, one good and the other evil, and that marriage proceeded from the evil one; and have I not already shown you that all those early heretics, as well as all the modern ones, have been condemned by my church, and cut off from her communion? I have shown you all that, sir; in fact, I am repeating it every day; for really you are at such a loss for new matter to discuss, and to spin out your time, that you must, of necessity, have recourse to those old subjects which has been already handled; it is, therefore, sir, that you put me to the trouble, day after day, of refuting those points which have been answered and demolished repeatedly by me since the commencement of this discussion. But, sir, I will not be exhausting my time by discussing any topic with you relative to the condemned and excommunicated heretics; all I will say upon this point—“forbidding to marry”—is, that it does not apply to us. We say, that marriage is one of the seven sacraments instituted by Jesus Christ himself, at whose command my church placed it amongst those sacraments instituted by her divine founder for the salvation of souls; and, sir, is it not that act, as well as the acts of my church condemning as heretics all those who forbade marriage, a guarantee for us that we do not forbid it? And does not our practice give the lie direct to your ill-founded, nay your calumnious charge? Does not common sense, and every day’s experience, tell every rational man, that your allegations, about my church forbidding to marry, is a foul and infamous slander? You,

yourself sir, are aware of its falsehood, but yet, want of candour and honesty, true Christian principles, and manly honour, compel you to reiterate the infamous charge almost in every half hour's speech; thus, by your uncandid conduct, am I placed under the necessity of refuting the same calumny, day after day, so that if I appear to be repeating myself, and of advancing fresh arguments upon the same subject, you are the cause; you must be blamed and not me; your daily line of proceeding with old and oft refuted subjects compel me to answer you, lest if I did not, you may uncandidly and disingenuously claim a triumph. But again, sir, what right have you, as the advocate of the Protestant Church, to talk of marriage?—Marriage forsooth!—Holy marriage!—comes well out of your mouth, sir, as the champion of the Church of England—a church that has infamously, nay, blasphemously banished it, as well as others, from the number of her sacraments, and who sets herself up in opposition to Christ, by assuming to herself the power of separating man and wife. Jesus Christ says, “What therefore God joined together let no man separate.” Mat. xix. 6. But the Church of England says in effect, no matter what the Redeemer of mankind says—he has already broken his promises, and left the world in darkness for eight hundred years and more—I have taught and continue to teach that doctrine—and I will teach this also—no matter what may be said to the contrary—“That what God has joined together man can and will separate”—all my followers have to do—such of them as are joined together, if they happen to get tired of each other—is to violate the laws of God and man, commit adultery, and then I will set them free. Thus, sir, your church, your pure and immaculate church holds out, both by her doctrine and her practice, a premium to those who commit crimes; and thus, sir, has she set herself in array against the God of purity; therefore, I say, that she is an infamous and an antichristian church, and neither she, nor you sir, have any right whatever to speak about a sacrament which you repudiate as one, and which she has banished and abused. Now, sir, where is the mark of Antichrist? Have I not affixed it upon a church which teaches, that if you cannot enjoy domestic happiness according to your own notions and caprice you cannot get relief unless you commit a heinous crime, for which the great God in his eternal justice, would be bound to consign you to eternal damnation? Oh, what a Christian church? Oh, what a pure and holy church! a church that cannot administer consolation to her afflicted, and perhaps heart-broken communicant, unless he first commits an outrage upon the laws of God and man, and consigns his soul to eternal damnation. There, sir, is your church for you, and I make you a present of the polluted system.

But again, sir, while we are upon this subject, I beg to remind you that my church holds with St. Paul, that matrimony is a great mystery—“This is a great mystery, (or as we more properly read, this a great sacrament,) but I speak in Christ and in the church.” Eph. v. 32. And we also teach that it was one of the means as well as the other sacraments instituted by Jesus Christ for the salvation of our souls; but, sir, although our Divine Redeemer spoke of matrimony in the manner I have already shown you, and although St. Paul calls it a great sacrament, or mystery if you will, yet your church has abolished it, as well as several others. You retain two only as generally necessary to salvation—you acknowledge baptism, but you gutted the other—I mean the sacrament of the Lord's Supper. You took the life and soul out of that sacrament, which was instituted by Jesus Christ for the life of our souls, and without a participation in which we have no life in us, and we will not be raised up at the last day. Your church has done all that, and yet you have the presumptuous hardihood to allege that my church forbids marriage, while, on the contrary, we venerate matrimony as a sacrament instituted by the Redeemer of mankind. We obey his commands, for we never “separate what God joined together”—we hold with St. Paul, “marriage honourable in all” who, as I have repeatedly observed, are free to marry, and that “marriage is a great sacrament.” Now, my friends is not that a queer way of forbidding to marry? Oh! but all our veneration of the divine sacrament of matrimony will not please my reverend

opponent; for according to him, the more we venerate it, the more we forbid it; the more we inculcate upon those who are about to be joined together the necessity of entering into the holy state of matrimony, with pure consciences before God and man, the more we forbid it—say what you will—confute him in one half hour's speech, and you are sure to have to undergo the trouble of doing it in the next. In this half hour's speech, "we forbid to marry"—in the next half hour's oration the self-same *accusation*, "we forbid to marry," will be re-asserted. But, my friends, if my church followed the example of his, if she rebounded the ordinances of her divine founder—Jesus Christ, and abolished and abused the sacrament of matrimony, holding out a premium to vice by teaching that it is dissoluble by adultery, we, most assuredly, would not hear such a clatter about forbidding to marry. I, therefore, call upon you, reverend sir, to stick to principles, and to give us sound argument and common sense in support of them, and not to be dealing in *assertions*; for believe me, sir, that to contend against a man of common sense, in a discussion of this nature, would do me more honour than I can ever gain by refuting assertions. I gained some honour and a great share of popularity no doubt, by a former discussion; but you never gained either as yet, and therefore you are not tenacious about maintaining that station to which a successful defence of the doctrines of your church would have raised you. You, sir, have gained neither the one nor the other, and therefore you have nothing to lose. You may, undoubtedly, gain some credit with the unthinking portion of mankind, for the boldness of your *assertions*, and for the unblushing and shameless effrontery with which you repeat them, but trust me, reverend sir, that assertions will not do—your object will be defeated, for they will never go down with the sensible portion of the community as arguments, let you repeat them as often as you will, aye, even until you yourself *begin* to think that they are arguments in reality. If your assertions, reverend sir, were correct—that is, we were guilty of "forbidding to marry," it would indeed be a lamentable thing, and in direct violation of the ordinance of God; but it is not equally lamentable to hear such a barefaced assertion put forward, as that we "forbid to marry," when every Catholic in this vast assembly knows it to be a rank and a foul-mouthed falsehood; and when they know the instructions which we give to those who are about to be joined together by the sacrament of matrimony, that the wife should love her husband, and that the husband should love his wife, as Christ loves his church. We tell them, sir, that their union is a lively representation of that which exists between Jesus Christ and his church. We tell them, sir, I repeat it, in the language of St. Paul, "Husbands, love your wives as Christ also loved the church and delivered himself up for it. That he might sanctify it, cleansing it by the laver of water in the word of life. That he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish—" (although you, reverend sir, have impiety enough not to scruple calling the church, the beloved and chaste spouse of Jesus Christ, a *w*—and a *harlot*—but to proceed,) "so also ought men to love their wives as their own bodies—he that loveth his wife loveth himself, for no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the church. Because we are members of his body, of his flesh, and of his bones." Ephesians v. 25—30.

That, sir, is the advice which we give to those who are about to avail themselves of that holy institution, which the same divinity inspired apostle calls, "a great sacrament," but which your translators wickedly and foolishly translated, "a great mystery," not being aware, I suppose, that every "sacrament is a mystery, but every mystery is not a sacrament." The Trinity is a "mystery," and you are bound to believe in it; yet it is no sacrament, and you use the word of "mystery" for no other purpose under heaven but that of getting rid of the word "sacrament."

And thus, sir, has your church, by her false and infamous translations, got rid of the word "sacrament;" and by her anti-christian conduct, doctrine, and practice, has she got rid of the sacrament itself, and all this in wicked conformity with your

earlier translators, who have rendered it "*this is a great secret.*" "This is a great sacrament (says St. Paul) but I speak in Christ and in the church." It is not a great sacrament, say your translators, but it is a great secret, and therefore I will abolish it as a sacrament—I will not permit it to remain amongst the number of my sacraments, for I will retain two only (one and a half, doctor,) as generally necessary for the salvation, this will do for my followers, along with their faith *only*. It will be rather inconvenient for those who profess my creed if I retain the "popish" number of sacraments. My followers must have liberty—glorious. Protestants, *licentious* liberty—but that they never can enjoy if I follow the example of popery, and therefore, that they may have no restraint upon their corrupt inclinations, I will abolish five sacraments, as not necessary to salvation at all; and I will retain two *only*, as merely generally, and particularly, necessary to salvation; the others may, occasionally, suit my convenience, and I will preserve so much of their outward form as will enable me, now and again, to impose upon mankind, for it may happen upon some occasion or other, that I would have, hypocritically, to practice what I do not believe, nay, what I repudiate and despise. As for matrimony, it is not a great sacrament, but a great mystery, and, consequently it may go along with the rest. I will in order to suit the test of my followers, and induce others to come over to me, and embrace my doctrines, marry and unmarry them as often as they please, that is, providing either of the parties commit at first a damnable sin, and if they commit that infamous crime, I will pronounce them free, and at perfect liberty to follow their corrupt and wicked propensities, contrary to the great moral dictum *Nemini sua frangit patrocinari debet*. Now, reverend sir, supposing, for the sake of argument, that my church did prohibit marriage and enjoyed perpetual celibacy, upon all her followers—and that your church encouraged marriage and rewarded adultery by a divorce which do you think would be more to be admired, although neither would be right? My church with her perpetual celibacy, or your church with her marriage, her outrage upon the laws of God and man, public infamy, and subsequent freedom, accompanied with the perpetual gnawing of a guilty conscience? Now, doctor, which of the two churches would you say deserved to be admired—or which of them would you follow, if your will was free? I hope that you will as a candid man give me an answer to those interrogatories, and do not slur over, as you have done with so many others which I have put to you. Again, reverend sir, you allege that we "forbid to marry;" but I ask you, how in the name of heaven could we forbid to marry? and if we had the assurance to do so, do you think that those whose inclinations and avocations of life lead them to enter into the married state, would pay the smallest regard to our interdiction in that respect? No, indeed, they would not, and they would be perfectly right in doing so. It is true, as I have stated upon a former day, and perhaps may have to reiterate before the termination of this discussion, that the Catholic Church imposes celibacy upon her ministers—what she says is this, I want a number of clergymen, but I do not want to force any man into my service. If any man wishes to become my servant, and that he comes to me for holy orders, I will not admit him until he complies with the councils of Christ, an obedience to which I shall demand of him, for, "as no man can serve two masters," neither can any man "serve two mistresses," and St. Paul tell us that the man that has a wife belongs to his wife, but he that has not belongs to God. Here, sir, are his words, "But I would have to be without solicitude. *He that is without a wife is solicitous for the things that belong to the Lord, how he may please God: But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided.*" (1 Cor. vi. 32, 33.) And now, sir, let me ask you, should not the ministers of the church be in a state of being, "*careful of the things that pertain to God, and how to please him?*" Now, if you allow that, which you must, you must also admit that they should not have wives—"For he that is with a wife is careful of the things that pertain to the world." Now, sir, have I not shown you to what straits you have reduced yourself by the foul and corrupt enterpretation which you have put upon the

meaning of the apostles of Jesus Christ? Again, sir, permit me to ask you, who is it that prevents the Fellows of the Trinity College from marrying? Did not Jesus Christ, according to your own argument, give them liberty to marry, and yet your church, tyrannically, hypocritically, and inconsistently prevents them from marrying—What a beautiful piece of contradiction your whole system is? Why does your church, which seems to encourage matrimony, insist that the Fellows of Trinity College shall remain bachelors—a *corporation* of bachelors? Is it not a wonder that what you recommend to me, who vows, to enjoy? Your church will not allow them to marry—they can get no wives—why are they kept in a state of “celibacy” against their wills? Answer me that, dear Mr. Gregg. Does your church compel them to refrain from marriage for the sake of religion; or for the sake of pelf? Which of the two—religion or money? I will give your choice. If you say it is for the former, then she ought, if she were a consistent church, impose the same rule upon all ecclesiastics as well as upon the Fellows of Trinity College—but if you say it is for the sake of pelf, the sooner you desert so corrupt an establishment, proposing to herself no holier rule of morality than the mammon of iniquity, the better.

My reverend opponent went next to that text in St. Paul in which the inspired apostle recommends married persons to take care of their children, and to bring them up virtuously, and he quoted the text, “And you, fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord.” (Ephesians vi. 4.) Now, my brethren, what object had my reverend friend in view when he advanced the text? He had none whatever, except that of wasting his half hour in commenting upon a text of scripture, relative to which there was no point whatever raised; surely, no one ever doubted but that St. Paul gave those instructions to parents—and so do we—we follow his example in that respect also, for we tell the parents to bring up their children in the “love and fear of God;” and we instruct the children to “love God, to fear and obey him,” and “to love and honour their parents.” We do all that, sir; but yet you run and quote a text of scripture about which there never was any doubt, upon which no issue could be joined, for we are both agreed. Again, sir, you spoke of the propriety of widows getting married—now, who ever said that it was unlawful for widows to marry? Surely, sir, I did not, in speaking of vows, allude to widows, who are at liberty to marry; but I spoke of those who *were not at liberty to marry*—who deprived themselves of that liberty by making a solemn vow to dedicate their widowhood and the residue of their lives to the service of God. I also spoke of the younger widows, “who waxed wanton in Christ, and made void their first faith,” that is, those who vowed to dedicate themselves to the service of God, but who broke that vow and married, “having (as St. Paul says) damnation, because they made void their first faith.” And did I not show you, sir, that St. Paul desired Timothy not to receive them—“But the younger widows avoid. For when they have grown wanton in Christ they will marry, having damnation, because they made void their faith.” (1 Tim. v. 11, 12.) I, sir, included in my observations those only who had made vows, and not those who left themselves at liberty by not having made any vow, by which they bound their souls to God; and did I not quote an extract from the work of St. Augustine, *De Virginitate*, to show you, sir, that that great luminary of the Catholic Church held, that those who made vows to dedicate their lives to the service of the great God, were not at liberty to break their vows; and did I not also quote that text out of St. Matthew to show you, sir, that our Saviour himself recommended celibacy as the more perfect state—“For there are eunuchs who were born so from their mother’s womb: and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take it, let him take it.” (Matt. xix. 12.) And St Augustine in his commentary upon that text, praises all those who vowed to dedicate their lives to God; and for his opinion upon the subject. I refer you to his work, *De Virginitate*, chap. 23. But, sir, I am very much afraid that nothing will convince you, or prevent you from asserting to-morrow, what you

asserted to-day. No matter; as I cannot prevent you from proceeding on in that course which you have marked out for yourself, I will make no further objection; you may go on, sir, and I will leave the public to judge between us. You, sir, have paid no attention to any authority that I have produced. You have said: "that you do not care a fig for them," because you are an *inspired man*—and if you be what you say you are, St. Augustine must "hide his diminished head"—and allow the "Protestant Catholic Rector of Swifts" to tell me what the spirit is. Again, my friends, did you observe that when Dr. Gregg was reading that text of St. Paul from the first of Corinthians, how he hesitated, unfortunately like an Irishman stumbling over a potato; he did not see where he was until he committed himself, by reading that text which alludes to the washing of the saints' feet, and when he found himself caught in his own trap, he remained for at least ten minutes pondering over the text, in order to collect a few ideas by which he would be enabled to attempt an explanation of it. But his ideas failed him; he called them to his aid, it is true, but they did not come; they did not listen to the "voice of the charmer," and therefore it was, that my reverend friend had to conclude in his usual manner; for when argument and assertion fail him, a "sneer," in his opinion, will do just as well; and accordingly, he terminated his observations upon that text of St. Paul, by a "sneering" allusion to the practice of washing the feet of the poor, as practised at Rome, even up to this day. Now, my friends, St. Paul says, and you will be pleased to attend to my explanation of this text—"Have we no power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord and Cephas?" (1 Cor. ix. 5.) What is there, says St. Paul, to prevent a woman from assisting me and Barnabas, as well as the rest of the apostles, even Cephas? and Mr. Gregg has quoted a number of texts to prove, "that there were alms-houses, and young buxom widows in those days;" but, my friends, what had all his texts and his alms-houses, and his "buxom widows," to do with that text of St. Paul which, when he attempted to explain, he most signally failed? They had nothing whatever to do with it, and were only made use of by the reverend gentleman, for the purpose of enabling him to kill time.

Now, my brethren, you will be pleased to hear my interpretation of that text. In the days of the apostles, and in the early ages of the Christian Church there were women, who were thoroughly instructed in the Christian faith, and those women received religious orders, and were called deaconesses, and they went about with the apostles, instructing the old and the young women, who were converted to Christianity by the preaching of the apostles, and showing and explaining to them the doctrines of Jesus Christ, and letting them know, by instructing them in private on the decencies and proprieties of Christian observances, to which they were unaccustomed in Paganism, what the apostles did not choose to communicate directly; that, my friends, was their duty, and more than that they were not allowed to do; and when that office was performed, they washed the clothes of the apostles, prepared food for them, and then joined in prayer and thanksgiving. And it was not until this office was abused by some of those women—"Having made void their first faith"—that the practice of admitting young and old women indiscriminately to the office of deaconesses was discontinued, and that took place in the time of St. Paul; for in his epistle to Timothy, he desires that none shall be admitted to fill the office of a deaconess under three score—"Let a widow be chosen of no less than three score years of age, who hath been the wife of one husband, having testimony for her good works; if she have brought up children; if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work. But the younger widows avoid; for when they grow wanton in Christ they will marry; having damnation, because they have made void their first faith." (1 Tim. v. 9, 10, 11, 12.) Now, my friends, hear what St. Paul lays down as one of the recommendations necessary to obtaining the office of deaconess—"If she have washed the saint's feet"—and now I

ask you, my friends, why did my reverend opponent hesitate and stagger, when he came to read that part of the text? Ah! my friends, he knew that he was putting the noose round his church's neck—that he was giving me materials with which to choke her, and overturn, and hurl to the four winds of heaven her doctrine of faith alone, and no works. He knew all that my friends, and like a dutiful son of Mother Church he hesitated, before he would deliver her bound hand and foot into the power of her enemy, but he knew that I had him; he saw that to conclude where he began to hesitate would be folly, and therefore it was that he plucked up courage to proceed to read the entire of that text which he did not explain, but at which he dishonestly sneered. I have asked you, my brethren, why did my reverend opponent exhibit such stupefaction when he came to read that text? He hesitated, my friends, because he found that the inspired apostle recommended “good works,” because he discovered that the great apostle of the Gentiles, recommended corporal works of mercy, and those works being contrary to his spirit and the doctrines of his church, he hesitated, staggered, and sneered. I protest, I never in my life, saw a man taken so aback as my reverend opponent was, when he attempted to explain that text of St. Paul. Good works are not at all necessary—have faith alone and it will do—you are saved—says the Church of England—sell all your goods and give to the poor, and come and follow me, says Christ—“faith without good works is dead,” says St. James—“If she have ministered to them that suffer tribulation, if she have diligently followed every good work,” says St. Paul, then let her be appointed a deaconess. But my reverend friend and his church teach, that the doctrine of “good works” taught by Jesus Christ, and after him, by his inspired apostles, and subsequently by my church, is wrong—nay, damnable, although he has admitted that they are praiseworthy—but yet he would not recommend them to be practised. See, my friends, to what lengths ignorance, obstinacy and heresy will go to evade the most obvious and solemn truths. Jesus Christ says—“That if we give a drink of cold water in his name, we shall meet with a reward.” (Matt. x. 52) Is not that a good work? And if we are to be rewarded for that “drink of cold water,” what will be our reward if “we deny ourselves, and take up our cross and follow him?” (Ibid. xvi. 24.) My friends, my reverend opponent in attempting to explain that text of St. Paul, has spoken of alms, and alms-houses, but what is all that to the purpose? Did I ever deny that St. Paul spoke of alms? No, I never did; on the contrary, I have all along spoken of the absolute necessity of good works; but I deny that the Christians, in those early ages, had any such thing as alms-houses, poor rates, or parishes—if they had parishes at that time, my friends, they must have been very poor ones. No, sir, they had neither the one nor the other; but I admit that they made collections at the doors of the churches, for the relief of the poor Pagans and Jews who embraced Christianity, and whose relations drove them away for having embraced the Christian religion.

Now, my brethren, what had all that to do with regard to vows, or what connection has it with those who violated them? Vows formed the subject of this day's discussion; but my reverend friend has violated his compact with me, he ran away from “vows,” and he has been rambling over matters that have been already discussed. I cannot get him to stick to any one subject. This day he was to have shown the folly of vows, and to prove that they were unscriptural; but instead of adhering to his promise, and endeavouring to discharge that duty which he imposed upon himself, he has thought it now prudent to cover his retreat by turning and returning to subjects that have been already more than amply discussed. Again, my friends, you will find in St. Paul's epistle, that an anathema is pronounced against those who break their vows; those vows which are binding in the sight of God and man. “They have damnation (says he) because they made void their first faith.” (1 Tim. v. 12) And what, my friends, is their “first faith?” It is, my brethren, the vow by which they bound their souls to serve God all the days of their lives, and by the breaking of which, they earned for themselves damnation, they become perjured before God, and

scandalous before men; and would you reverend sir, have us tolerate such conduct as that; or is it possible that you could recommend those who have taken a solemn vow to serve God, to violate that vow, to become perjured wretches, and to earn for themselves the vengeance of an offended God? If you give that advice seriously, I must only say, that your share of morality is very small; but your presumption very great, indeed; but what else could I expect from such an inspired man? Nevertheless, those whom you have advised to become perjurers, will not follow your advice; they will not become traitors to the cause of God, and betrayers of their own souls. Such advice as you have given, may do very well for the ministers and followers of a church, that had set herself up against the Gospel of Jesus Christ—a church that is opposed to all divine law, but which must yield and cinge to human law—a church that professes Christianity, but does not practise it. Your motions of morality may agree with those entertained by the followers of a church which was conceived in perjury—brought forth in sacrilege—cradled in adultery—nurtured in blood—and matured in robbery and confiscation. A church which has promulgated laws and rules which are, in place of being followed, only laughed at by her followers; your church, sir, is a theoretical, but not a practical Christian church; she prescribes “fasting and abstinence;” but pray, reverend sir, when do you fast or abstain? The followers of your church neither fast nor abstain; on the contrary, they ridicule those who do both; they translate “fasting and abstinence” into “eating and drinking;” so far they follow the right of private judgment, and not the public voice of the holy Protestant Catholic Church—they think, and I agree with them, that fasting is very good in theory, but practically it is not at all palatable, they, therefore, leave the church to follow her own prescriptions.

Again, my friends, he has twitted us about our Calendar of Saints, and he has spoken a great deal relative to St. Valentine; and he has said—“Oh! only think of what a pretty Saint, St. Valentine was.” But, my friends, there is an old saying, “that those who live in glass-houses should never throw stones.” I have caught my reverend friend already upon the celibacy of the clergy by showing that his own church has recognised and embraced and adopted the four first Councils, one of which imposes celibacy upon the clergy; and now I have him again with respect to St. Valentine, for if we have a Catholic, he has a protestant, Valentine; let him look to his own calendar, and he here will find his name, and the day upon which his feast is observed, namely the 14th of February. Now, Doctor, what have you to say to that? Have I not shown up your ignorance, even in that respect? Oh! poor Protestant ignorance—he does not know the name of the saints upon his own calendar. God help you, Doctor, if you deny and ridicule your own saints in this way, they will not recognise you, if ever you happen to get amongst them. Again, my friends, he has ridiculed and sneered at us for those practices which his own church, in his poverty of inventing all that was good, although abundantly prolific in inventing all that was evil, filched from us; she has her fasts and her abstinences, so have we; but there is this essential difference between us, that we practice what we preach; but the Protestant Church preaches what she does not practice; nay, her followers, after the fashion of my reverend opponent, sneer at her doctrines, they are disobedient to her voice; she may preach, but they will not practice; and why? Because the divine right of private judgment allows them to follow their own inclinations, and she cannot by her authority restrain them. In fact, she dare not exercise even that shade of authority, which the right of private judgment has left her, lest she might cause her own condemnation. She is a mere spiritual mushroom, of sudden and tender growth, afraid to exercise her authority, lest she might be crushed in the conflict; the right of private judgment has flooded your Church; indeed it has, “good Doctor;” it has turned you into roarsers and ranters, into jumpers and seekers, into Southcotonians and Mugletonians, and into every other denomination of “Onians.” You, yourself, reverend sir, are positively ignorant of the doctrines, which, I admit your church teaches, but which I deny that

she practices—else if you were not, you would not condemn or malign us for adhering to those very doctrines and observances which your own church commands you to obey. Those doctrines and observances you took from us—you do not follow the one, nor observe the other—you must confess, and more shame for you—yet you laugh at us for professing, and following, and practising those very doctrines which you borrowed from us, when you turned rebels and left us. We are antichristian, forsooth, because we follow the ancient faith, and practise what our church commands, and what your church teaches, nevertheless, we are apostates. Ah! Doctor, your assertions bring to my recollection the motto of King William the Third—Old Glencoe, of Glorious Memory—*non rapni sed recepi*—I did not take the kingdom by force, but I received it, which made Dean Swift observe, that the “receiver was as bad as the thief;” and so it is with my reverend opponent; we did not take away your church, says he—that he did not, I grant—but then he took all that his church has retained, of good from us; and when I attacked him upon that point, he says, “True it is, I must admit that we have our ordination from you—we received the four first councils from you—we have the sacraments, at least those that we have not thrown overboard—from you we have taken three creeds, as well as our liturgy, from you—all—all—from Antichrist!!!” *Bravissimo*, good Doctor, what a pretty church yours must be, indeed. You have no ordination, except that which you received from Antichrist! And here let me observe, that those who renounced the communion of the Catholic Church had no power to confer, and their authority ceased when they turned rebels and renounced the Church of God. “They,” reverend sir, “had damnation, for they made void their first faith”—their functions ceased when they became unfaithful and unjust servants; and they could not confer upon others that jurisdiction of which they themselves were deprived. But again, sir, is not your church a pretty church, and has she not got in you, sir, a most consistent advocate, when you admit that she has her ordination, her consecration, her baptism, her councils, and her creeds—aye, even in very prayers from Antichrist—she has all her orders amongst the clergy from the primate down to the curate—she has the Bible—and what is more extraordinary still, she has followed the example of Antichrist, and has not, of late years, elevated the emblem of Christianity, the cross of Jesus Christ, upon the pinnacles of her temples. She has all these things, my friends, and from whom did she get them? She got them all my friends, from the church of Antichrist, the “great apostasy” foretold. Her advocate has admitted the facts—he could deny them—am I not, therefore, warranted in saying, that there sits a most sensible man!! There sits a most splendid advocate of poor Protestantism without principles. Why, my brethren; they have nothing that they did not take from us, except their humbug cant and hypocrisy, and of that commodity they have more than a superabundant share; for although they are indebted to us for every thing, even for the very sign of salvation, the cross of our Lord Jesus Christ, the standard of Christianity—they do not scruple, nevertheless, to charge us with being the followers of Antichrist!!! And that sensible and talented advocate of the Protestant Established Church of England, has appeared before you for the purpose of endeavoring to prove that that charge is well founded; but I think that I have hurled back the foul imputation that he attempted to cast upon my church, with a force that will deter him, at least it ought, from asserting what he cannot prove. Every thing is against him, Scripture, the doctrines of my church, her faith and practise, her reason and common sense, and the most learned authorities in his own church, all go to upset his favourite topic, “the great apostasy foretold!” While I, on the contrary, have attacked his church, and demonstrated from the holy Scriptures, her doctrines and her practice, that she cannot be the true church of Christ, and my reverend friend, instead of defending her from my attack, has gone from day to day with his favourite theme—“The great apostasy foretold.” Again, my brethren, you will be good enough to observe that when I quoted St. Augustine of the Primitive Church, and several authorities out of his

own church, to prove that the charge of "forbidding to marry," could not apply to my church; my reverend opponent repudiated them. He does not, forsooth, care a fig or a pin for them; for he is, "inspired," and he knows that he is already saved, and that according to St. Paul, every man may judge for himself, whether he has the spirit or not. But when St. Paul permits every man to judge "whether he has the spirit or not," his meaning is this, that every man's conscience will tell him, if he examine it, whether he is doing, or has done right or wrong, that appertains to the moral, not the dogmatical code. And again, sir, he tells you "that whatever is not of faith is sin," that is, whatever is done against conscience is sin; every thing must be done in faith, that is according to the testimony of conscience; and if a man examine his conscience, it will bear him witness with respect to the action which he has performed, whether it was right or wrong; and St. Paul tells you, that if you have a false conscience, you are bound to correct it; you are bound to bring it under the dominion of reason, and in obedience to the church of Jesus Christ; but until you have corrected it, you are bound to follow its dictates. As for example, suppose you were travelling in a packet, and in consequence of being up all night, falsely believed that the next morning was Sunday, although it was only Saturday, and suppose that under this false conviction, you had wilfully neglected to sanctify that day, in the usual manner, believing it to be the Christian Sabbath, such a man would be guilty, in the sight of God, of a sin tantamount to a violation of the Sabbath, because his action was not done in faith, it was not in conformity to the testimony of his erroneous conscience, which, according to the apostle, he was obliged to follow until he had corrected it by reason or information; for no man can commit sin but by will, but the moment he has discovered the mistake which he committed, he is bound to correct his conscience, under pain of sin, and then to follow the dictates of that conscience so corrected—that, sir, is the meaning of St. Paul. Again, my friends, he has spoken a great deal about Luther, and he has called him a great man, "a thunderer"—and indeed he was Doctor—"a most infernal thunderer." I could speak of this mighty "thunderer" of yours also, Doctor: but you know that I am placed under certain circumstances, which render it necessary for me to quote a little Latin, with respect to that gentleman. You know, sir, how blasphemously he has spoken of the Holy Scriptures, when he says: "*crepitus ventris longius fugat diabolum quam sacra Scriptura.*" And again: "*Qui novit diabolum equo ac ego confidenter ei dictat lambere mihi nates.*" There, sir, is your "wonderful man," your "thunderer" for you, and make what use you like of him now. You know, sir, for I have told you before, that Jesus Christ says: "And there are eunuchs who made themselves eunuchs for the kingdom of heaven," (Matt. xix. 12,)—and I quoted St. Augustine to show you that "He that voweth abstinence from a thing lawful maketh it unlawful to himself by his vow;" and also "that the saying of our Saviour should be taken in a spiritual sense;" nay, more I have proved the lawfulness of vows of celibacy by the words of Jesus Christ himself, who says: "All men take not this word, but they to whom it is given." (Ibid. xix. 11.) These are the words of Jesus Christ; whereas your church has translated them—"All men cannot receive this saying, save they to whom it is given." (Ibid.) Thus, sir, by that infamous and corrupt translation has your church promulgated that blasphemous Calvinistic doctrine—to wit; that it is impossible for all men, even with the grace of God, to receive the commands of Jesus Christ, or to obey them;—and thus, sir, do you lead mankind into ignorance and error. Again, sir, one word with respect to Luther, your "thunderer." I dare say that you are aware of his conference with the devil, and that that conference has been translated by a learned and able Protestant divine of this city. You know the reverend Cæsar Otway, and you must admit that he is a respectable man and a scholar; and if you read this conference, you must be aware of the tremblings, the shiverings, and the horrors which took possession of your "thunderer," when the devil first paid him his nocturnal visit. Do you recollect the first interrogatory addressed to Luther by his Satanic Majesty? Ah, Doctor! if you are ignorant of the fact, I will give you

Luther's account of it: "Some time since," says he, "I waked from my sleep, and behold the devil, who had made it his business to occasion me many sorrowful and restless nights, began a dispute with me. Dost thou hear," said he, "most excellent doctor? Dost thou not know that thou hast said private masses almost every day for 15 years together? and what, if in those masses thou hast practised downright idolatry?" Luther stuck out for the mass; and although he himself alleged that he would yield to no one—"To the best of my judgment," says he, "there is neither emperor nor king nor devil to whom I would yield; no, I would not yield even to the whole world. But when it came to the point, did this reformer of the church of God yield? Yes, he yielded to the devil. for he acknowledges that the devil overcame him in five arguments, and accordingly Luther, having succumbed to the devil, abolished the mass. I have the five arguments here—I will produce them to you, if you please; to call for them,—they are in Luther's vernacular language (the German.) I will give them to you to translate; and if you cannot do so, I will; and then, if you do not confess the truth of every word I have stated, and also that Luther—your wonderful man, your thunderer, became a disciple of the devil, I will give up the discussion. Justus Jonas, Luther's own disciple, has translated that conference into Latin, and if you are ignorant of the German language I will bring that translation with me to-morrow, and there you will find the conference and the arguments given in full, and then I am sure you must confess that the assertions which you made relative to the unbending temper of Luther, was an ill-founded one, for he, by his public and published confession, gives the lie direct to your statement and his own boasting. Yes, my brethren, the great apostle of the Reformation, Luther—the "thunderer," yielded to the devil. Oh! wonderful man!! So delighted was he, my friends, at the opportunity thus afforded him, through the instrumentality of the enemy of mankind, to desert the standard of catholicity, which was too great a restraint upon what one of his disciples call his "herculean passions," or what you reverend Doctor, would call his "irresistible energy,"—that, rather than not have the liberty of "licentiousness," he took the devil at his word, acknowledged his authority, made professions of his conviction, and bowed himself down as his willing convert for life. So much for your "wonderful man," and only that I am not quite finished with him yet, I would here make you a present of your "thunderer." I come now to your "apostasy," and as to that, I must again have recourse to the holy Scriptures, although I thought I gave you enough of them; but perhaps you do not care a fig for them,—you know what your "thunderer" said of them.—I have told you already, and there is no use in repeating it. He was a pretty boy,—was he not, Doctor? Did he not hold the Scriptures in high repute, when he dared to speak of them after such a blasphemous manner? Now, sir, with respect to your apostasy, at which you are hammering and pelting and patching, day after day. It is, if I may use the expression, "your evening song and waking dream." You are not satisfied to-day with what you did yesterday,—every morning, when you awake, you feel convinced that you can handle the subject better that day than you did on the previous one, and therefore it is that you appear every day upon this platform, like a jack-pudding, stuffed with your apostasy—apostasy! apostasy!!—nothing but apostasy!!! As for my part, I feel, with regard to this subject, perfectly satisfied with what will appear before the whole world when this discussion is fully published. But I know that my reverend friend will not, and that is the reason why he is eternally recurring to the same topic. My friends, my reverend opponent has had recourse again to the Revelations,—and here I cannot but complain of and lament this contemptible shuffling---those shameful evasions, which you, reverend sir, are guilty of. Did I not call upon you to answer the arguments which I put forward, all founded upon and supported by the Holy Scriptures, in refutation of your alledged "apostasy?" I challenge you to answer them, but you have not accepted my defiance. It is therefore self-evident, that if you had any ground whatever to stand upon, you would not be shuffling and shifting in this way; on the contrary, if you had, you would meet me

in a candid and manly manner ; and if you could not refute, you ought at least attempt to grapple with them ; and depend upon it, sir, that, if you followed my advice, you would gain some credit for sincerity from the thinking portion of mankind, who would look upon you as a candid, straightforward, and talented man : and if they did not agree with you in principle, they would at least pay respect to your literary attainments.

But to proceed, did I not prove to you that the two witnesses spoken of by St. John in the Apocalypse are Enoch and Elias, and that they will preach the gospel of Jesus Christ, and that they will perform true miracles, in order to do away with the "false ones," that will be performed by Antichrist? Did I not prove to you that Elias will come to bring back thousands of the Israelites that shall remain to obtain the knowledge of their God? Did I not tell you, sir, that Elias will preach to the Jews, and Enoch to the rest of the world? And did I not demonstrate to you, from the Book of Revelations, that Elias will convert 144,000 Jews to the true faith of Jesus Christ—"And I heard the number of them that were signed, one hundred and forty-four thousand were signed, of every tribe of the children of Israel. (Apoc. vii. 4.) And did I not tell you, that after the expiration of two and forty months, the time during which those two witnesses will prophecy, that Antichrist will put them to death, and that their bodies will lie in the streets of that very city, for three days and a half, when the Lord Jesus Christ was "crucified," that is in Jerusalem. "And when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war against them, and shall overcome them, and kill them. And their bodies shall lie in the streets of the great city which is called spiritually Sodom and Egypt, where their Lord was also crucified. And they of the tribes, and peoples, and tongues, and nations shall see their bodies for three days and a half, and they shall not suffer their bodies to be laid in sepulchres." (Apoc. xi. 7, 8, 9.) Did I not show you all that, sir? And how have you met me? Why, you say that "the city where their Lord was crucified," means the spiritual Jerusalem. But, in the name of all that is wonderful, permit me to ask you, how can it mean the spiritual Jerusalem, when these things are to happen in the literal Jerusalem? Are not the two witnesses to be killed by Antichrist, and are not their dead bodies to lie in the streets of the "great city where their Lord was crucified, for three days and a half"—in the sight of all "the tribes, people, tongues, and nations?" And after that are they not to live again and ascend up to heaven? "And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven saying to them, 'Come up hither, and they went up to heaven in a cloud, and their enemies saw them. And at that hour there was made a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake names of men seven thousand, and the rest were cast into fear, and gave glory to the God of heaven.'" (Apoc. xi. 11—13.)

Now, doctor, pray will you tell me, have any of all these things occurred yet? Certainly not; and therefore Antichrist is not yet come. Again, sir, did not Jesus Christ tell the Jews this—"I am come in the name of my Father, and you receive me not: If another shall come in his own name, him you will receive." John v. 43. Have the Jews ever received the Pope yet? or have they received Antichrist as yet? They have not, and therefore Antichrist has not as yet made his appearance. Again, sir, Antichrist will have power to bring down fire from heaven, and to work miracles, so as, if possible, to impose upon the elect; and will not the two witnesses, Enoch and Elias, have power from the God of heaven to perform true miracles, so as to counteract the effect of Antichrist's false ones, and in order to preserve the elect from being imposed upon by the devilish machinations of Antichrist? And has all this come to pass yet? No, good doctor, and consequently your Antichrist has not as yet made his appearance. Again, sir, does not Jesus Christ declare that the reign of Antichrist shall be short? "For the sake of the elect his days shall be shortened." Matt.

xxiv. 22. You, sir, have not answered any one of those texts, nor the arguments which I founded upon them, as yet ; and, although I have repeatedly called upon you to do so, I cannot get you to attempt a reply—nor can I prevail upon you to leave off making nonsensical assertions, which you know in your conscience you never can sustain by scripture, reason, or plain common sense. Again, sir, did I not quote that text from the prophet Daniel, where it is expressly stated that the reign of Antichrist shall be but for “A time, and times, and half a time?” And did I not support the explanation which I gave to that text, by the next, by the words of Jesus Christ himself, who says, “that on account of the elect his days shall be shortened?” and also by those two texts in the Apocalypse—“And the holy city they shall tread under foot two and forty months. And I will give unto my two witnesses, and they shall prophecy a thousand two hundred and sixty days, clothed in sackcloth” Apoc. xi. 2. 3. Thus, sir, does Daniel’s time, and times and half a time correspond with the “two and forty months,” and the 1260 days mentioned in the Apocalypse ; but you, sir, in order to support your assertion, foolishly maintain—in direct opposition to the Scriptures and to the express promise of Jesus Christ, who has promised that he will, for the sake of the elect, shorten the days of Antichrist—you, I say, foolishly and ignorantly maintain that the reign of Antichrist will be but for 1260 years, and not for 1260 days. But pray, reverend sir, if your interpretation be true, which I deny, and I have the Scriptures to support me against you, how could the promise of Jesus Christ be fulfilled ? How could he shorten the reign of Antichrist for the sake of the elect ? “And unless those days had been shortened, no flesh should be saved : but for the sake of the elect those days shall be shortened.” Matt. xxiv. 22. There is his promise—and how could the immense space of 1260 years be a shortening of the days of Antichrist ? Would Jesus Christ fulfil that promise if he allowed the devil, in the person of Antichrist, to reign and tyrannise over the world for the space of 1260 years ? Oh, but, reverend sir, you deal with that promise of Jesus Christ in the manner in which your church has treated all his other promises : you twist and distort and misrepresent the plainest texts of Scripture to answer your own peculiar views. Now, sir, I have given you my interpretation of these texts which relate to the duration of the reign of Antichrist—I have quoted all the passages for you, and unless you clear them up, and refute my explanation of them, never speak of the apostasy more ; if you do, believe me, reverend sir, that your own friends will laugh at you.

Again, sir, you have spoken of the people of Ireland being “priest-ridden,” and that they are consequently a slavish and an immoral people, not at all to be compared with the virtuous, moral, and religious people of bible-reading, virtuous, moral, and evangelical England ; but I think that I have shown you, sir, from the sworn evidence of most respectable men—men belonging to your own own church—that the lower orders of the English people have no religion, no morality, and the consequence is, they practice neither ; while, on the contrary, the “priest-ridden” people of Ireland follow both. My brethren, my reverend opponent has spoken in a very unbecoming manner of the clergymen of my church ; when he could not refute one article of Catholic doctrine, he became scurrilous and personal, but with his scurrility and personality I have nothing to do—I will not follow his example. If I so far forgot myself as to adopt his line of proceeding, those whom I would be defending from his personal attacks would feel offended, and I admit they would have cause of complaint against me, for they want no advocate—their lives, their conduct, and their christian labours, form the best answer that could be given to the scurrilous attacks of the reverend champion of the pure Protestant church of England. My friends, at the commencement of this discussion my reverend opponent was afraid of the word “priest,” for where there is no sacrifice, there is no priest, and therefore he called them “officers”—they were all “officers,” he being ignorant of the distinction drawn between a “priest and an officer,” for while every “priest” is an “officer,” it does not follow as a matter of course that every “officer” is a priest.

Now, my friends, I will, while upon this subject, adduce a fact which cannot fail to add to the confusion of every honest and conscientious Protestant that hears me—and believe me, my brethren, I am sorry for it; but my duty compels me to draw your attention, my friends, to the manner in which the holy Scriptures, the pure word of God, have been adulterated by the self-constituted reformers of his church. For 125 years after the Reformation—after the first reformers made their appearance—those locusts of hell, who devoured the land and laid waste the Church of Christ,—there was not one word about bishop, priest, or altar, to be found in the Protestant Bible; and it was only when she began to reform herself—it was only when she began to think that she ought to take the form of something like a Christian Church, that she brought back those words to their original standard; for example, wherever the word “church” occurred, they translated it “congregation”—wherever the word “deacon” occurred, they translated it “officer”—wherever the word “priest” occurred, they wrote it down “elder”—wherever the word “bishop” occurred, they made it “overseer;” and if it be contended that the Greek word may be literally translated “overseer;” I answer, that its literal meaning is nothing to the purpose—for though every “bishop” be an “overseer,” yet every “overseer” is not a “bishop.” Again—wherever the word “catholic” occurred, they translated it “general.” So that when the question was asked, as St. Augustine tells us was usual in cities and large towns, “*Quæritur ad Catholicam?*”—which is the way to the Catholic?” meaning the Catholic Church—according to these reformers it ought to be translated, which is the way to the “general.” And when St. Jerome says, that if we hold faith and communion with the Bishop of Rome, “*ergo Catholicismus.*” therefore we are “Catholics”—according to the Protestant translators of the Bible, it ought to be rendered, therefore we are “generals.” And should it be asked why these Protestant translators, or rather mistranslators, left out the word “church,” and brought in the word “congregation,” the reason is evident because they then had no church; and because they had as yet no settled hierarchy, they left out bishops, priests, and deacons—but when they had formed a hierarchy some hundred years after, they restored those scriptural terms, and made them once more appear in their bible.

Thus, sir, were villainy and imposition practised by those reformers, who tore asunder the seamless garment of Jesus Christ. But the very moment that you and your churchmen, reverend sir, got a fine church and a gorgeous establishment, then you restored the original words, and allowed the Anabaptists, and the Jumpers, the Presbyterians, and the sanctified and spiritualized Quakers, to go on as they pleased. You left them in the lurch—you came back again, and accordingly in one hundred and twenty-eight years after the commencement of your beautiful reformation, you restored, as I have already said, the words “church, bishop, priest, deacon, and altar.” That shows the honesty of your Protestant reformers in the first age of the Reformation—it shows the honesty of Protestantism—aye, indeed does it, good Doctor of Swift’s—poor Protestantism, without principles. Sir, the only argument made use of by you this day was that wherein you stated that you were not called upon to disbelieve the book of Revelations, because at one time its canonicity was doubted—and that your authority for its authenticity was that of the Catholic Church—and no doubt you are right, for the church knew what books were canonical, and what were not—but nevertheless, there were doubts in the church relative to some of the books of Holy Scripture. Is it not a well-known and a well-authenticated fact, sir,—a fact allowed by every one—that five of the Epistles, to wit, the Epistle of St. James, the second of St. Peter, the second and third of St. John, that of St. Jude, as also, the Epistle of St. Paul to the Hebrews, and the Apocalypse or Revelations of St. John, were doubted of, and not always received everywhere in the three first ages of the Christian Church? And is it not a fact that Luther, the great doctor of the Reformation—your “thunderer,”—was not ashamed to say that the Epistle of St. James was no better than a straw, and unworthy of an apostle “*Epistola straminosa*

indigna apostolo ?" And did I not quote Dionysius, to prove that the Apocalypse was doubted of—and therefore, sir, you must repudiate one of your thirty-nine articles, to wit, the sixth, which says, "In the name of the Holy Scriptures we do understand these canonical books of the Old and New Testament, of whose authority was never any doubt in the church." That article you must throw to the dogs—for I have shown you repeatedly, sir, that those books were doubted of. Now, my brethren, I will take him upon this sophism of his, which he knows well cannot stand for one moment—"That none of the books should have been received as canonical of which there was any doubt." But, sir, you know right well, the whole world must be aware of this, that they were doubted of. And surely, sir, you do not mean to tell me that the church had decided at this early period what books were, or were not, canonical: because if it had pronounced a decision upon the subject, surely such lights of Christianity as Dionysius, Eusebius, Justin, Irenæus, Clemens of Alexandria, Tertallian, Cyprian, and Athanasius, would not have been ignorant of it. Even St. Augustine doubted the canonicity of the Apocalypse, and those doubts were not removed from his mind until the Council of Carthage, in 397, pronounced the Apocalypse to be a canonical book. All those great luminaries of the Christian Church doubted the canonicity and authenticity of those books of Scripture; and you will not, I am sure, compare such men as those with every frantic roarer and rauter that chooses to hold forth in any of your conventicles. And yet, notwithstanding the doubts which were entertained by those great men, those books were pronounced as canonical, and received by the whole church. I tell you, sir, that the whole canon of Scripture, was not ascertained at this early period, nor were the Scriptures generally read in the public churches; nor could it be satisfactorily established, or known what books were, or were or were not canonical, until a general council was called, and that could not then be done. And why? Because of the dreadful persecutions which were then raging against the church. It was, sir, in consequence of the bloody war which raged against the holy martyrs and confessors, that those books were doubted of; and it was not until peace and rest were given to the Church of God, by Constantine the Great, that she could collect evidence, and consult tradition, in order to prove the authenticity of those books of Scripture, and to remove the doubts of those who would not receive them as authentic. Before that period, it was impossible to collect evidence sufficiently strong to remove the doubts which were entertained respecting those books of Scripture which I have enumerated. No Council could be held in consequence of the frightful persecutions which had previously raged against the church in almost every quarter of the globe: and, therefore, it was, reverend sir, that the authenticity of those books of holy Scripture was doubted of. St. Dionysius, sir, was a great and holy man, and a man of first rate abilities, and he doubted the authenticity of the Apocalypse. St. Irenæus doubted also. And Eusebius, a holy bi-hop of our church—he was not so holy as Dionysius or Irenæus, but he was more learned than either, and he doubted the canonicity of the book of Revelations; and he quoted, as I have already mentioned, St. Dionysius as an ancient authority in his favour, when he wrote against admitting the book of Revelations into the canon of Scripture. And those eminent men whom I have mentioned were quite consistent in expressing their doubts of, and in not receiving, those books of Scripture as authentic, when their authenticity had not been pronounced and confirmed by a Council of the Church. But the Church, sir, having pronounced them genuine and authentic, all former doubts were removed, and they were accordingly admitted into the canon of Scripture; and although doubts were entertained of them, still they ought to be received, because the church has pronounced them authentic, and upon her authority we are bound to receive them. Sir, the book of Revelations, and all the other books which I have quoted were not permitted to be read in all the churches; and, as I have already observed it was not until the church could collect evidence and call a Council that she should pronounce them authentic. In the first ages of Christianity the Church of God could

not call a Council; she could not collect her evidence; she had no opportunity of comparing the traditions of the different apostolic churches. Her members, particularly those who were conspicuous for age, and preeminent for learning and piety, were hunted and persecuted, and, after being made victims of savage amusement to those who frequented the amphitheatre, they were finally tortured, till death terminated their sufferings.

Now, sir, have I not satisfied you that the authenticity of those books was doubted of by some of the most eminent men that were ever in the world; and also, that, notwithstanding those doubts, those books should be received upon the authority of that church which collected them, and removed by her solemn decision the doubts that were generally entertained of them. Thus, sir, have I reduced you to the distracting and distressing alternative of flinging the 6th of your 39 articles to the "bats and to the moles," or of rejecting the book of Revelations which was so long doubted in the primitive ages of the Church. I do not counsel you to follow the advice and example of old Martin Luther, in rejecting the book of Revelations; but I must positively insist that you are now driven to the necessity of rejecting either the book of Revelations or the 6th article of your 39.

The half hour here ended.

Rev. Mr. GREGG.—Gentlemen, the Rev. Mr. Maguire does well to tax us with our sects and divisions. It furnishes me with a good argument against him, and you will see how differently he will speak just now. For, let me tell me him this lies at the very marrow of the question. On Saturday, he brought the most gross charges against the morality of the Englishwomen——

Rev. Mr. MAGUIRE.—I object to Mr. Gregg's saying one single word on the subject which was discussed on Saturday—there are ladies present—Saturday was the day fixed upon for that subject—(loud cries of "chair, chair," and great confusion.)

Rev. Mr. M'NAMARA.—I beg of you to be quiet. The Rev. Mr. Gregg will be allowed all the time that is thus occupied, (hear.) The Rev. Mr. Maguire has a perfect right to object to anything he thinks proper.

Rev. Mr. GREGG.—I put it to the meeting, have I not a right to take up any point that was mooted this day, (cheers and groans, mingled with cries of "yes yes.")

Rev. Mr. MAGUIRE.—I merely say quietly, we are here as rational men, let us decide this rationally, (cheers, and cries of "chair, chair,")

Rev. Mr. M'NAMARA.—I admit that the Rev. Mr. Maguire did mention the subject, but he drew no argument from it. Now, I will allow the Rev. Mr. Gregg to mention it, so that he also will found no argument upon it, relative to the last day's discussion.

Rev. Mr. MAGUIRE.—I really think our conduct on the last day was very disgraceful. I am heartily ashamed of it.

Rev. Mr. GREGG.—I assert, before the world, that Mr. Maguire's accusations of the Englishwomen were most false and calumnious. (cheers and groans.)

Rev. Mr. MAGUIRE.—And I hereby assert that if that be the case the parsons are forsworn perjurers (cheers and groans)

Rev. Mr. M'NAMARA.—I will not allow any observations, Mr. Gregg, on Saturday's discussion.

Rev. Mr. GREGG.—I have drawn up an apology, which I require Mr. Maguire to sign. It is to this effect: "I hereby retract all the allegations I made on Saturday as to the morality of the Englishwomen, confessing that they are false and calumnious." Will you sign that, sir?

Rev. Mr. MAGUIRE.—Will you sign a paper retracting your impertinent, insolent, and filthy, observations with regard to priests in the confessional.

Rev. Mr. GREGG.—I will—no—I won't; I have proved every word what I said.

Rev. Mr. MAGUIRE.—And I have proved all I said on the testimony of sworn parsons.

Rev. Mr. GREGG.—Will you sign this? Am I not to stigmatize and refute the false and infamous charges you made?

Rev. Mr. MAGUIRE.—Did you not stigmatize my religion?

Rev. Mr. NANGLE.—I propose that there shall be another day appointed for the continuation of Saturday's discussion (cheers.)

Rev. Mr. MACNAMARA.—I do not think it is in the reverend gentleman's power or mine, to interfere with the regulations that have been laid down. We received the law and have only to administer it; and for myself, I protest against the infamous, unchristian, and disgraceful discussion of Saturday (cheers and hisses.)

Rev. Mr. GREGG.—What made it unchristian and infamous?

Rev. Mr. MAGUIRE.—You did. Gentlemen, you will recollect that I apologised for being obliged to observe upon the conduct of the Englishwomen as I did. I had authorities for every word I said; I gave my authority, and I am bound to give them again, if I be called on—a duty which I will fulfil with pleasure (hear, hear.)

Rev. Mr. NANGLE.—All I say is that my proposition was made in the spirit of fair play (cheers.) Let the *onus* of the odium lie on those that rejected it (groans and cheering.)

Rev. Mr. MACNAMARA.—For my part, I will feel honoured with the odium of having prevented so infamous and disgusting a discussion as that of Saturday from being continued (great cheering mingled with hisses.)

Rev. Mr. GREGG.—And I feel honoured with the odium of exposing Dens. (cheers and groans.)

Rev. Mr. MAGUIRE.—I would like a month's discussion of the subject, if it were worthy of Christianity.

Rev. Mr. GREGG.—It is unworthy of Christianity, therefore we should have it. (great confusion, with cries of "read the terms.")

Rev. Mr. MAGUIRE.—Were you not talking of Irish immorality?

Rev. Mr. GREGG.—No, of Popish immorality: I don't know what decision the chairmen have come to. The Rev. Mr. Maguire says he apologises for the charges he made.

Rev. Mr. MAGUIRE.—I said no such thing; I said I apologised for being forced to make them; but I have no doubt as to the truth of the facts I mentioned. (cheers and groans.)

Rev. Mr. GREGG.—Let me expose their falsehood.

Rev. Mr. MAGUIRE.—If my chairmen consent, I will give you a day (cheers,) if you promise not to use an indecent expression.

Rev. Mr. GREGG.—I won't use a word that is not in Dens (cheers and groans)

Rev. Mr. MAGUIRE.—And I will not use a word that is not sworn to by Protestant parsons (cheers and groans.)

Rev. Mr. GREGG.—I agree; let to-morrow be the day.

Rev. Mr. MACNAMARA.—I will not agree to any day being appointed.

Rev. Mr. GREGG.—I will not betray my cause for any man.

Rev. Mr. MAGUIRE.—This is a regular bear-garden. Go on with your half hour.

Rev. Mr. GREGG. I claim to proceed with the topic. It is fair and proper if Mr. Maguire agree.

Rev. Mr. MAGUIRE.—Oh, but I will not agree (cheers and hisses.)

Rev. Mr. GREGG.—See who runs from his colours now (groans and hisses.)

Rev. Mr. MAGUIRE.—Why did you not go on with the first half hour?

Rev. Mr. GREGG.—Because I did not like.

Rev. Mr. MAGUIRE.—Then I don't choose to accommodate you now.

Rev. Mr. GREGG.—I claim the right. Here is a gentleman who argues in favour

of celibacy, which I say is a fount of abomination and vice; I claim liberty to prove it; I claim a day to be appointed. The whole room is in my favour [cheers, and very loud and numerous cries of no, no.] Roman Catholics, tremble for your principles [hisses, groans, and cheers.]

Rev. Mr. MAGUIRE.—This is made a party question. A very pretty mode of carrying on a Christian enquiry.

Rev. Mr. GREGG.—Gentlemen, I tell you I will make my assertion ring, if not in this room, to the four corners of England; I will go over there, and I will keep my word. I will make my assertions tell on the public mind, so as fully to expose those abominable, false, and lying assertions. I say, that after having taunted us with the origin of such numerous sects, he must prove that the people are guilty of such crimes against modesty and morality, which he detailed were belonging to the church of England; for I say sectarianism is the cause of as much of those as are really true. I have here a book written by Robert Ware, the son of the celebrated Irish historian, and published in 1683. It is entitled, "A treatise to show how Rome is instrumental in creating sectarianism in the church of England." [The reverend gentleman here read from page 93 a narrative of a priest named Summers, who was beheaded in 1583, in Gloucester, because having pretended at one time to be a Protestant, at another a Presbyterian, he was discovered to be a priest.] Now, then, my reverend friend taunted us with divisions. Here is a proof that this division is caused by Rome, and I assert that Protestantism would be pure but for the tares of Rome. But to come to the point—I defy him to prove by any means in his power that any of the demoralization which he mentioned is in the Church of England. If there be any it comes from the Popish mother—the old w——, the mother of all abominations. Now, my friends, it is for you to say how far forth you consider his explanation of the chapter of Timothy the true one. I assert that mine is true, and that his is a gloss from old Rome. I told him he did not answer a single one of my arguments as to the question of the apostasy. He asked me did he not prove that Enoch and Elias were the two witnesses mentioned in the Revelations, and said that I had not replied to him. Now, I said, and I say still, that our church stands in the place of them, and that the words, which are not to be taken literally, are theologically true, though our number exceeds two. He says I did not answer him with regard to where our Saviour was killed, or to the text, "When another shall come in my name, him will you receive." Let the report say whether I did or not. Then as to the three years and a half, he says he wishes I would show him from Scripture that he is wrong and I am right. Now, I say that, according to the ordinary language of the Holy Scriptures, we must interpret the expression "A time, and times, and half a time" as signifying 1260 years; for, in prophetic numbers; days are always taken for years. It is according to the analogy of the Scriptures, for throughout them we find the prophets using days for years. In the prophecy of the seventy weeks of Daniel every day was a year—that is, the period altogether was 400 years and therefore at the end of that time the prophecy was accomplished. Again, in Ezekiel, the 4th chapter and 6th verse, you find "And thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year." Now what do you say to that? That is specific. Take all that down, and I hope you'll feel the force of it. In Leviticus you will find the expression of "seven sabbaths of years." Now is not that days for years? Now, then, he tells us that because the Fellows of Trinity College belong to the corporation of bachelors, the Church of Rome is right in forbidding her priests to marry. Why her fellows are not bound by a vow, nor is it a mortal sin to marry. Their hands are bound by the provost as are the hands of the priest by the bishops—so far as their not marrying, the analogy is good; but no further; and the conclusion sought to be drawn does not stand. Then he says the church does not forbid to marry, but if a young man come to be a priest he is told that he cannot marry once he is in holy orders; but he need not enter them if he does not like. Now, let me ask when they do be-

come priests, are they not bound to the observance of a rash, unchristian, and diabolical vow? I am convinced that there are some of the priesthood in this room, who will agree with me in this, and I tell them that if there were no other reason for their leaving the apostasy and coming out of Babylon, it is the unchristian custom of forbidding them to marry. Now, don't you admit they are forbidden?

Reverend Mr. MAGUIRE.—They forbid themselves.

Reverend Mr. GREGG.—Don't you admit that they are forbidden when ordained?

Reverend Mr. MAGUIRE.—Yes, when they take a solemn vow before God.

Reverend Mr. GREGG.—No one swears to God in your church, but to Antichrist (hisses.) Now, does not that follow the visibility and invisibility? They are forbidden and they are not. I say it is a damnable custom. I say it is unchristian to force young men to observe a vow which they take at a time when they know not whether they are capable of keeping it or not. Now, mark well, he has not grappled with a single one of my arguments, whereas I have grappled with his, and detected him in blunder after blunder, all of which he committed because he belongs to a church, the essence of which is error. You said, sir, we could not absolve a cat. No, we cannot absolve a cat; nor have we the power of reading the gospel to cure sick beasts. But this much I tell you, when we say "Believe in Jesus Christ and you will be saved," we impart strength, and peace, and comfort to the soul. Our absolution is first declaratory. When we have investigated into the state of the penitent, and seen that he is a true believer we give him the pardon of his sins, and tell him he may go in peace. Secondly, it may be instrumental in raising the soul to Christ, and producing true holiness. When talking of confession the Rev. Mr. Maguire made a flagrant and horrid misquotation of the holy word. He said that the text was, "Whatsoever sins shall be loosed on earth are loosed in heaven," &c. Now, I tell you there is no such thing in the Bible. There's your Ballinamore textarian for you.

Rev. Mr. MAGUIRE.—I leave it to the notes.

Rev. Mr. GREGG.—I have notes of my own; it is "whosoever sins you shall loose." Next we have calumnies against the church on account of Henry the 8th. It is a great proof of the interference of God in pulling down the Church of Rome by inspiring in him a sense of one of the casuistical nice distinctions of the Church. Next, with regard to the city of the seven hills, he tells of Dublin being built upon seven hills, and London, and Constantinople, and Ballinamore, for aught I know —

The half hour ended here.

T. MAGUIRE, P.P., *Ballinamore.*

I certify, that this report is faithfully and correctly given.

THOMAS J. CASSIDY.

CONTROVERSIAL DISCUSSION.

SEVENTH DAY—TUESDAY, 5TH JUNE, 1838.

ELEVEN O'CLOCK, A.M.

Mr. MAGUIRE rose at eleven o'clock, and said, I call on Mr. Gregg to pursue the line of argument with which he intends to conduct the discussion this day.

Mr. GREGG.—Before I do so, let me ask my reverend friend whether we shall not continue the discussion, this day, until three o'clock.

Mr. MAGUIRE.—I must object to that course, for I find that my health will not permit me to continue it to that hour.

Mr. GREGG.—Then, I am sorry for it; I am unfeignedly sorry for the cause of it, that my reverend friend's health should not, as I am sure he candidly says allow him to proceed with the discussion to three o'clock: and I believe that every one in the room, whether Protestant or Roman Catholic, joins with me in that regret. I am also sorry for it, because I had designed to introduce four subjects for discussion; but the want of the additional hour will oblige me to confine myself to three, the discussion of which will I expect, be productive of the most salutary effects on all who hear me. In the first place, then, I shall fasten apostasy on the church of Rome—that is the denial of Christ; that they have, if not professedly however, truly denied the Lord Jesus; for although they profess to serve him, as I acknowledge, yet they give him not that power which belongs to him, and attribute that power to other beings and other things.—First, in proof of what I maintain, I shall refer to the text, 1st Timothy, chapter 4, verse 1, viz:—"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and the doctrines of devils—speaking lies in hypocrisy—having their conscience seared with a hot iron—forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Now, observe, it is here said, the spirit speaketh, for the Greek word *Rebos* signifies speaking openly from the verb *Reb*.—Here then it is said that the spirit speaketh expressly and distinctly, declaring that, in the latter days many shall apostatise or depart from the faith, the word being *apostesontai*. It is then prophesied that an apostasy should take place, and it is then told what are to be the particulars and nature of the apostasy. "They shall forbid to marry and command to not eat flesh meat." Now, to those latter points I shall more particularly fix your attention. The word "commanding" is not in the original Greek; but then it is understood, and is so admitted by my reverend friend, who applies the text to the Marcionites and Manicheans. Hence it is not necessary for me to enter into a long criticism to prove that such is the meaning of the text, though I shew in innumerable passages that the connecting word, as it were, is left out. Thus in Chronicles, 27th chapter and 20th verse, it is said, "And all the congregation blessed the Lord God of their fathers, and bowed down their heads and worshipped the Lord and the King." Such an omission is frequently to be met with in the Bible; and I recollect having met a parallel case in Lucian, where, though my memory does not serve me to quote it in Greek, it is said, "Oblige me to neglect the affairs of the dead, and injure the kingdom of Pluto," where there is but one verb to express two ideas.

If necessary, I could bring hundreds of instances to the same effect, but I will not take up the time of the meeting in doing so. Hence the meaning of the text of St. Paul is that they shall forbid to marry, and eat flesh meat. But Mr. Maguire will say it applies to the Montanists and other ancient heretics. Admitted that it does so, say I; but I also say it applies to the Romish Church. Here we have the church of Rome first permitting young and inexperienced persons to bind themselves by vows, and then subjecting them to the most dreadful pains and penalties if they should ever change their minds, and think fit to discontinue the observance of those vows. I don't object to a vow or promise being made; for instance, when I undertook to meet Mr. Maguire I made a vow, or took a resolution; but I object to the vows of the Romish Church, and to the manner in which they are made to bind. I shall first prove that those vows are antichristian, and I shall then show that their results are of the worst and most injurious nature. This I shall show from the same—Epistle to Timothy, chapter 3: "This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity." Here then the bishop is spoken of as the husband of one wife, that is not guilty of bigamy, which was so common among the Pagans. But, lest my reverend friend should raise a difficulty against me, by saying that he was to marry the church, that his marriage was only a spiritual one, I meet it by saying that it should be one "who ruleth well his own house, having his children in subjection." Thus he is even supposed to have children; but I would not have my reverend friend say that I said he must have children. Again, Mr. Maguire may say that these are not his children, strictly speaking, but his lambs, that is his flock; but mark how the Holy Ghost stops the mouths of the cavillers—just as if the Holy Ghost had said, I know that Mr. Maguire will cavil about this text and I will prevent him; for lo, we have further on, "For if a man know not how to rule his own house, how shall he take care of the Church of God?"

Reverend Mr. NANGLE.—I request that none of these demonstrations of feeling will be indulged in, as they are contrary to the express rules of this discussion.

Reverend Mr. GREGG.—I beg that you will mark the words, if he cannot govern his own house, how shall he govern the Church of God? But it may be said that it might do very well for a bishop to have a house and family, but that it would not follow that a priest should imitate the example. I am not afraid of the word priest, for we have adopted it in our own church; we employ the name of presbyter from *presbuteros* which signifies a ministering and not a sacrificing priest; the word became contracted to *prestor*, and thence to priest. But here I come to the priests and deacons, in the tenth verse—"And let those also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderous, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well." Thus are the deacons, too, to be married men; they are to rule their houses and their own children well; and if they be married, surely the priests are supposed to marry also. Thus do we see the practice of the primitive Church of Christ described in the word of God; and so fully and clearly does the Apostle dwell on this subject, that Mr. Maguire must at least acknowledge that it is no wonder that the ministers of the Protestant Church should be mistaken in the interpretation which they give that passage, if that interpretation be wrong; but I am astonished, indeed, and that with grief, to see him, notwithstanding that explicit declaration of the Scripture, still standing up to assert that the marriage of the clergy was not permitted in the primitive church. The apostle then goes on to tell us of the apostasy which was about to arrive, and he describes it as expressly contradictory to what preceded, as forbid-

ding to marry and eat flesh meat. And we have the same very identical thing taught elsewhere in the writings of the same apostle, viz :—in the Epistle to Titus, where it is also said, “ a bishop must be blameless, as the steward of God, not self-willed,” &c. Here then is the apostasy fastened still more strongly on them ; I should not say more strongly but certainly as strongly as by the other text ; and I here declare that I put those two texts against any which he can produce in support of the vows and celibacy of the priests of his church. But he talks of injuries and abuses in Protestant countries, and he is angry with us because we do not build splendid palaces, and amass properties for our nieces rather than for own children ; but, I ask, are we worse for having children rather than nieces to provide for ? Or, when I go home after this heating work to-day, it is worse for me to have a wife before me rather than a niece to comfort and take care of me ? Now, mark the consequences of their vows. I have here a work taken from the Cottonian Library ; it is a record of the crimes and abominations which defiled the Romish monasteries and cathedrals at the period of the Reformation, and which was drawn up by a Commission of Inquiry, appointed for the purpose by order of Henry the 8th. (Here Mr. Gregg read a great number of extracts from the work he described, enumerating crimes said to have been committed by the clergy at the time of Henry the 8th, and collected by order of that king, but the language in which they are couched is so gross, that we cannot allude to them more particularly.) Now, let the reader, (continued Mr. Gregg, in conclusion of the extracts) let the reader calculate, from these specimens, how many Priests and Friars were guilty of similar abominations. Let no one be angry with me for reading from this list, or pretend that it is a breach of modesty. It will be very useful in its results with the public : and let it be remembered that my reverend friend, in excusing the questions of his brethren in the confessional, said, should not every corner of the house to be examined to find out sin ? In the same way do I say, should not every corner of the house be examined to find out the villanies which disgrace it ? I will now read a story to you from this work, which will probably satisfy my friend as to the merit of the stories which he says I am so fond of relating ; and I am sure that the result of the spiritual comforts of the confessional, described in it, cannot fail to amuse you :—A certain lady wished to see a Bernardine Friar, for whom she sent, pretending that she was very ill. The Friar came, and said he should commence by holy shrift.

* * * * *

In the evening the lady's husband, who was a physician, pulled from under her pillow a pair of br—s, which had been left there since the confusion of the morning, and the lady said that they were the relics of the blessed St. Bernard, which had been brought to her by the Friar, and which restored her to perfect health. The news of the miracle spread abroad immediately, and it was honoured by a procession and the ringing of bells, the relic being carried in triumph with crosses and holy water, and kissed by all the people, among whom the dolt of a husband was the first.” Is not that a good story ?—but it is nothing to others which I could bring you from the attested confessions of the monks and abbots of the same period, which are so infamous, that nothing but the truth of Jesus Christ could induce me to seek out to discover them, or bring them before you. Go to foreign countries, and see what has been the result of the confessional ; and then look at Protestant England, which is so distinguished above all others for the delicacy of the intercourse which is carried on between the sexes in society. Mr. Maguire abuses England, but he goes to the scum of the country, while I go to his religious houses, to the skin of society. Thus, there is a great deal of difference in the foundations from which we derive our arguments—for while he gropes among the lowest order of society, I go to that quarter where, if there be any perfection in his church, it ought to be found. Having thus finished the subject of marriage, I will now come to that of flesh meat. I go to the root of the matter, for I shall begin at the principles as I always do. Nothing can be more plain than the meaning of the Scripture, as I have already quoted on this subject. The word employed in the Greek original is *Bromata*, which often

stands for all kinds of food, or for the general sustenance of life. Thus bread often has the same signification, meaning all sustenance used for food and thus 2 Samuel, chapter 9, verse 10, "And thou shalt bring in the fruits, that thy master's son shall have food to eat; but Mephibosheth, thy master's son shall eat bread always at my table," where bread signifies the whole produce of the earth. In the same sense is bread used in St. Matthew, chapter 2, verse 10; and in another place it is said, "provided he is worthy of his meat—*Trophis autou*," from all which it is clear that the word employed is used to signify all provisions, *Ta epititiana ta Somatos*, as it is expressed in St. James. Now, then, having established this much, I shall proceed to show the application of the prophecy to the doctrines and practices of the Romish Church, and thus show that meats in general are forbidden by them. I refer for that purpose, to the rules drawn up by the founders of monasteries for their monks; take those of St. Bennett for the monks of the west, where it is most expressly ordained they shall abstain from every species of flesh meat, *le carnis quadrupedum omnium*. "No monk has leave," say those rules, "to eat any flesh meat; and others, who were not absolutely monks, were not allowed to eat it, except on certain prescribed days. This is clearly the meaning of the text of the apostles; but I now come to the *votum paupertatis* of the monks.

Here the half hour ended.

Mr. MAGUIRE.—You perceive, my brethren, how, when I quote Protestant authorities against my reverend opponent, for the purpose of upsetting his supposed arguments and positive assertions, by the weight of their authority alone, he objects. He will not listen to the reasoning of men who ranked high in his church, and were celebrated for their learning, neither will he yield to their arguments—and why? Because, to use his own language, "He does not care a fig or a pin for them," inasmuch as they were not "true churchmen." Nothing will satisfy him, my friends, but the Holy Scriptures. He will hear nothing but the word of God. Now, when I accede to his wish, and argue with him out of the Holy Scriptures—and when I demolish his arguments, such as they are,—and when I drive him from one position to another, with that very weapon which he has challenged me to use in the combat, he throws the Scriptures overboard, and he flies for succour to his own historians—to the writers of his own party—to an interested party—he seeks protection and assistance from base and mercenary wretches, who were convicted of ten thousand lies—who were employed by the tyrant Henry the Eighth, and who pandered to his base and infamous passions in every way; but particularly, by inventing calumnies against those religious establishments, which he, giving way to his unbridled and licentious passions—lust, avarice, and revenge—wanted to destroy. Those wretches calumniated the monasteries, in order to give a colour to the projects of their equally infamous master, who plundered and abolished no less than 566 of these religious houses in one year. Yes, reverend sir, he made use of those men for the purpose of inventing lies against those institutions—founded, some of them, by his own pious ancestors—for the purpose of abolishing them, not for any public advantage, but to gratify his own vile purposes and passions—purposes, sir, which the presence of ladies does not allow me to mention. Believe me, reverend doctor, that I have too high a respect for those whom you, in your blind zeal, have calumniated, and against whom you have thrown out the most infamous insinuations, to mention anything that would cause morality to blush, or that could be thrown as a stumbling block in the path of inexperienced youth. I have too great a respect for my auditory, as well as regard for myself, both as a clergyman and a man, to violate the rules of morality and decency; and therefore it is, that I have merely glanced at the vices and objects contemplated by those base instruments of a tyrant, under whose banners you have taken refuge, and with whose polluted weapons you fight, having deserted the standard of truth, and the sword of the gospel, with which you dared me

to the encounter. My brethren, when that brutal monster, Henry the Eighth, took it into his head to destroy the monasteries and other religious houses in England, what did he do? He got up a commission of "robbers," to whom he promised a rich harvest of plunder, if they zealously discharged themselves of those duties which they basely and infamously undertook to perform. These commissioners, my friends, were charged with orders from the royal tyrant to go through the entire kingdom, to examine into the state of every religious house—to take an inventory of its property and possessions—to invent crimes of the most heinous nature, and to accuse the inmates of those monasteries with the commission of those offences in order that the royal robber might deprive them of their properties which he could then appropriate to himself, giving his instruments their part of the plunder, for they had a share in those robberies which their royal master perpetrated by whole-sale upon his subjects. You, reverend sir, have spoken of the commission of a certain crime in those monasteries; but, sir, you have no authority for what you assert, except that of those lying and robbing commissioners whose filthy and brutal imaginations, worked upon by the hopes of participating in the plunders which they saw before them, caused them to invent those infamous charges against men whose morality they could not otherwise than falsely impeach, but whose properties they longed to devour. The wealth possessed by those religious houses was the only evidence of the crimes said to be perpetrated in them but that was sufficient for those cormorant commissioners—the catalogue of crimes swelled according to the extent and value of the possessions,—the report was sent forward to head quarters,—the monastery was suppressed—its property confiscated to the king; and its inmates who had devoted their lives to the service of God, were sent adrift upon the wide world from which they had previously extracted themselves, in order that they might serve their Redeemer and benefit their fellow man. Now, sir, as to the perpetration of that crime which you have mentioned, I will produce, as a testimony against you and your lying authorities, your own Bishop Latimer, who says that such a crime was never known in England up to the time of the Reformation. Hear, sir, what Bishop Latimer says upon the subject; and when you do, I hope and trust that, you will hold your tongue upon many subjects, for really, reverend sir, you do not possess a discreet judgment;—Bishop Latimer says, that "the gentry of that time invaded the profits of the church, leaving the title only to the incumbent; and that chantry-priests were put, by them, into several cures, to save their pensions. That many benefices were let out in fee-farm, or given unto servants, for keeping of hounds, hawks, and horses, and for making of gardens. And finally, that the poor clergy, being kept to some sorry pittance, were forced to put themselves into gentlemen's houses, and there to serve as clerks of the clerks of the kitchen, surveyors, receivers, &c."—(Bishop Latimer, in his printed sermons, p. 38, 71, 91, 114.) "All which enormities, (though tending so apparently to the dishonour of God and disgrace of religion) were generally connived at by the Lords, and others, because they could not question those who had so miserably invaded the church's patrimony, without condemning of themselves."

Thus, Dr. Heylin relates these prodigious sacrileges. "Letchery," saith Bishop Latimer, "is used in England, and such lechery as is used in no other part of the world. And it is made a matter of sport, a matter of nothing, a laughing matter, a trifle not to be regarded, not to be reformed."

Again, sir, I refer you to the same Doctor Heylin, in the preface to his history of the Reformation:

"King Henry the Eighth being violently hurried with the transport of some private affections, and finding that the Pope appeared the great obstacle to his desires, he extinguished his authority in the realm of England. This opened the Reformation, and gave encouragement to those who inclined unto it; to which the king afforded no small countenance, out of politic ends. But, for his own part, he adhered to his old religion, severely persecuting those that dissented from it; and died, though

excommunicated, in that faith and doctrine which he had sucked in (as it were) with his mother's milk, and of which he showed himself so stout a champion against Luther.

In speaking of the times of Edward the Sixth—

"The people," says Dr. Heylin, (p. 17.) "were generally divided into schisms and factions—the treasures of the crown exhausted by prodigal gifts—the lands thereof charged with rents and pensions, &c., and, which was worst of all, the money of the realm so imposed and mixed, that it could not pass for current amongst foreign nations, to the great dishonour of the kingdom, and the loss of the merchant. For, though an infinite mass of jewels, treasure in plate and ready money, and an incredible improvement of revenue, had accrued unto him by such an universal spoil, and dissolution of religious houses, yet was he little or nothing the richer for it: insomuch, that in the year 1542, being within less than seven years after the general suppression of religious houses, he was fain to have recourse for money to his houses of parliament, by which he was supplied after an extraordinary manner; the clergy at the same time having given him a subsidy of six shillings in the pound, to be paid out of all their spiritual promotions: poor stipendiary priests paying each of them six shillings and eight pence to increase the sum, which also was soon consumed; that in the next year he pressed his subjects to a benevolence, and in the next obtained the grant for all chantries, hospitals, colleges, and free chapels within the realm, though he lived not to enjoy the benefit of it.

"His son, Edward the Sixth, a child of nine years old, who reigned but six years; so that what was done during his reign, was done by those who had the management of affairs in the king's minority, viz: for the first years by Edward Seymour (Duke of Somerset,) the king's uncle who had the title of lord protector; and after he was taken off by John Dudley, Duke of Northumberland. "His name, says Dr. Heylin, speaking of this king in his preface, was made a property to serve turns withal, and his authority abused to his own undoing." And p. 13 "Such was the rapacity of the times, and the unfortunateness of his condition, that his minority was abused to many acts of spoil and rapine, even to an high degree of sacrilege, to the raising of some and enriching of others, without any manner of improvement to his own estate."

There, sir, is the evidence of your own Bishops, relative to the infamous, and until then unheard of crimes brought in by your glorious reformation, ("Deformation," I should rather call it,) for its effects—its immoral effects are felt in England from the period of the Reformation even unto this day. Now, reverend sir, as you have said so much about Harry the Eighth, you will be pleased to permit me to read for you what he himself said about those beautiful reformers of yours; and mind you, good doctor, this first head of your church—your first visible and bloated Pope—addressed this speech which I am going to read to you for your edification, and for the further information of those who agree with you in holding your peculiar and theological views. He, I say, made this speech in Parliament, and addressed himself in a particular manner to the religious and moral reformers of the times—those reformers whose morality and Christian virtues you have lauded to the skies, but whose infamous immorality and horrid lives have been so strongly reprobated and condemned by those two learned bishops of your own church, whom I have already quoted for you. But I suppose you will tell me, by-and-by, that you "don't care a fig for them—that they were not true churchmen,"—and indeed I partly agree with you; but they were virtuous, learned, and honest men at least, and as such I respect their authority upon matters of fact; but, as I suspect you will not regard what your bishops have written about the immorality of your reformers, I will now proceed to read what your Pope "Holy Harry the Eighth," said to your "ever to be admired" reformers:

"What love or charity is there amongst you, when one calls another heretic and Anabaptist, and he calls him again Papist, hypocrite, and Pharisee! I must needs

judge the fault and occasion of this discord to be partly by negligence of you, the fathers and preaches of spirituality; for I hear daily that you of the clergy preach one against another, teach one contrary to another, railing one against another. Some are so stiff in their old *mumpsimus*, others are so busy and furious in their new *sumpsimus*, that all men almost be in variety and discord, and few or no one preach truly and sincerely the word of God. Now, how can poor souls live in concord, when your preachers sow amongst them, in your sermons, debate and discord?—of you they look for light, and you lead them into darkness. Now, although I say that spiritual men be in some fault, the charity is not kept amongst you, yet you of the temporality be not clear and unspotted from malice and envy; for you rail at bishops, speak slanderously of priests, and rebuke and taunt preachers. You must understand that although you be permitted to read Holy Scriptures and to have the word of God in your mother-tongue, yet this license is given you only to inform your conscience and to instruct your children, and not to dispute and make Scripture a railing and a taunting-stock against priests and preachers, as many light persons do. I am very sorry to hear how irreverently that most precious jewel (the word of God) is disputed, rhymed, sung, and jingled in every ale-house and tavern, contrary to the true meaning of the same; and I am as much sorry that the readers of it follow (in doing) so faintly and coldly; for of this I am sure that charity and virtue was never less exercised, nor God, amongst Christians, was more revered, honoured or served."

There, sir, is the character which your own "Pope," the first head of your church, gives of your glorious, pure, and moral reformers; and, in order to support his evidence upon this point, I beg to refer you to your own historian, Stowe: and there, sir, you will read the frightful, but nevertheless true, characters of those new favourites of reformers that sprung up and spread abroad their licentious and abominable doctrines, together with their vice and immorality, the fatal effects of which, as I have already shown you, have not been eradicated as yet amongst the people of England, whose dreadful immorality—whose ignorance of religion and total abstinence from the practice of every moral virtue, is recorded upon oath by clergymen and most respectable members of your own church. Now, sir, in order to show the world, and every Protestant that hears me, that I am both able and willing to meet you upon the holy Scriptures, I will go at once to the word of God, and I will show you the true meaning and acceptation of those texts which you have adduced against me, and to which you have given your own peculiar gloss. You, sir, have given your own meaning to those texts of Scripture which you have quoted; but I will not follow your example—I will not give them my gloss; on the contrary, I will give them the interpretation given to them by my church: and, sir, my church understands them in the same manner, and puts the same construction and interpretation upon them as did those holy men who are saints and martyrs upon your own calendar. You have quoted that text from 1st Timothy iv. 3 in which the inspired Apostle commands him to be upon his guard against those who "Forbidding to marry, and commanding to abstain from meats which God created to be received with thanksgiving by them who believe and who have known the truth." Now, sir, have I not proved already, by the authority of the holy fathers of my church,—have I not quoted Irenæus, Tertulian, St. Augustine and Theodoret, to show that it was to the early heretics called Encratites, Marcionites, Manicheans, Priscillianites, and Ebionites, that St. Paul referred?—and have I not supported those authorities, (if they required any support,) by the quotations which I put forward from Hammond, Montague, and Jeremy Taylor, who all agree in saying—indeed they could not do otherwise—that St. Paul, in that epistle, puts his disciple Timothy upon his guard against those heretics which I have enumerated. Those authorities in your own church, sir, hold with the holy fathers of mine, that the inspired Apostle spoke of those early heretics who were, even in his day, spreading abroad their damnable doctrines. I have repeatedly told you, sir, that these heretics

held that there was a God who was the author of all good things, and another God who was the author or cause of all evil, amongst which they reckoned marriage, flesh-meats and wine. And will you in the name of God, sir, seriously assert that we Catholics hold such a damnable doctrine as that? If you allege that that is our doctrine, all I can say is, that I pity all those who can allow themselves to be duped and gulled to believe in the truth of what you so falsely and foolishly assert. Does not our every day practice, sir, demonstrate, that your allegation is a false one? And does it not prove to the satisfaction of every rational, fair, and unbiassed person, that hears you, that you must be either foolishly, or ignorantly, if not wilfully blind, when you can have the unblushing hardihood to reiterate so gross and calumnious a charge against those who repudiate and hold in detestation such damnable doctrines as those which you scandalously impute to them, sir? And here I entreat the serious attention of my Protestant brethren, whilst I once more shiver to atoms the assertions which he has put forward, the allegations which he has made, the charges which he has preferred, the extraordinary and false interpretation which he has given to, and the arguments which he supposes he has founded against my church, upon that text which he has quoted. My friends, my church holds that marriage is not only honourable, but that matrimony is a sacrament of divine institution. We also believe and profess that the God of heaven and earth is the author of all creatures which are good of themselves, and that all eatables are to be eaten, and none of them to be rejected as coming from the author of evil. We hold, my brethren, that matrimony was elevated to the dignity of a sacrament by our Lord Jesus Christ; and I have here no less than two and thirty passages from the holy fathers, all going to prove the holiness and sanctity of marriage. But yet my reverend friend finds fault with me, and he says: "we forbid to marry." Why, my friends, my church forbids marriage to no one who is free to marry; but she forbids it those who have made a vow to dedicate their lives to the service of God, and to his service alone; and she says, and I say, and I am ready to support what I put forward by the Scripture, and those who dedicate their lives to the service of God by a voluntary vow are treachery to God when they break that vow,—“they have damnation, having made void their first faith.” We condemn all who violate the solemn and voluntary compact into which they entered, and in pronouncing their condemnation we act in accordance with the Scripture which teaches us that vows made to God are to be kept.

Again, sir, with respect to your abstaining from meats, I have only this to observe, that when my church, which I am bound to “hear and obey,” enjoins an abstinence from flesh, or puts a restraint upon the indulging of the appetites, it is by way of self-denial and mortification; so that it is not the meats, but the transgression of the precept of the church, that on such occasions defiles the consciences of those who will not “hear and obey the church.” But, sir, before you accuse my church with “preaching the doctrine of devils,” you should look nearer home, and learn what your own church teaches—see if she does not recommend, nay, command, the doctrine of abstaining from meats? I have already shown you that she has embraced and adopted that canon of my church which enjoins celibacy upon the clergy—and we will now see whether your pure church teaches “abstinence from meats.” Now, reverend doctor, look to your calendar, and will you not there find—“A table of the vigils, fasts, and days of abstinence, to be observed in the year?” And amongst all the days of abstinence, pray, doctor, will you not find this—“All the Fridays in the year, except Christmas day?” Now, good doctor of Swift’s, where is your doctrine of devils—your abstaining from meats? And really are you so ignorant of Scripture, as not to know that God, in the Old Law, prohibited swine’s flesh, and many other eatables—and in the New, the Apostles, in the Council of Jerusalem, forbade the Christians to eat, at that time, blood and things strangled?—and I am sure that you will not maintain that the Apostles taught the doctrine of devils. Now, my friends, I will, in order to shew you my reverend opponent’s mode of arguing,

quote some passage from the Holy Scriptures, with respect to one of the points, at issue between us, namely, that of "forbidding to marry;" and I beg of you to mark the difference between his interpretation of those texts of Scripture, which he has quoted, and mine. St. Paul, in his first Epistle to the Corinthians, says: "But I say to the unmarried, and to the widows: it is good for them if they so continue, even as I. But if they do not contain themselves, let them marry; for it is better to marry than to be burnt. But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife."—Brethren, let every man wherein he was called, therein abide with God. Now concerning virgins, I have no commandment of the Lord: but I gave counsel, as having obtained mercy of the Lord, to be faithful. I think it is therefore good for the present necessity, that it is good for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned. And if a virgin marry, she has not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren: the time is short: it remaineth, that they also who have wives, be as if they had none."—"But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and spirit. But she that is married thinketh upon the things of this world, how she may please her husband. And this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord, without impediment." (1 Cor. vii. 9, 10, 11, 24, 25, 26, 27, 28, 29, 32, 33, 34, and 35.) Here, then, my friends, we have the unmarried state mentioned by the inspired Apostle as preferable to the married state—and we have the reason given why a state of celibacy should be preferred, by those who devote themselves to the service of God, to a state of marriage: for he says, "those that are married are solicitous for the things of this world—but those that are not, are solicitous how they may serve God." Can any thing be plainer than this language of St. Paul? Does he not first say, as plainly as language can express it, that the unmarried is far preferable to the married state? And then does he not give you his reasons for approving of celibacy in preference to marriage? And further on, my friends, in the same chapter, and same Epistle, have we not the inspired Apostle again praising and recommending celibacy?—"for he that hath determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well. Therefore both he that giveth his virgin in marriage, doth well: and he that giveth her not, doth better. A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry to whom she will: only in the Lord. But more blessed shall she be, if she so remain, according to my counsel: and I think that I also have the Spirit of God." (Ibid 37—40.) Now, my friends, permit me to ask you on any language be more strong in favour of celibacy than that used by St. Paul?—"He that giveth his virgin in marriage," says he, "doth well: and he that giveth her not, doth better." And again—speaking of widows, he says: "But more blessed shall she be, if she so remain, according to my counsel." Now, my friends, I have here the works of several holy fathers of my church, all of them written at a time when, my reverend opponent admits, my church was in her "golden purity"—and I have all those holy Fathers those great luminaries of the Christian church, all expressing the same sentiments, with respect to celibacy, as St. Paul did—and plainly evincing, not only by their writings, but by their lives, that they understood his language in the same way that I do. It is a most surprising thing, that my reverend opponent should attempt to prove by any means, and

when he was foiled in that most unwarrantable attempt, that he should go on asserting what every one knows to be false, namely, that we undervalue marriage. What sort of madness is that? We undervalue marriage, forsooth. Why, sir, if my church taught, as you assert she does—and if we preached, as you assert we do, but which you have not proved, nay, more, what you never will prove, the world ought soon to be at an end. The passage of Scripture which I have quoted do not prove that marriage is unlawful—nor have I ever said that it was—but they prove that virginity is preferable to marriage: and that those who dedicate their lives to the service of God ought not to marry—because by remaining in a state of celibacy they can serve God, without solicitude or impediment. We undervalue marriage, sir! Is it not one of the seven sacraments of my church? Is it not notorious that Jesus Christ instituted Christian matrimony and raised it to the dignity of a sacrament, and is it not as equally notorious, that we honour and venerate marriage as one of the ordinances instituted by Jesus Christ for the salvation of our souls? All I say is, that celibacy, in those who are to serve God is preferable to matrimony, and in saying so I agree with St. Paul, when he says—“and this I speak for your profit, not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord without impediment.” (1 Cor. vii. 85) Again, my friends, is it not an extraordinary thing that my reverend opponent will not start some new subject? Every succeeding day I have to go over the same track that I passed over previously. Why, reverend sir, will you continue to repeat to-day what you asserted yesterday and what I have as repeatedly upset and demolished? By your mode of proceeding you are not only treating your auditory well, but you are giving our reporters an immensity of trouble, by going over the same thing again and again. I therefore beg of you to throw your assertions aside, and meet me with something or other in the shape of argument—give me something tangible, in order that I may grapple with it, but for God’s sake, sir, do not I beseech you, be asserting and re-asserting those charges which have been so often refuted. If your imagination is not sufficiently fertile to start some argument or topic, can you not employ yourself in answering some one of all the objections that I have started against your church and her doctrines? Or can you not endeavour to demonstrate that my defence of the doctrines of my church was a weak one, and that I have not successfully defended her and her doctrines, from your attacks? Cannot you do that, and leave assertions to those who are fonder of them than argument? How many passages have I not quoted to you, reverend sir, in support of vows and the doctrines of my church, and what answer have you given me? You have not replied to me at all. It is true, that after I taunted you with not bringing forward texts from Scripture in support of your views, you adduced a few quotations, which I admit and adopt as fully as you do; but their application, as given by you, I repudiate as false and absurd. Does it not look, sir, like an attempt to cheat, humbug, and bamboozle the common sense of your auditory, thus to cloak over, to cover the nakedness of an argument with texts of Scripture, which have no reference whatever to, or leaning upon, the whole world shall see, sir—when the full report of this discussion is published, which of us have been guilty of this fault. But I prophecy that you will not join me in the publication of the proceedings, or that if you do, that I will have great trouble in getting you to consent to an authentic publication of it. You are beginning to see your folly, and the ridiculous wickedness of your arguments, and therefore you are becoming careless of the manner in which you proceed, and reckless as to what you assert, or how you support that assertion. The world will judge, however, between us, and I am not afraid but that a fair, candid, and impartial verdict will be the result. You have ridiculed vows, but do you mean to say, sir, that he who voluntarily and solemnly makes a vow to God, to dedicate his life to his service, is at liberty, afterwards, to break that vow? If he adopt your doctrine, and break his vow, I say with St. Paul, “that he has damnation, having made void his first faith.” I have given you, I am sure, no less than nineteen texts of Scrip-

cure all in support of that doctrine of my church—"the lawfulness of vows," and the celibacy of their clergy, and you have given me one text in reply, with that text I agree, but from the meaning which you put upon it, and the application you gave it, I entirely dissent. You have again spoken a great deal of our "forbidding to eat meats," and you give us a learned dissertation upon the Greek word *Bromata*, as if your knowledge of the Greek language and your assertions could establish, what you foolishly assert, to wit: "that the Catholic Church forbids the use of flesh meat." I have denied that assertions of yours, over and over again—I have proved by our practice that your assertions are false, that all your learning upon the subject is thrown away, and that all your exertions to fasten that doctrine upon us is so much labour lost. You have spoken of the Rules of St. Bennett—but what have those rules to do with the doctrines of my church? My church does not require any man to abstain from meats except upon fast days, and days of abstinence, and I have shown you, sir, that your church teaches the same observances; but there is this important difference between the two churches—that while my church practices what she teaches, your church teaches, what she does not practice—nay, she teaches what her members—what her very ministers sneer at. My church inculcates self-denial, works of counsel, though not of command, and she says—that if you deny yourself, and take up the cross and follow the Saviour of the world, you will have treasure in heaven. And what have those texts, which you have brought forward, to do with your alleged doctrine of "forbidding to marry and abstaining from meats?" Nothing whatsoever. When the disciples of John the Baptist came to our blessed Lord, and asked him why it was that they and the Pharisees fasted so often, but that his disciples did not fast? What answer, my friends, did He give them? We are told by the Evangelist that—"there came to him the disciples of John, saying: why do we and the Pharisees fast often, but thy disciples do not fast? And Jesus said to them: can the children of the bridegroom mourn so long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast. (Matt. ix., 14, 15.) There, my friends, you see that Christ promised there, that his disciples should do as John's did, that is, fast often, when the Bridegroom should be taken from them. Now what did Jesus Christ mean by those expressions? He meant this, that when he would be taken away—when he would be no longer present to his followers, in a visible manner, that then they should fast often, and suffer the persecution, as well as practice mortification and self-denial, and in doing all that, my friends, what more do they do than what St. Paul practised and taught? "In all things," said he, "approving ourselves as the minister of God, in much patience, in tribulations, in necessities, in distresses, in stripes, in prison, in seditions," and to those, all of which were not, perhaps, voluntary, he exhorts us, voluntarily to add—"In labours, in watchings, in fasting in chastity, for as shall we be partakers of his sufferings so shall we be of his consolation." (2 Cor. vi. 4.) And again, "mortify your members which are upon the earth." (Col. iii. 5.)

And again, my friends, hear St. Paul speaking of himself, "I therefore so run, not as an uncertainty; I therefore fight, not as one beating the air. But I chastise my body, and bring it into subjection, lest perhaps when I have preached to others, I myself should become a cast away." (Cor. ix. 26, 27.) Now, reverend doctor, let me ask you who commanded him to do all this? No one, sir, and although he was an inspired Apostle, he found it necessary to perform those works of fasting, and praying, and mortification, in order to keep, as he himself says, his body under subjection, that he might be the better enabled to secure his own salvation and that of others, if they only followed his example.—And pray, sir, if St. Paul did all this—and that he did so, he himself assures us—is there not a greater necessity for you and me and all those who wish to work out their salvation, to follow his advice, and to fast also? Are we not obliged "to keep our bodies under subjection" as well as the great Apostle of the Gentiles? Again, sir, permit me to ask you, do you admit the fast of Lent? Your church, I know, teaches fasting and abstinence during the forty

days of Lent, but she does not enforce the practice of either—will you not admit that the fast of Lent was observed in the church of God, with the utmost strictness during the early ages of Christianity? You must admit it, for you cannot but be aware of the fact, that the holy fathers have laid it down as a settled rule in their days, that every man and woman was bound, under the pain of loss of God, to fast during the forty days of Lent, and Eusebius tells us, that for 400 years it was the continual and universal practice of the church of God to fast during Lent, and to abstain from flesh meat upon certain days, according to the command of the church—and, sir, if you do not admit that, I pledge myself to prove it to the entire satisfaction of every rational man that hears me. Now, sir, as to the other passages of your speech relative to our worshipping any being but God alone, and the honour—which you falsely call worship—that we pay to the saints. You seem not to be aware that the Greek verb *Proskuneo* is not applied exclusively to denote the worship due to God—but you say we adore the saints and angels, and therefore rob God of the honour due to Him—but that I deny. Are you not aware, sir, of what Jacob did to Joseph? By faith Jacob, dying, blessed each of the sons of Joseph, and adored the top of his rod. (Heb. xi. 21.) Thus paying relative honour and veneration to the rod or sceptre of Joseph, as the figure of Christ's sceptre or kingdom, for he recognised, by faith, the divine founder of the new law of which Joseph was a representation, and when he was by the bed side of his father Jacob, the patriarch acknowledged him, by that very act of relative honour or adoration, to be the type of the promised Messiah. He bowed to Joseph and his sceptre, and thereby acknowledged and revered the power of Joseph, whom Pharaoh called the saviour of the world, for he knew by faith and the spirit of prophecy that Joseph was a figure of Christ, and his temporal power a type of the spiritual power of the Redeemer of mankind; and all the holy fathers who have written upon the subject have declared, that the word here is used in a relative sense, and not in an absolute one which has reference to the supreme honour and worship which is due to God alone. I ask you, sir, when you are told "to honour your father and your mother—to honour the Queen"—render, therefore, to all men their dues—tribute, to whom tribute is due—custom, to whom custom—fear, to whom fear—honour, to whom honour (Rom. xiii. 7.)—will you tell me that we cannot comply with these commands without giving them, to whom honour and respect is to be paid, the worship which is due to God alone? If you allege the contrary, you will be guilty of a downright absurdity. Why, sir, you would prostrate yourself before the Queen—aye, and you should do the same before the grand Turk—and yet would not be guilty of giving either the honour which is due to God, for when respect is given thus outwardly, to those whom we are bound to respect; there passes inwardly an act in our understanding apprehending the excellence of that which we honour to be either human or civil honour, or to be an excellency of singular, though limited heavenly eminence, as in that honour which we pay to saints, which we call *dulia*, that is an inferior honour—supreme honour and worship, being due and given only to God alone. I have told you already, sir, and I now tell you again, that we do not adore or worship any being but the great and eternal God alone. But your understanding is so stultified, and your heart is so hardened, that let us repeat that solemn declaration as often as we will, you say we are lying. We state our doctrines openly and clearly upon the subject, but you will not believe us. You appear to know our doctrines, and to understand them better than ourselves, for notwithstanding all that has been written, and all that has been said to refute the foul insinuation, you still adhere to the old plan—you deny the known truth—and you assert that we give the worship which is due to God alone to the saints, and to their relics and images. I would ask any sensible and unprejudiced man, can anything be more absurd, or so ridiculously foolish as a perseverance in preferring charges which cannot be proved or sustained by any evidence whatever? But this is the way in which lies and calumnies have always been circulated against the religion of nine-tenths of the Christian world. Now, with respect

to the point immediately at issue between us, to wit, that of the apostasy, I will give you the opinion of some learned Protestants—men who undertook the pains and trouble of examining Catholic doctrines—who examined into matters, who sifted and weighed all things before they pronounced judgment, and I am really fond of such men, because they were rational and sensible—they were not like our modern enthusiasts and mad fanatics, who, notwithstanding their pretended inspiration, act like demented creatures—they jump, and roar, and rant, and in direct violation of the Gospel of Jesus Christ, which teaches us to “judge not lest we may be judged,” they measure every man’s corn by their own bushel, and without examination, without evidence, without proofs, and without authority, pronounce the condemnation of every man that dares to differ from them by holding opinions contrary to theirs, in either religion or morality. Now, my brethren, I will quote some of those Protestant authorities on the point at present before us—namely, that of calling the Pope Antichrist, and the Catholic Church the “apostasy.” I refer you to Grotius in his epistle, §57, to the Protestant John Gerard, one of your reformers, where he says, “Vossius tells me, that they who did not believe in the Pope to be Antichrist nevertheless judged it necessary to give such interpretations for the public good of the Protestant religion.”

Now, my friends, I will refer you to what Vossius says upon the same subject. (Epis. 571)—“That he himself having told a certain Minister of Dortcht, whom he calls *lourde tete*, (that is thick skull, Doctor, a man that cannot be convinced by any argument,) that he should not impose upon the people even against Popery, that minister presently asked him, if he was for taking the Papists’ part? whom, said he, we cannot run down too much, that the people may the more detest their church.” “This (adds Vossius) is much the same as some others said at Amsterdam: Why should we not say the Pope is Antichrist? Must we leave off saying so? and make the people leave our communion more and more, as if too many did not leave it already? This was a secret not to be divulged.” Now, sir, there is the testimony of your own Protestant writers, and there are the reasons which they give for their pretended apostasy of the church of Rome, and for infamously asserting that the Pope is Antichrist. I have already read to you, sir, some extracts from Dr. Hammond upon the subject of your “apostasy” and the anti-christianity of the Roman Catholic church. I will read another passage to you from his notes, and you will see how that learned and honest Protestant writer laughs at the idea of the Pope being Antichrist: “Whether the Pope be that Antichrist or not the church of England resolveth not, tendereth not to be believed any way. Some I grant are very peremptory indeed that he is.” (He, for instance, who wrote and printed it, ‘I am as sure the Pope is Antichrist, that Antichrist spoken of in the Scripture, as that Jesus Christ is God.’) “But they that are so resolute, peremptory, and certain, let them answer for themselves. The church is not tied, nor any one that is known of, to make good their private imaginations. For myself, I profess ingenuously I am not of opinion that the Bishops of Rome personally are that Antichrist, nor yet that the Bishops of Rome successively are that Antichrist.” There, sir, is the authority of some of your ablest Protestant writers upon the subject of the apostasy, and they all agree in saying that it is an absurd and a ridiculous opinion to hold that the Bishops of Rome successively were antichristian, or that any individual Pope was Antichrist. I have proved to an absolute demonstration from the Holy Scriptures, and by those Protestant authorities, that the Popes could not be Antichrist, and that the Catholic church could not be the apostasy foretold; but there was no use in my upsetting your assertions and demolishing what you, I have no doubt, imagine, and what some people, perhaps, may think, were arguments; for you are at your favourite topic, the apostasy, to-day, as fresh as you were upon the first day when you first broached it. I have thrown all those Protestant authorities in your face; but you cannot stomach them—you don’t relish them—you refuse to be bound by the authorities which I have drawn from your own church—“you don’t care, as you

have said, a straw for them." And why? Because they tell you that when you call the Pope Antichrist you are a fool, they are against you upon your great and favourite points, and therefore it is that you repudiate them. They have told you, and I have been telling you that the Pope is not Antichrist. I have quoted the Scripture against you, and I have demonstrated from them that you have no ground whatever for your assertions—that you stand alone, in fact; for no person worthy of credit holds your opinions except yourself. Now, sir, I have shown you all that. I am willing to repeat my proofs and arguments—and unless you admit their force and justness, I shall convict you in the presence of this meeting, and in the face of the whole world, of wilful and judicial blindness, and misconception, and an attempt to mislead the people by your vain fancies and the shadows of argument. Now, my friends, you will be pleased to recollect that the whole and entire of his arguments have been founded upon those texts of Scripture which have reference to the apostasy; and I, in reply to him, have relied upon the same texts of Scripture, and also upon the prophecies which he has brought to his aid in his futile and ridiculous attempt to fasten the mark of apostasy upon us; I have also shown him, that we had taught, and were teaching, the true faith of Jesus Christ, to the whole world for 1500 years before his church was ever dreamed of by any dreamer that ever existed—and God knows there were enough of them. Yet he tells us—with his piece of undeniable, insurmountable evidence staring him in the face—that we are guilty of apostasy—which consists in a denial of the "Father and Son;" that is my brethren, what my reverend opponent asserts; but what he has not proved, nor ever will prove. But I know who were the apostates—who were the locusts whose appearance upon this world was foretold in this book. Those who ran away from us, my friends, and preached up the doctrines contrary to their own taught by Jesus Christ and his Apostles, were the apostates. I could point you out the apostates in those who, according to their own admission, received their new, and until then, unheard of doctrines, from the devil. I could show you the apostates in Luther, who was instructed by the devil—in Henry VIII., who was induced by lust and instructed by Anna Boleyn, to renounce the faith of Jesus Christ—and finally, I could show you the apostates in their followers, who proved themselves worthy by their infamous lives of being called the disciples of those from whom they received their faith. Those, sir, are your apostles; they were the apostles of our church. According to your own admission, they had no share whatever in mine, which condemned them; she cut them off, sir, from her communion. They preached up your church and her doctrines, and from them you have your commission, and I wish you joy of it. There, sir, are your apostles for you, and I make you a present of them. Now, my friends, let me come to the Scriptures, and you will be pleased to recollect that these are his own proofs. I have shown him that "man of sin," must mean one man of sin, and not "men of sin." He then, my friends, asserted that it was "the man of sin," and I upset that assertion. I proved that he was wrong even in that by referring him to his own Bible. He then referred to the original Greek, to prove, what do you think? Why, that his own Bible was wrong—and there again, my friends, I proved that he was also in error; for the words there mean one man of sin. Again, my friends, "For it is the number of a man," and not of the man or men; and his number is 666; that is the number of one man, and not the number of a series of men succeeding each other as the Popes do. And again, my friends, in order to show that Antichrist is to be one man—an individual—I will again refer you to the words of Jesus Christ himself, who, speaking of this infernal being, designates him as one man—and not, as my friend would have it, many men: "I am come in the name of my Father, and you receive me not. If another shall come in his own name, him you will receive." (John v. 43.) Now, my friends—"If another shall come in his own name, him you will receive." Does our Lord Jesus Christ speak there of a "number of men?" Does that language of our divine Saviour warrant my reverend opponent in saying that the Popes are Antichrist? Again, my friends, have the Jews received the Pope? And they

must according to those words of Jesus Christ: "Him you will receive"—receive Antichrist. But they have not as yet received the Pope—and, therefore, the Popes cannot be Antichrist. I now come, reverend sir, to your 1260 years. You argue, sir, that because Daniel's 70 weeks are to be understood as weeks of years, that therefore his 1260 days are to be taken in the same sense; that is, that 1260 days mean 1260 years. Now, I admit, that when the Prophet speaks of weeks of years, he is to be understood as speaking of years, and why do I make this admission? Because the Prophet gives you the number of weeks, and shows you how to interpret them; but does he do so when he comes to speak of "A time and times and a half a time?" He does not. But still to follow you in your reading of the prophesy, I will show the meaning of the Prophet when he speaks of "a time and times and a half a time," which I say is three years and a half—the duration of the reign of Antichrist. Now, in the 27th verse of the 9th chapter of Daniel, you will find that the language used by the Prophet bears out my interpretation, for he there most distinctly tells you that the reign of Antichrist shall be but for—half a week—half of seven years—three years and a half, which corresponds with, and explains his time, and time, and a half a time.—And he shall confirm the covenant with many in one week; and in half of the week the victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolation, and the desolation shall continue even to the consummation and to the end." In half of the week, three years and a half, the time, and times, and a half a time, 1260 days, and 42 months, the period during which the Antichrist is to reign, as we are told in Scripture. Now, Protestant gentlemen, attend to me, I pray you, while I read to you that which will demonstrate to you in the clearest possible manner, that my reverend antagonist is wrong, nay, that he is ignorantly wrong. I do not like to be uncharitable; I will not follow his example, if I did, I would say, that he is wilfully, nay, maliciously wrong. I will now read to you from the Bible, and from the 11th chapter of the Apocalypse, beginning at verse the third, "And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth—these are the two olive trees, and two candlesticks that stand before the Lord of the earth; and if any man will hurt them, fire will come out of their mouths, and shall devour their enemies; and if any man will hurt them in this manner must he be slain—these have power to shut heaven, that it rain not in the days of the prophesy, and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will." Now, Antichrist, according to my friend, is to rule 1260 years, and according to the Revelations, the two witnesses have "power to shut heaven, so that it rain not during the days of their prophesy," and they are to prophesy for 1260 days, according to the Apocalypse, but according to Mr. Gregg, for 1260 years. Now, if Antichrist be upon the earth, those witnesses ought to be prophesying, and we should not have any rain during the days of their prophesy, "for they have power to shut heaven, so that it rain not during the days of their prophesy," yet we had a smart shower this morning. Again, I ask, if Antichrist is to reign 1260 years, surely Enoch and Elias ought to be prophesying against him in Jerusalem during the whole of that time, for that it should be so, and that it will be so, is stated in the holy Scriptures. Again, my friends, "and when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war against them, and shall overcome them, and kill them; and their bodies shall lie in the streets of the great city, which is called spiritually Sodom and Egypt, where their Lord also was crucified." I think my friends, that that demonstrates as plainly as possible, that the "great city where the witnesses shall be put to death," is Jerusalem. "where their Lord also was crucified;" and they of the tribes and peoples, and tongues, and nations, shall see their bodies for three days and a-half. I wonder you don't read that, three years and a-half; and they shall not suffer their bodies to be laid in sepulchres; and they that dwell upon the earth shall rejoice over them, and make merry, and send gifts one to another, because these two prophets tormented them that dwelt upon the earth. And

after three days and a-half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them, and they heard a great voice from heaven saying to them, "Come up hither, and they went up to heaven in a cloud, and their enemies saw them; and at that hour there was made a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake names of men seven thousand, and the rest were cast into a fire, and gave glory to the God of heaven." Now, sir, where did all this come to pass? where are the two witnesses, Enoch and Elias? are they prophesying as yet? and if they are, tell me where; if they are not, then Antichrist is not yet come; where were two such witnesses killed, and then brought to life, and carried up into heaven in the sight of their enemies? Has all this come to pass as yet? no, sir, they have not. I have read all those passages for you, which demonstrate beyond the possibility of cavil, that Antichrist has not yet made his appearance, and that all those prophecies which relate to him remain to be fulfilled. And now, sir, if there be a particle of honour, or honesty in your composition, or if you have that love for the spirit of truth which you profess to have, I call upon you before the bar of reason and of intellect, to answer one of those several passages that I have read for you. You are bound to do it. You owe it to the public, and to yourself to answer them. If you fancy that the reign of Antichrist is to be for 1260 years, then these two witnesses are obliged to be on earth during the whole of that time, preaching the true faith of Jesus Christ; and if your interpretation be the true one, they must be on earth at present; and if so, I ask you where are they? Have they been preaching in Jerusalem? have they, I repeat it, been killed in Jerusalem? Have their dead bodies been lying in the public streets of Jerusalem, where their Lord was crucified? Have they come to life, and have they been carried up into heaven? Where are all those three miracles that they are to perform, in opposition to the false ones of Antichrist? Now, sir, that is what I call a demonstration; and here, I must observe, that nothing can surprise me more, than that any man, pretending to possess common sense, can allow his intellect to become so obtuse—that he can be so darkened in his heart and understanding, as to rail, and rave, and stamp, and fume about the apostasy of my church, as you have done, sir, and then pretend to demonstrate that apostasy by portions of the Scripture, of not one word of which, it is most positively clear, you know the true meaning. Again, sir, if the "time, and times, and half a time," mean 1260 years, I call upon you for a division of that time, which will correspond with the words of the text. Can you point out any such division? How will you make 1260 years correspond with Daniel's time, and times, and half a time? We read, sir, in the Apocalypse, that Antichrist shall tread the Holy under foot, for two-and-forty months. "And the holy city they shall tread under foot two-and-forty months," Apoc. xi v. 2. Now, sir, which will your 1260 years, or Daniel's "time, and times, and half a time," correspond with that period, "two-and-forty months, three years and a-half, during which time the holy city shall be in the power of Antichrist, and the period also of the prophesying of the two witnesses, 1260 days, which make, as I have already shown you, forty-two months. Again, sir, you want me to make it appear, that in 60 years, the reign of Antichrist will be at an end, but that is something like your apostasy, you have no ground on which you can support that opinion. Now, sir, I tell you, that unless you answer all these points to my satisfaction, and to the satisfaction of any man of common sense, I will not again go into the question of the apostasy with you. Observe, my friends, I call upon him for a clear and distinct answer to all those objections which I have placed *seriatim* before him: above all things, I say, let it be clear: if he gives such answers I will be obliged to reply to him. But I wish that you, my brethren, and the public, should you see the difference of our arguments, and be able to select that which will appear most rational to you. For my part, there is nothing hidden—there is no mystery in the arguments which I have made—neither shall there be any thing dark or difficult in those which I will use.

The half hour ended here.

Mr. GREGG.—Now, I would be willing that the whole discussion should rest on this one thing—this one question put by my reverend friend—if I had not answered it most fully every day since we commenced. Have I not answered the question of *autos antropus*? Have I not taken up the question of Enoch and Elias, the two witnesses of the Lord, and shown that they were preachers who stood up, for the truth of Christ in every age, who resembled them and spoke in their spirit, and might be regarded as their representatives, in the same way that the Pope was the representative of the man of sin?—Have I not given Scripture to show that by the number 1260, 1260 years were to be meant? And now, sir, you tell me there is no parity between Daniel and the Apocalypse on that point, for that Daniel explained that the weeks were to be understood for years. Now, I would be glad that you would show me where that is said: here are the words of Daniel himself—“Know, therefore, and understand that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks and three-score and two weeks; the street shall be built again, and the wall, even in troublous times; and after three-score and two weeks the Messiah shall be cut off, but not for himself; and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined; and he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolate.” Not one word in all this about the interpretation of the weeks by years; but I will tell you who gives the interpretation: it is not Daniel, but the commentator employed by those bishops we find here, with Daniel Murray at the head of them, it is he who explains the text in this note. But, my friends, I will not be diverted from my object by being called on to go over again those grounds which I have traversed well enough already. I will say one word of the authorities which I have quoted. My friend asked me why I travelled out of the Scriptures, and I answer how could I find the crimes and abominations of the Popish priests and fiends in the Scripture? How should I find them if not in historians, to whom I refer for a testimony of facts, and not for their opinions, which I care nothing about! Is not that a fair way to argue? I don't care a fig about the opinion of any man who opposes the opinion of the Church; and as for this Dr. Hammond, who appears to be such a favourite with my friend, he seems to entertain a very high opinion of himself. But we, Protestants, are stubborn fellows, and whenever we find the word of God telling us anything, we clap our foot on that, and neither Dr. Hammond's nor any other man's or number of men's authority, can drive us away from the position which we have thus taken. We have it expressly said, in the Homily of our Church against wilful rebellion, the bishop of Rome is Antichrist, and that the Babylon of the Revelations is applicable to Rome, the kingdom of Antichrist; and in the Homily on obedience, it is said that the Pope ought to be called Antichrist. We receive the authority of the Homilies, and we do not fly to that of Dr. Hammond or of any other man. I say that such authority is not worth a fig; but my friend has recourse to it for opinions, where it has no weight, while I only look to it for historical facts, which can be known by no other means. Mr. Maguire tells us something about worshipping a sceptre; if he wishes he may, for all I care, worship any sceptre he pleases, but such I say is contrary to the spirit of the holy Scriptures. I shall, however, leave the subject of idolatry for the next question to be treated of, and I hope to bring forward such arguments on it against the Church of Rome, as neither ignorance nor obstinacy shall be able to extricate my reverend friend from. In 1 Cor. chap. 7. verse 9, the Apostle says—“I would that all men were even as myself; but every one hath his proper gift from God, one after this manner, another after that.” Now, I would wish most sincerely that all should perform the work of God with single-mindedness; and again the apostle tells us that the married man has care, “but he that is with his

wife is solicitous about the things of the world." I know that well enough; but if the unmarried man have not the gift which is necessary for his situation, I say that he has still greater cares than the married man. I say that unless he has that special gift, he cannot have the single-mindedness of the married man. I have known some worthy and holy men who had not that gift, but they did not grope and feel in subjects about which they could know nothing in the world. The priests tell us they want to keep a watch over female virtue; but I say I would not give much for virtue which would require the guardianship of bachelors. It is an abominable, an infamous, a —— system, to which men tamely suffer their wives to become victims. I hear some hisses; why, if men wish to let their wives be kept in order in that way let them do so; but I have the mind of the world with me (at this period several respectable females rose and left the room, and we understand that many thought it necessary to depart, after hearing some of the statements and expressions made by Mr. Gregg in his first speech.) Now, I say, that I have most amply and sufficiently answered Mr. Maguire on his arguments brought from the seventh chapter of St. Paul's First Epistle to the Corinthians, and I will return to it no more. I request that the reporters will take that down, I will not return again to it. Well, at the close of my last speech, I was proceeding to make some observations on the vows of poverty. The rules of the monastic orders required that no monk should possess any thing of his own—even a book, or pen and ink, or a pair of shoes, or anything on earth; and we are told an instance in which a monk having died, 100 *solidi* or shillings were found in his room, which he had earned by weaving linen; and such was the indignation expressed by the other monks, that they condemned him loudly, and cast the hundred shillings after him into the grave. I begin by principles, according to the plan which I have hitherto followed, and I take the case of the young man to whom our Lord said, "go and sell all things whatever thou hast and come then and follow me." I gave my explanation of this text on another day, and my reverend friend gave his gloss, but I say that my gloss was better than his, that it was the right one, and that you will all prefer it. I say that these words of our Lord do not contain any precept of perfection, but that they were intended simply to lead the young man, who, it appears, was puffed up with ideas of his own excellence, to lead him, I say, to a knowledge of himself, that he might be made to see the vanity and imperfections of his resolutions. Now mark, my dear sir, I pray you mark the concession which I make. I am sure, and I most firmly believe, that were it not for the abominable Romish Church, and the practices and doctrines of the Romish Priests, there would be an incomparably greater number of examples among Protestants of following this advice of our Lord. The holy faith would purify their hearts, and the rich would despise their wealth, and feel that they had no business with it. But popery demoralises the world—it corrupts the poor in such a manner that, were the rich to give up all they had for them, it would but make the world a vast Haceldam, where they would be driven into fury by the possession of that which they would have grasped from the wealthy. But if there was a general change of principles—if Popery and its effects were vanished from their hearts—then there would be no danger from giving in abundance to the poor, because they would be sufficiently prepared for it. In England, Protestant England, that privileged country, how princely is the liberality of the rich! They give away with the utmost generosity, and the poor receive with gratitude. I know many holy men and women, who consider that their goods are not their own, and that they are but the stewards of the Lord. I am astonished, sir, how you could, at the commencement of your speech, assert that I have not quoted a word of Scripture. You could not have meant to be serious when you made such an assertion. We read in the Acts of the Apostles, chapter 4, verse 33, "For as many as were owner of lands or houses sold them, and brought the price of the things they sold, and laid it down before the feet of the Apostles, and distribution was made to every man according to his need," &c. Now I

say that, were it not for the baneful effects of Popery, such also would be the state of things in the Protestant Church. Look at England; there, there is no poor man—no man is a mendicant; they must have a law to support them, because they insist upon it; every man stands firm on his right and must have the relief he demands. There is nothing but Popery which corrupts the heart, and prevents the general outpouring of the rich into the hands of the poor. So much then, for the principle of poverty. I shall now come to the Popish way of practising it. I refer you to the Romish Breviary; my reverend friend can have no objection to that, let him grapple with it if he can. There, at the 451st page, we find an account of St. Hilarian, who built a little hovel for himself, a *casa*, as it is called, which was so small that it was scarcely the size of his body, and there he lay on the ground, wearing a hair cloth which he never washed or cleaned, and buried amidst filth and vermin. And in 435 we are told that Francis, by fasts, and want of sleep, and iron chains, reduced his body to a state of extreme thinness. I would be glad that my reverend friend would try that experiment on himself. I could give you examples of a similar nature, *usque ad nauseum*, but that I would not waste your time, or disgust you by the recital of them. I know that my reverend friend will stand up by and by, with an *argumentum ad captandum*, on the mortification and austerity of those monkish practices; but I answer that not all the wealth, and pomp and splendour, and luxury of the bishops of the Church of England could be half so bad as the filth, and vermin, and nastiness of the Romish monks. I might compare their practices with others equally disgusting, followed by some classes of the Indian priests; but, for the present, I shall confine myself to the example of the Romish Saints. Here is a new one—one Benedict Joseph Labre—who, according to his life, written by his confessor, James Barnard, president of the English College at Lisbon, chose to place a barrier of disgust between himself and the rest of mankind.—With a face naturally good, he contrived to make himself appear most revolting; he abandoned himself to the bites of disagreeable insects, had his body girt with a cord, and kept his head uncombed. There, my friends, was sanctity, in an outward appearance, more disgusting than the most miserable that we have ever beheld. In such principles we learn the causes of the beggary of Ireland. No less than one hundred and thirty-six miracles have been recorded after this man, and authenticated by the bull of his beatification. My friends, is it then a wonder that Ireland should be scoffed at, and be a mark for nations to wag their heads at, when her people are instructed by such precepts and examples—when they are taught that by raggedness, and vermin, and filthiness, they are entitled to any thing but the merited rebuke of civilized society? Here we have the example of this man sanctioned by pretended miracles, no less than one hundred and thirty six of which were certified up to the day the book was written, July 1786. What men those are to whom you are instructed to direct your prayers and invocations in heaven!

The half hour ended here.

Rev. Mr. MAGUIRE.—My brethren—I do not wonder, indeed, at my reverend friend ridiculing all idea of mortification—all idea of fasting—all idea of renouncing the pomp and the luxuries of life, which his church allows him to enjoy. I do not wonder at his unwillingness to follow the advice of Jesus Christ, to deny himself and to take up his cross and follow him. Self-denial and mortification do not answer the followers of the new gospel. They would be contrary to the gospel which he preaches and, therefore, my brethren, as one of the “new lights” he has a right to throw the doctrines, taught by the Redeemer of the world, and practised by the inspired apostles, overboard, and to follow his own opinions, no matter how extravagant or erroneous they may be. But, my friends, I find fault with my rev. opponent, not because he will not practice self-denial and mortification—not because he will not follow the advice of St. Paul, and keep his body under subjection, lest when he preaches to others, he, himself, may become a reprobate; but because he blasphemously tells you

that those practices are contrary to the laws of Jesus Christ. My brethren, I will begin with my reverend opponent's last observation relative to Benedict Joseph Labre, who had his body girt with a cord, and who kept his head uncovered. My reverend friend has ridiculed the manner of this holy man's life, and he has twitted us because, forsooth, Benedict Joseph Labre, did not regulate his life according to the manners of civilised society. But, my friends, I ask him did the precursor of Jesus Christ follow the maxims or the etiquette of civilised society? I ask him did not John the Baptist live upon locusts and wild honey? Did he not retire into the desert, where he saw neither man or woman, and procure his food from the trees? Was not John the Baptist "clothed with camel's hair and a girdle of skin about his loins, and he did eat locusts and wild honey." Mark i. 6. And pray sir, was not that mortification—and did not God approve of his mode of life, and did he not hold him up as an example to the Scribes and Pharisees, the holy hypocrites of old; when he said—"John came neither eating nor drinking?" Matt. xi. 18. And again, "Amongst the children of women there hath not risen a greater than John the Baptist." Matt. xi. 11. Jesus Christ did not ridicule the austere life of St. John the Baptist. On the contrary, he lauded it for the purpose of confounding the ancient as well as our modern hypocrites, who in the folly of their wickedness humbug every practice that does not come up to their notions of "civilised society." Oh! my friends, what a blessed, what a fine, nay, what a glorious example of modern gospel liberty is it to humbug John the Baptist, because he ran counter to "civilised society," or to laugh at the holy fathers who renounced "civilised society," and led lives of poverty, mortification, and self-denial. Oh! indeed, it is no wonder that the new locusts make a humbug of John the Baptist, and of all those other holy men who obeyed the commands of Jesus Christ, who says of himself, "the foxes have holes into which they retire, but the Son of Man hath not a place, whereon to lay his head." It is no wonder, I say, that our modern hypocrites and civilised society men should humbug St. John the Baptist and all those who follow his example. He attacks the principles of John the Baptist when he ridicules the self-denial and mortification practised by Benedict Joseph Labre. Again, my friends, he has talked of the miracles performed by Labre, and he laughs at them; he laughs at and ridicules every thing which he cannot understand or refute. Now I challenge him to show that miracles were not performed by the favoured servants of God. He may deny them, it is true—but will he prove that these miracles, which are recorded as having been wrought by the saints of God were not performed? If he do that he will be doing something for the cause which he has undertaken to advocate; but, I can tell him, that in order to show that those miracles were not performed and that those who recorded them were nothing more nor less than liars, he must give us some stronger proof than a foolish laugh, or a satirical sneer.—And here I repeat my challenge—let him disprove those recorded miracles if he can, and if he say that he can, I here publicly call upon him to do so. It is true he has attempted to deny them, he sneered at them; but I have shown him that Dr. Cave, a Protestant writer, and a man that is considered of great authority in his own church, has recounted several of them. I have quoted Eusebius, an ancient and celebrated historian, and a most learned man, in support of miracles. There are not three pages of his work in which you will not find the recital of some miracle. It is related by Eusebius that Narcissus, who was once a holy priest, but who apostatised and broke his vow, was visited in the night by an angel of God and scourged from the top of his head to the sole of his foot, and that next morning he went to his bishop and showed him the marks inflicted upon his body by the scourging which he received, and begged upon his knees to be received again into the church. You laugh at that, reverend sir: I was aware you would ridicule it; I leave you to your scepticism, in the enjoyment of which I do not envy you. All I can say is that by the denial of the fact you cast a doubt upon the veracity of Eusebius, and that, sir, is more than the highest authority in your church would do.

But, to return to the subject with which I started, namely, mortification and fasting. Why, sir, I can produce innumerable texts of Scripture in support of such works. St. Paul says: "But I chastise my body and bring it into subjection, lest perhaps, when I have preached to others, I myself should become a cast away."—1 Cor. ix. 27. Now, reverend sir, what does St. Paul mean by chastening his body? He meant, sir, that he mortified his flesh,—that he kept his body in subjection, in order that he might "approve himself a minister of God," and that what he taught to others he himself should practice. And here, my brethren, permit me to ask you, if it were lawful and meritorious in the sight of God for St. John the Baptist to eat locusts and wild honey, and to be clothed with camel's hair—and if it were lawful for St. Paul to chastise his body, was it not equally lawful and meritorious for Benedict Joseph Labre to renounce "civilized society," and to do so too? Besides you know, sir, that the word munditia, upon which you have laid so much stress, though it literally signifies cleanliness, yet it is generally used by all writers to denote the luxuries of life; and you will be good enough to observe that the motives of those men in renouncing the world, its luxuries, and temptations, cannot be known to you—they are known only to God. You should not then attack them for those actions, when you do not know the motives which induced them to perform them. Some men can live in the grace of God, without punishing their bodies; but, if others feel that they cannot retain the grace of God, without keeping their bodies in subjection, then they are justified in adopting the advice of St. Paul. Nay, they are not only justified in following his example; but they are imperatively bound to do so. You have read, I suppose, of the Saint who was so strongly tempted by his passions to the commission of sin: that he used to roll himself in white-thorns to subdue them: and surely, if that punishment were necessary to keep his body in subjection and his soul in a state of grace, he was right in inflicting it upon himself. Would you say that it was an ungodly act? Yes, you would; for you have turned into ridicule the actions of a man who renounced the pomps, pleasures, and luxuries of this world, without being at all aware of his motives, or giving him credit for his intentions; and you have done all this, because you hold the damnable doctrine of your early reformers, the apostles of your church, who taught that no man could observe the commandments of God, and that, therefore, all are free from the observance of them. You tell me, sir, following the example of your great ancestor, that arch apostate and heretic, Martin Luther,—that the observance of the commandments is impossible to every one. But I tell you, sir, that there are hundreds of ladies and gentlemen in this room who do keep them, and they do not find the observance of them a difficult task, not to speak of it as an impossible one. But Luther says that it is impossible to keep them; and I will give you his own words in the original German or in Latin, out of the translation made by his favourite disciple, Justus Jonas. Here is the book, and if you refer to it, you will find that he makes the infamous and blasphemous assertion which I have mentioned: "*Erotlich ist zu wissen dæsz uns Heyden and Christen die 10 Gebott nicht betreffen, sondren allein die Juden.*" That is, "We must know, in the first place, that the precepts of the decalogue were not promulgated for Christians, nor Pagans; but for the Jews alone."

Again, my brethren, my reverend opponent has said a great deal about fasting. It is true that we Catholics do fast; but we do not fast so as to become faint,—although I maintain that fasting and abstinence are both right and necessary; yet it is not requisite to carry either to an extreme; and my church commands us to fast and abstain,—she teaches that works of mortification and self-denial are conducive to our salvation; and her children, in all ages and in all countries, have practised, and continue to practise, what she has taught. We do not follow your example, rev. sir, nor that of your church, by turning into ridicule and making a humbug of those works which Jesus Christ has recommended, and which have been preached and practised by the inspired Apostles, by the holy fathers, and by all the

saints and martyrs of the church of God. You have spoken again, sir, of the people of Ireland in terms which ill become you to give utterance to. I am, however, perfectly aware of the reasons which have induced you to attack a people for whose religion you have no respect, and for whose sufferings neither you nor your church has sympathy. You want me, sir, to institute a comparison between the morals of the people of England and those of Ireland; but you will not succeed in your attempt. I will not be caught in your trap—we had a day for that, “and sufficient for the day is the evil thereof.” I will not gratify you,—for, as I have already told you, “comparisons are always odious,” and I will not enter into them; but I will tell you one thing, and it is this—that there never was a necessity for a poor law in England, until Henry the Eighth—the holy head of your church—destroyed the convents and monasteries and abbeys, where the poor had every thing to get—where they are fed and clothed, and where they received not only corporeal but spiritual support; and transferred the properties with which they had been invested by the piety of those who held the same faith which I profess, to others, not for the good of the poor, (who were originally benefitted by those charitable and religious institutions) but for the enriching of those who, by the infamous lies they promulgated against those institutions, and their base pandering to his bad passions, backed him in his irreligious actions. I tell you, sir, that it was only when the Reformation was introduced to satisfy and gratify the lechery of the king, and when religious property was given to men who looked, (good men!) to their wives, and their children, and their grand children, their nieces and their nephews, and neglected the poor, that Elizabeth was obliged to introduce poor laws; and I tell you, sir, that if she had not done so, she would have been swept from her throne.—Read the history of England, and you will find, sir, that there was no poverty or immorality when she professed what you call Popery; but, as soon as Protestant robbery and devastation became the order of the day, poverty and immorality crept in, and spread throughout the land with the quickness of lightning, and God only knows what the political consequences might be to those who encouraged the infamous spoliation, if the former had not been provided for at the expense of religion and morality. Poverty and irreligion were unknown in England before the Reformation—and why? Because “Popery,” sir, is practical Christianity. We “practise,” but you “preach,”—we practise what we preach; but you preach what you do not practise; nay more, you preach doctrines which you ridicule and abuse, which you humbug and laugh at. Again, my friends, he tells us that only for this “blasted Popish religion” which prevails through the land, that his bishops would give up their £60,000, their £40,000, and their £30,000 a-year, and that the bishop of Derry would give up his 90,000 “green acres,”—that, in fact, they would part with all their temporal possessions, for the sake of God,—that they would sell all and give to the poor. Now, is not that a very modest assertion for you? But is there any one here so foolish as to believe it? If there be, I give that person, whosever he is, full liberty to believe every thing you have said since the commencement of this discussion. But the fact is, my brethren, that my reverend opponent gives us nothing but assertions. He must have a very indifferent opinion of your intellects, when he imagines that assertions will go down with you as arguments. He says he has arguments; but, if he has, why, in the name of God, does he not give them to us, in order that they may be grappled with or answered? Surely, my brethren, the reverend gentleman does not mean to say that those lying stories which he has selected from a set of infamous writers, who were, as I have already said, convicted of innumerable falsehoods, can be of any weight in a discussion like this, where the Holy Scriptures and the authority of men who were worthy of credit should be appealed to instead of the falsehoods and trash hashed up by a pack of mercenary wretches who to forward their own ambitious objects, would not hesitate at fulminating falsehoods against Jesus Christ himself. Again, my friends, he has asserted that the work of Doctor Cousins was never yet answered.

But I say that it was most ably answered by Hawarden and torn to pieces by Manning. So much for his assertion upon that point, upon which I have again exposed his ignorance. But why should I blame him for it? or why should I imagine that he reads the works of Catholic authors, when I am confident that he looks into those who are upon one side of the question, and that he does not endeavour, by an appeal to both sides, to eradicate from his mind those prejudices which he has imbibed from those sources from whence he has drawn his one-sided and limited information. He has spoken of Bachelors, and he has mocked all those who, in order "to serve God without solicitude," have chosen to refrain from marriage.—Why, I have already told him that our divine Redeemer was a Bachelor,—St. John the Baptist was a Bachelor—St. John the Evangelist, the beloved disciple of Jesus Christ, was a Bachelor,—St. Paul was a Bachelor,—St. Luke was a Bachelor,—in fact, every Apostle that followed Jesus, renounced all things, and remained continent from the period when they were called. We are told this by the holy fathers, and the holy fathers themselves were unmarried men. But you argue against the vow of celibacy, and you tell me that it was absurd. Now pray, good Doctor, will you tell me what institution, either of divine or human origin, that has not suffered abuse at the hands of bad men?—and let me ask you, reverend sir, if celibacy has been abused, is that a reason for crying out against it? Why, sir, if I were to join the Infidel and the Jew in an attack upon Christianity, and say that Judas betrayed Jesus Christ, Peter denied him, and that too with an oath, and all the rest of his disciples forsook him, would I not, as a Jew or an Infidel, derive a better argument against our common Christianity than you have against celibacy, because it may or may not have been abused? Would not that be a better argument, sir, in the mouths of Voltaire and Rousseau, against the Christian doctrine, than yours is against the celibacy of the clergy? I have quoted Hammond for you, to show you that marriage amongst your clergy was nothing more or less than "giving the church a bill of divorce, and marrying another wife," and you have let his observations pass by unnoticed. Doctor Grier, in his reply to Doctor Milner, and in the defence of that reply, whilst he argues against making it a precept, admits that celibacy is most ancient in the church, that it was observed by the best and purest of Christians, and that the "Apostle Paul marked his preference for a state of virginity as being more perfect than a married state." (*Defence of Reply*, p. 475.)

Now, reverend sir, I hope you will not let that escape you, that you will not give it the deaf ear, but that on the contrary you will attempt to give it a reply. I proved to you that Jesus Christ and his Apostles recommended celibacy, both by word and example, and also, that St. Paul recommended it similarly. Did I not quote to you St. Paul's words when he says, "Therefore, he that giveth his virgin in marriage doth well, and he that giveth her not doth better." 1 Cor. vii. 38. Now, sir, what is the meaning of the blessed apostle when he observes—"that he that giveth his virgin in marriage doth well, and he that giveth her not doth better?" Does he not mean there, sir, that marriage is good, but that celibacy is better?" That our state is better than yours. Again, sir, let me ask you are we to follow the advice of Jesus Christ and the Apostles, or are we not? Is the head to set the example to the feet, or the feet to the head? I am quite certain that you will not have the boldness to assert that the feet are to guide the head—if you do, what will the world think of you? And the head being Jesus Christ, are we not to be guided by him, by his advice and example, and by the advice and example of all those holy men whom he left behind him to preach his doctrines to the whole world? Again, sir, you quote the text, "Let every bishop be the husband of one wife." "It becometh, therefore, a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher." 1 Tim. iii. 2. You brought forward that text against me, to show the legality of marriage amongst ecclesiastics, and you say that I did not answer you; but, did I not in my reply to you upon this point quote St. Augustine, from his work *De Virginitate*? and I could have

quoted St. Jerome, St. Gregory, Nazienzen, St. Irenæus, Tertullian, and others of the holy fathers, to show you that the meaning of that text was, that any man who had been married twice could not be a bishop, because by a second marriage it would become evident that he was too fond of worldly pleasures and indulgences to fear God "without solicitude," or to discharge those duties of his high office which he undertook and promised to perform. And is not that a perfectly fair and legitimate regulation? It does not signify, sir, that to be a bishop or priest he must be a married man, nor that he must be a man that has but one wife at a time, for when was it ever lawful in the Christian dispensation to have two wives at one time? But that he must be a man who has never been married but once, or to one wife; because, as I have already observed, to be married more than once was looked upon as a mark of too great an inclination to sensual pleasures. It is true, at that time, on account of the scarcity of candidates who would be fit to discharge the duties of the priesthood, a man might be chosen to be a bishop or priest whose wife was living; but from that time he was to live with her as with a sister. Do you not know, sir, that if a man had been married twice he could not become even a deacon. Suppose, sir, that a bishop was married and his wife died in a week. does not St. Paul tell you in that very text, that he should not marry a second time? Does not that very expression of St. Paul convey to you that the same liberty which is allowed to laymen should not be granted to ecclesiastics, whether bishops or priests, who are constantly employed in handling and dispensing the holy mysteries of God? And, sir, do you not read in the holy Scriptures, that even under the old law, if a certain event happened to a priest in a dream, he could not enter the temple until he had purified himself by washing in the evening? And why was all this requisite? Because, as I told you before, the old law being a type and figure of the new, and the legal defilement under the old being a figure of the spiritual defilement in the new law, the priests when defiled, even by an involuntary act, were not allowed to enter the temple until they had purified themselves; and that being the case, sir, under the old law, how much more pure and free from defilement should the priests of the new law be, who are in the almost constant habit of administering the sacraments to all that approach to receive them? And you know, sir, or ought to know, that it has been admitted by the most experienced, as well as the holiest of men, that it is much easier to abstain altogether from such delectations than to use them with Christian moderation, and that to use and not abuse, requires more grace than entire abstinence. I shall not say anything now of the married clergymen of the Church of England—let them stand or fall by public opinion—I know that many of them possess great virtues as men—that I never denied; but, I do maintain that those riches which they possess, and those luxuries which they enjoy, are not amongst the marks of the true church of Jesus Christ. No, sir, persecution and poverty are amongst the marks of the true church of Jesus Christ, for she has always been subject to persecution—to robbery and spoliation, both by Pagans and heretics in every age, from her foundation up to the present period. Thus far has the Lord fulfilled in her that saying of the inspired apostle—"Whom the Lord loveth he chastiseth,"—aye, sir, and she will be persecuted as long as she exists, which will be until time shall be no more. Then, sir, she will triumph gloriously over her enemies, over all those, sir, who have reviled and persecuted her.

Again, my friends, he has spoken of priests living with their nieces—what a splendid argument in favour of Antichrist, and the "apostasy foretold?" What a beautiful illustration of the position which he has taken up and is endeavouring to maintain? So that because a priest lives with his niece, therefore the "Pope" is "Antichrist," and the Catholic Church the "apostasy foretold!" Oh! what a profound logician we have here! Now, my brethren, if a clergyman, who cannot marry, keeps a house, what better house-keeper can he have than the daughter of his brother, or the child of his sister? Who else could he have living with him that could less excite the suspicions of the evil-minded? It is not that they fear what

their own flocks would say or think of them; for they live amongst them, and are known by them, and they fear not that their flocks would be scandalized—because their flocks are acquainted with the purity of their lives; they know their pastors, and their pastors know them, therefore they have no dread that their flocks will speak evil of them—but it is to prevent you, and such as you—the evil minded—from speaking evil, and circulating slander, or entertaining unjust suspicions, that our clergymen choose to have their nearest relations living in their houses, and attending to their domestic affairs. When our Blessed Redeemer went to convert the woman of Samaria, he would not permit his disciples to be present, lest they should hear him when he told her that she had been the wife of seven husbands—no, sir, he sent them into the city to buy bread: and it is only for fear of the easily excited suspicions of men who possess base hearts, that the clergymen of our church choose to reside with their relations, or to have their relations residing with them.—Your vile insinuations, sir, show that you are at a loss for an argument. Now, suppose that you did prove abuses in our church, would laxity of morals be any argument against her doctrine? Surely not. There have been bad men in every age, and in your church, as well as in mine. I now pass over such slanderous insinuations and attacks, and I come to another of your arguments, and I ask you, suppose that there have been the abuses which you insinuate, would that prove any thing against me? We came here to prove which of the two churches possessed the marks of the true church of Jesus Christ—to wit, Unity, Sanctity, Catholicity, and Apostolicity—and my reverend opponent turns upon the subject of abuses; as if I ever defended abuses. Jesus Christ says, “that scandals must come: but woe to the man by whom scandal cometh.” My reverend friend should have stuck to the points at issue, and not be rambling from one subject to another; he has been called upon to prove that his church is the true church, and that she has the marks of the Church of Jesus Christ; but instead of doing that, he talks about abuses. He is following the example of Voltaire and Rousseau, who upset true religion in France, and spread immorality and infidelity, by attacking the supposed, or exaggerated, abuses which had crept amongst Christians, and holding them up to ridicule and scorn. No man, possessing any kind of sense whatever, would stand up in a public assembly and attempt to defend abuses. But I do say, that so long as human nature is human nature, abuses will exist. But abuses in morals have nothing whatever to do with doctrines of faith. I am, however, ready to maintain that there are less abuses in Catholic morality than there are in all the churches of the world professing to be Christians. Aye, indeed, Doctor, not even excepting your own pure, holy, and moral church. I want to know, sir, what church is it that shoot the people for money? Oh! Doctor. We do not tell the people that we will “shoot them,” and bayonette them, unless they give us money. We do not shed the blood of the orphan—of the widow’s only hope and support—for the mammon of this world—the mammon of unrighteousness. We do not do all that. But your church must have “money or blood.” We have neither writs of rebellion, nor “blood hounds” armed with the powers of the law, delegated to them by a Court of Exchequer, to hunt and prosecute our flocks. We have no such abuses—they are unknown to Catholic morality—they belong exclusively to your church, sir,—the church of the locusts, who spread themselves over the land that they might devour it up. Oh! no, sir, we do not spill blood, and spread disorder throughout the land for the sake of pelf—blood, which crieth to heaven for vengeance, cannot be laid to our charge; neither are we attended by the curses of the heart-broken widow, or the orphan—for we have not shed the blood of the husband, the father, or the child, for the sake of money. Now, sir, when you speak again of abuses, I hope you will begin nearer home; for rest assured, sir, that you can find another Lady drunk with blood—aye, and with the blood of saints and martyrs too, as well as with that of the orphan. Again, sir, you had the unblushing effrontery, I will not say madness, to quote an act of parliament against me—and for what? Why, my friends, to

prove that we are heretics and apostates. But what care I for an act of parliament, passed by a set of fanatics and hardened reprobates, who upset all religion. A set of licentious vagabonds, who overturned all religion and order, and everything in the shape of piety, order, decency, and morality. I care not for the authority of an act of parliament upon matters connected with my religion. The religion of my church, sir, is not founded upon acts of parliament, but upon the acts of Jesus Christ. But your church, sir, is, as I have already told you, a parliamentary church—and your religion parliamentary. Your church and her religion are supported by the state, and linked to it, and neither the one or the other could stand if that corrupt and adulterous connexion was once severed. My church, sir, is independent of the state, and God grant that she may continue so. For I tell you, that all connexion between church and state is, if not adultery, at least adulteration. Why, sir, you have nothing in religion, or in temporalities, that you did not get from the state—your homily, your thirty-nine articles, your tithes, and church lands, were all given to you by acts of parliament. All you possess, you have by virtue of acts of parliament; and you must confess, that there certainly is great virtue in an act of the Legislature, when it could rob Peter to pay Paul—when it could deprive other people of their properties, and endow you with it. Now, my friends, one word with respect to the apostasy—you saw his wriggling and his shaking—he showed his descent from the old dragon—when he came to speak of the thirty nine articles—and he said that he had answered all my objections before, and therefore he would not waste time by speaking of them again. But, my friends, I tell him now, that he never did answer what I said, and, what is more, he never will; for if the “old dragon” himself stood beside him, he could not help him to do so. The objections which I started against his church and her thirty-nine articles were such as the intellectual stomach of my reverend opponent could not digest, and therefore, rather than meet them fairly, and, at least to attempt giving them an answer, he thinks it better to get over them altogether, and himself out of the difficulty in which I have placed him, by boldly, fearlessly, and unblushingly asserting that he has answered what he never answered; nay, more, what he never will answer. Thus, my brethren, you see how bold assertions will sometimes pass current for argument, particularly with our friends, who, if they be not candid and fair men, will take only a one-sided view of the subject in dispute. Now, my friends, he quoted Daniel upon one of the points at issue, namely, the duration of the reign of Antichrist—and he has relied upon the explanation which he has given to the language of the prophet; and he has said that the “time and times, and half a time” mentioned by Daniel, correspond with the period spoken of in the Revelations, to wit, 1260 days, and he insists that those 1260 days are to be understood as 1260 years. Now, my friends, Daniel says: “And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days.” (Daniel xii. 11.) Now, my friends, the Prophet Daniel says: “*That the continual sacrifice shall be taken away.*” What *continual sacrifice*, may I ask you, reverend sir, is it that will be taken away? What continual sacrifice is to be done away with? You have none. We have—and it has not been done away with yet, and never will until the period arrives in which that prophecy must be fulfilled. We, sir, have that continual sacrifice spoken of by the Prophet Malachi: “For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of hosts.” (chap. i. verse 11.) Now, sir, there is the continual sacrifice spoken of by Daniel. But you have no sacrifice; but we have the daily sacrifice which Jesus Christ offered upon the cross. He offered a bloody sacrifice for the redemption of mankind, but we *continually* offer an unbloody sacrifice, and we do so in obedience to the command of Jesus Christ himself, who said, “This is my body which shall be given up for you, and this is my blood which shall be shed for

you—do this in commemoration of me. (Matt. xxvi. 26.) Do what? Offer this body as I have offered it in commemoration of me; and we have, in obedience to his commands, continued that sacrifice for 1800 years, and we will continue to offer that “*continual sacrifice*,” until it shall please Him who instituted it, to permit it to be done away. Now, sir, you have quoted Daniel against me, and I have quoted him against you. Now will you be pleased to inform me what continual sacrifice is to be done away with? You cannot tell me, unless you admit the sacrifice of the Mass, which is continually offered from the rising of the sun even to the going down of the same. For, sir, your church has no sacrifice—neither has she a priest—for where there is no sacrifice there is no priest, she has only “*par-ons*.” Now, sir, I call upon you to explain what Daniel means by the “*continual sacrifice*.” Again, my brethren, has my reverend opponent said one word about the two witnesses mentioned in the Revelations, or about the “*two and forty months*,” or the 1260 days, or years, as he will have it, during which these two witnesses are to prophecy? Or has he attempted to explain those words of Jesus Christ which I quoted in support of the position which I laid down with respect to the shortness of the reign of Antichrist, to wit: “*And unless those days had been shortened, no flesh should be saved, but for the sake of the elect those days shall be shortened.*” Matt. xxiv c. 22 v. Mark. my friends, the language of the Great God with respect to the duration of the reign of Antichrist—“*But for the sake of the elect, those days shall be shortened.*” Oh! no, says Dr. Gregg, they shall not be shortened, Antichrist must reign for 1260 years. There is the meaning which my reverend friend puts upon the words of Jesus Christ; his gloss is that when Jesus Christ spoke about shortening the days of Antichrist for the sake of the elect, he meant that he would lengthen them, and that he would permit him to reign, and ride rough shod over the world, and all mankind, for the immense space of 1260 years. Oh! what a pretty shortening of the days of Antichrist for the sake of the elect that would be. Would it not, my brethren? I cannot believe, reverend sir, that you are in earnest when you speak of twelve hundred and sixty years. I protest before high heaven, and in the presence of this public assembly, that I do not believe you are in earnest when you make such an assertion as that. I cannot bring myself to believe that you are serious, when you have Scripture, reason, and common sense, together with the consent of nearly all mankind combined against you; I protest you have not the appearance of a conscientious man when you make that assertion: conscience, sir, appears in the face, but you have not even the appearance of a man that was sincere: you appear to me not to believe your own assertions, and that while you are making them, you are, to use a common expression, laughing in your sleeve at the trouble which you give me day after day, and half hour after half hour, in refuting your assertions. In showing up your ignorance of Scripture, and expressing your contempt of all authority, human and divine. He quotes the Holy Scriptures, and he puts his own interpretation on them—he twists and distorts them to answer his own views, which I again protest I do not believe to be sincere.* I am going to quote the Holy Scriptures—you say you venerate them, but will you hear them without hissing? If you do not, I will make you ashamed of yourselves†—you do me honour by hissing me—your disgraceful conduct shows that I have made you feel; I have scotched the snake, and in its agony it hisses, and if you do not forbear, and conduct yourself like rational and intellectual beings, be assured I will give you such a castigation as will compel you to blush for your conduct, if you have any, even the remains, the dregs of decency remaining in your compositions—then hear the Scriptures. I refer you to the Gospel of St. Matthew, chapter xviii. v. 17, “*And if he will not hear them, tell the church; and if he will not hear the church, let him be to thee as the heathen and the publican.*” Now, sir, I ask you if we are commanded to hear the church under pain of damnation, and if the church commands

* Here Mr. Gregg's friends hissed Mr. Maguire. † Hisses again.

us to fast and abstain, are we not bound to hear her, and to obey her? *Most assuredly we are, and, my friend, his own church commands him to fast and abstain, but he gives her the deaf ear, he will not hear her; no, my friends, he will not; on the contrary, he holds out his tongue at her, he will not obey her, for what she commands in this respect, as well as in many others, is but the remains of the "superstitions" of Popery, and the abominations of Antichrist, therefore he will not be obedient to her voice; he will not "hear the church," and she being an inconsistent and imbecile church, cannot compel him, although she allows him to preach, to practise what she teaches. Now, my friends, I ask you can there be a stronger argument against her presumptuous assumption of the title of "true church of God," than the disobedient conduct of her followers, from the highest dignitary of the establishment, down to her humblest member? They willingly and pertinaciously follow and adhere to all those doctrines, which give a license to the passions, and an assurance of an easy and cheap salvation: but they laugh her to scorn, they sneer, and put out their tongues at her, when she commands them to curb their inclinations, their passions, and their appetites; and from hence, is it not plain, is it not evident, to the meanest capacity, that if they considered her to be the true church of God, that church which they were commanded to hear and obey, under the penalty of a dreadful anathema, pronounced by Jesus Christ himself, they would not act as they do, they would be obedient to her commands, they would follow her precepts they would fast and abstain, in place of running riot through the world, gratifying all, those passions to which human nature is liable, and wallowing in the sink of infamy and vice, until they are called to their great account before the bar of eternal justice, where every man must render an account of his works. (Matt. xvi. 27.) Can there my friends, be a stronger argument against her claims to be a "true church," than the disobedient and licentious conduct of her followers? Again, my friends, I refer you to St. Paul's Epistle to the Hebrews, "Obey your prelates, and be subject to them, for they watch as being to render an account of your souls; that they may do this with joy, and not with grief, for this is not expedient for you." (13 c. v. 17.) There, my friends you see that St. Paul recommends obedience to the pastors of the church, and if they, acting in conformity to the general voice of the church, command us to fast, are we not bound to obey them? Are we to follow the example of my reverend friend, who, when his church desires him to fast and abstain, laughs at her and her commands to scorn? Thus by his conduct proclaiming her to be an anti-christian church, for if he believed her to be the true church of Jesus Christ, he would render her a willing and strict obedience. Again, my friends, did not Jesus Christ, addressing his apostles, say to them, "I have yet many things to say to you, but you cannot hear them now: but when He, the Spirit of Truth is come, he will teach you all truth; for he shall not speak of himself, but what things soever he shall hear, he shall speak; and the things that are to come he shall show you."—(John, chap. xvi. v. 12, 13.) Does not this language of Jesus Christ plainly demonstrate that there remained many things which he had to communicate to the apostles, but which, in consequence of their personal weakness, not having received the Holy Ghost, they were not able to hear; but when he received Him, he communicated to them those things which their divine master promised to reveal to them, and which they subsequently promulgated through the world. My friends, I challenge my reverend opponent to produce a single text of Scripture to show that it is unlawful to fast, but he has not done so, nor can he, while I, on the contrary, have quoted numerous texts of Scripture, and could cite more, to show the absolute necessity of fasting. The Scriptures inculcate the precept, and I have shown him that his own church commands fasting; but the reverend gentleman flings the Scriptures and his church overboard, and repudiates fasting as one of the abominations of Popery—he abominates fasting, and he sneers at Benedict Joseph Labre, who renounced what the reverend gentleman called civilized society, and fasted and prayed, and led a life of poverty, although in doing so, he did no more than what St. John the Baptist, the*

precursor of Jesus Christ, did. I have challenged him, my friends, as I have already observed, to produce one text of Scripture to prove the unlawfulness of fasting; but he has not accepted the challenge, he has sneered at it, thinking, in the sterility of his imagination, that a sneer will do just as well as an argument on a text of Scripture. Again, my friends, Jesus Christ, in order to show us that we should be obedient to his church, and listen to her voice, admonished the Jews to follow the good doctrine, but not the bad example of the Scribes and Pharisees.—“Then Jesus spoke to the multitudes and to his disciples, saying, the Scribes and Pharisees have sitten on the chair of Moses, all things therefore whatsoever they shall say to you, observe and do, but according to their works do not, for they say and do not,” (Matt. chap. xxiii. verses 1, 2, 3.—That is as much as if he had said, I have not as yet superseded the synagogue, and until it is superseded by me, who will establish a greater authority than the synagogue, you must obey it, for those who preside there have a lawful succession—as wicked as they are, they are lawfully authorised prelates, “*all therefore whatsoever they shall say unto you, observe and do.*” Now, my brethren, is not that a precept of obeying in *all whatsoever*? and that precept could not, and would not be given by Jesus Christ. If that which was delivered by the public authority of the synagogue was not secured from error in *all whatsoever*—And Jesus Christ having superseded the synagogue, and having established a church with which he has promised to remain, “even to the consummation of the world,” (Matt. xxviii. 20.)—and having commanded that church to be heard under pain of eternal damnation, are we not to obey her commands, in *all whatsoever* relating to faith and morals? My reverend opponent admits that my church was the true church of Jesus Christ for the first 400 years, after the death of her divine founder, but during that period she did not deny fasting—she practises it still, and therefore he should obey her; besides his own church, as I have already observed, ordains it; but it matters not, my friends, what she ordains or commands to be observed, the reverend gentleman sneers at her—he follows his *private judgment*—he eats, drinks, and makes merry, and leaves the church to take care of herself. Again, my friends, I refer you to Joel, 1st chapter, verse 14, “Sanctify ye a fast, call an assembly, gather together the ancients and all the inhabitants of the land into the house of your God, and cry ye to the Lord.” Now, then, if fasting were lawful under the old law, why should it be unlawful under the new? If you say that it is unlawful, give me a text of Scripture to prove the illegality of the practice, and I will yield, but you cannot do so, and why? because there is no such text of Scripture to be found. I will now, sir, refer you to St. Matthew, chap. 9th, and verse 38, “Pray ye therefore to the Lord of the harvest that he send forth labourers into the harvest:” now, how were those labourers to be employed? what was to be their work? were they not to work even as Peter and Paul worked, in teaching the people and converting them to the Lord—those workmen that are called to the ministry as St. Paul was called, are to be engaged in sowing the seeds of the Gospel, and teaching the people the religion of Jesus Christ. Now I will show you, reverend sir, in what manner those labourers were sent forth into the harvest of the Lord; look to the Acts of the Apostles, 13th chap. v. 2, 3, “And as they were ministering to the Lord, and fasting, the Holy Ghost said to them, separate me Saul and Barnabas, for the work whereunto I have taken them; then, they, fasting and praying, and laying their hands upon them, sent them away.” There is fasting and prayer for you, doctor. Again, look to the 14th chapter and 25th verse, “And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord in whom they believed.” Now, sir, are you not ashamed of yourself? There are the Scriptures for you, and I ask you, are they not directly in favour of fasting? Fasting was necessary in every ceremony; the apostles practised it, and the Catholic church commands that precept, which ordains fasting to be observed; she instituted it at a period when you admit she was pure, but yet you condemn it, although your own church requires you to fast, as a practice

opposed to the true spirit of the Gospel, one of the abominations of Popery, oh, what beautiful consistency! Protestantism without principles!!

Now, sir, beside those texts of Scripture which I have quoted, in support of the Christian practice of fasting and abstinence, the whole history of the Church of Christ proves that she had authority to ordain it, and to command its observance, as well as authority to cut off from her communion those heretics and schismatics who denied that authority. She cut off Marcian, Cerinthus, Manichæus, and Montanus, in the early ages, and in latter times she lopped off Luther and Calvin, and the whole swarm of locusts who followed in their wake. I will read those councils for you, in order to show you that my church—the church of Jesus Christ—exercises her authority over every one of you. Hence you must acknowledge, sir, that her authority existed during the early ages of Christianity. That she had authority, and that she rigidly exercised it, is admitted upon all hands. Now you deny her authority. Pray tell me what put an end to it? when was that authority superseded? or who abrogated it? Can you answer those interrogatories? If you say you can, I call upon you to do so. But you cannot; and there I leave you. I have told you, sir, that Jesus Christ said that his disciples should do as St. John did, that is, “*fast often when the bridegroom shall be taken from them*,” (St. Luke, v. 35.) And pray, Doctor, are we more holy than the blessed Apostles? I am sure, with all your *inspiration*, that you will not make such a barefaced and presumptuous allegation. Now, sir, be pleased to refer to the 1st Corinthians, 9 c. and 27 verse: “*But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should be a cast-away.*” Now, Doctor, I suppose you will not deny that Saint Paul was a holy man, and a most blessed apostle. You know that the very handkerchiefs which touched his body, which he himself tells you he chastised, cast out devils and healed all diseases; and if St. Paul chastised his body, why should we not do the same? or, at least, why should we not fast and abstain in order to curb our vicious inclinations! Pray tell me, good Doctor, upon what ground we should be exempted from fasting, and that the holy Apostle Paul should find it necessary to suffer, to fast, to abstain, and finally to chastise his body, lest he might become a cast-away? I should like to be informed upon the subject; for I confess, I see no reason whatever why we should run riot, and St. Paul to suffer every privation. But perhaps it is my “*Popish ignorance*” which prevents me from seeing the distinction. May be those who have faith only, and no works, are holier than he was. I beseech you to enlighten me upon this point. Again, reverend sir, I refer you to 2d Corinthians, 6 c. and 4 and 5 and following verses: “*But in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in fastings—(mind that, Doctor—in fastings)—in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of Truth, in the power of God, by the armour of justice on the right hand and on the left.*” Now, sir, will the words of Paul make you blush? You see what he recommends. Oh! but what care you for what St. Paul says? or what the direction of the church of Jesus Christ commands? or what your own church directs? You are an inspired man, forsooth! You have your private judgment, and a fig for St. Paul and the commands of either the Catholic or Protestant church—what St. Paul did is nothing to me—and my church, being a fallible establishment, she might be wrong when she commanded me to fast and abstain; therefore, I’ll be on the sure side, at least, while I am here; and when I am going to my great account, why faith only will save me. That is your doctrine, Doctor; and a very comfortable and consoling one it is; but I assure you, sir, it will not do.

Now, reverend sir, I ask you was the holy fast of Lent primeval with the apostles? or was it in the first, second, third, or fourth centuries that it was instituted? I have Eusebius here to show when it was established, if by your assertions, I find a reference to that author necessary. Fasting and abstinence were instituted and prac-

tised by the apostles—and my church, following the example of her Almighty Founder and his blessed Apostles, ordained the observance of them as a precept of divine origin. And, in doing so, she has only obeyed the command of Jesus Christ conveyed to her, by the “spirit of truth” which he promised to send her—“to guide her into all truth, and to remain with her forever.” St. John xvi. 13. That which was taught and practised by the founders of Christianity ought not to be despised; for in despising their doctrines and their practices, we despise themselves—and what is the consequence which follows? I will just remind you of it, my good Doctor. “He that despises you, despises me, and he that despises me, despises him that sent me.” Luke x. 16. Now, sir, what have you to say to that? Again, sir, do you recollect one circumstance, that in the Council of Jerusalem the apostles commanded “abstinence from blood and from things strangled?” Acts xv. 20. Now, was not that abstinence? Thus, you see, sir, that abstinence was prescribed in the very first council of the Christian Church. Now, Doctor, what will you make of that? The apostles fasted, and commanded the observance of abstinence; they considered them as works tending to advance the faithful in the way of salvation; they considered them good works; but, according to you, reverend sir, the apostles were guilty of recommending works of superstition—nay, “the doctrine of devils.”

The half-hour ended here.

Mr. GREGG—Now, my Roman Catholic brethren, I call on you, I entreat of you, not to allow yourselves to be led into delusion by my reverend opponent. He has used arguments to prove a thing that I never contended for, having only reprobated the abuses; he talked with so much violence and heat that you must, ere this, be convinced he has not the spirit of Jesus—the spirit of truth. He brings forward things which I allow, and he calls upon me to admit either that the fast of Lent was an institution of the church, or to prove that it was not so. I allow it is to be found in the book of Common Prayer; and with respect to the object of fasting, he quoted a text which he did not understand (a laugh)—either that, or he was under a delusion. That he was so I'll prove to your hearts' content. And, oh my brethren, come to Jesus Christ, and be cleansed from your sins! He quotes the saying of our blessed Saviour—“Woe unto Scribes and Pharisees! Aye, there's the rub! Tremble, my Roman Catholic brethren, tremble for the consequences!—they were the men that fasted—the men who were denounced by our blessed Lord. He next refers to the text which says “The children of the bridegroom can't fast when he is with him; but, when taken away, then shall they fast in those days.” That is the text, gentlemen, which fathoms the depth, the profundity, of the glorious mysteries of our religion. The bridegroom is Christ; we have him present within us, the life of glory; when we lose him, then is the time for mortification and prayer; when the soul is in the midst of agony, because of her iniquities, and when she can scarcely support herself, then is the time for penance. I have known circumstances of this kind under which my soul laboured, that I have been obliged to refrain from many of the comforts of life, which I would otherwise be disposed to take (loud laughter.) This it is which shows me that the Church of Rome is the church of Antichrist—the lady seated on the seven hills—which tells you to fast. I say when the church of Antichrist tells you, my Roman Catholic countrymen, it is a different thing, and it is that agony of soul which I have described that arises from such fasting, it being not in accordance with the spirit of God. The Scriptures tell us we must have the spirit, and it is in consequence of the foul doctrine by Popery that we cast out Christ. Let them torment their bodies as they please, they cannot feel that torture of the soul of which I have been speaking, for it is that what would satisfy the cravings of an immortal appetite; and, Mr. Maguire, when you go home this evening, examine whether you have got that peace, which is better than whipping your body with a cat-o'-nine-tails, or quilting a petticoat for the blessed Virgin Mary.*

* Hissing and groaning, which lasted for several minutes.

Think of a popish king quilting a petticoat for the Virgin Mary.* Think of a man going to commit sin who rejoices like a bridegroom; is not that as good as making a petticoat for the Virgin Mary.† You may hiss and cry for shame; you do well to cry shame at such an abominable practice. The reverend gentleman quoted the words of our Saviour, “he that despises you despises me, and he that despises me despises him who sent me.” I, sir, belong to the Holy Catholic Church of Ireland (loud laughter)—and you are interlopers, just lately imported from the old harlot of Rome; we have your Catholic Archbishops and Bishops who deserted her, and sent down the stream of truth to us, pure and undefiled. There is one thing I am delighted at, which marks the inconsistency of the rev. gentleman, this beaten man (laughter.) See what it is to beat a popish priest (hisses) I can’t go into the streets in consequence, without a file of police being with me, like Daniel O’Connell. I say, Roman Catholics, mark his inconsistency, and tremble for your religion. He said the other day, neither of us were apostates, and yet he talks of the prophet Daniel, of whom he knows no more than of the Arabic language. It is a principle in his church to take the Scriptures according to the sense in which Holy Mother Catholic (as he calls her, but which I call an unholy church and a harlot church) interprets them. On that very thing I have him, just as if I had a cord tied round his neck. How could he have the unanimous consent of the church for 1000 years that Martin Luther was wrong, or the opinion of the holy fathers and grandfathers, when they were all dead before he was born? But I’ll prove to you that Luther was not the angel which came forth from the bottomless pit; and I ask you was there ever such absurd abominations as these? Who is the church of Antichrist? Who is the apostate? Mark—the great woman is Babylon, who is drunk with the blood of the saints. Yes, the seat of the apostasy is in Rome, and I beseech you—Oh! mark me when I tell you that Christ, my master, tells me to warn you of the consequences which will come upon your souls. He says I did not answer one of the questions he put to me—I’ll leave that to the room (groans and cheers.)—I know the reason he says so. He wants me to go over the same ground again, in order to entangle me in difficulties; but he shall not do so. He said that Voltaire, who desecrated France, is analogous to me, because one of the arguments he used against Christianity was to deny the miracles of Jesus Christ. If ever there was an example which should make you tremble, this is it. Popery is the mother and was the instigator of the mighty and bloody French Revolution. She was the cause of all the blood that was spilt, and the curse of God came upon her. Why? Because when Protestantism was making rapid strides in that country, the reign of Charles IX., the then king, they destroyed a number of unhappy victims on St. Bartholomew’s day—drove the pure religion out of France—and hence the confusion which pure Protestant principles mixed with Popery, brought about that Voltaire was enabled to deride religion. He laughed at the pretended Popish miracles, and brought about that state of things, which scourged that country, and deprived the descendant of that very king who was the cause of the murder of the Protestants of his own head, as a punishment, inflicted by God for the persecution of his people. Very well, mark that. Bonaparte gained power in France—he was dislodged, and, the people suffered ten thousands times more than ever their ancestors had many years before inflicted on the Hugonots. Bonaparte, as you have seen, put out—the Bourbons were again placed on the throne—the present king’s (formerly the Duke of Orleans) father was the principal person who hurried on the death of Louis the 16th—Attend to that. Things went on well for some time with the old Bourbons; but the vengeance of God was not complete—it was coming to a close—the powers of Europe placed them on the throne, but another one hurled him from it, and put the Duke of Orleans in his stead. Look at that punishment, which was inflicted by the Divine Power on the descendant of him who was the exterminator of Protestantism

* Hissing continued.

† Hissing and groaning, and cries of shame continued, for this abominable blasphemy, which lasted for several minutes.

(a laugh). There, Sir, is your allusion to France for you. He tells me that I talk of abuse, and not of principle—what are principles?—they mean beginnings. The word comes from the latin *principia*. Now, suppose, the reverend gentlemen took two seeds—they are principles—or two eggs, and suppose we continued to argue that one egg was as good as the other—that the Popish egg was as good as the Protestant egg—these are principles (a laugh). I will make you, reverend, sir, hatch your own eggs, and make your goslings come to perfection (a laugh). Then, sir, the cockatrice will displace the fire-flying serpent, and then it will be discovered the egg was laid by the devil, and the seven-headed monster in Rome (a laugh). I was arguing also against celibacy, and he talks and makes a bluster, as if I did not allow that it was a better thing than if a man had a wife, if it be his calling. But I deny it can be when he has not that gift. I say persons taking on themselves to keep a vow, without knowing for what, is an abomination. I shall now read some passages from a book, which speaks of the notorious practices which existed.

Mr. MAGUIRE.—As a man of honour, you are bound not to read that in the presence of so many ladies. That subject has been already discussed, and this day has been for another purpose.

Mr. GREGG—I'll bow to the decision of the Chairman.

Mr. NANGLE and Mr. M'NAMARA then consulted for a short time; after which

Mr. NANGLE said—In my opinion Mr. Gregg is perfectly in order, as the subject under discussion is celibacy, and if it may be judged of by its effects from facts which he is going to state, it is perfectly legitimate for him to do so (cheers and groans).

Mr. M'NAMARA—I submit myself to the meeting whether he is in order, or is he justified by the arrangements which have been entered into to follow this course? It was fixed for last Saturday, and disposed of; and, in my opinion, he is departing from the original rule.

Mr. GREGG—I appeal to you whether Saturday was only set aside to discuss Dens?

Mr. M'NAMARA—Dens was not mentioned; and, sir it is my duty, while I sit here, to protect females who are present from being insulted.

Mr. NANGLE—It rests with the speaker whether he will use improper language or not.

Mr. GREGG—I shall not do so. [The reverend gentleman then read a passage, which related to some abuses said to exist in Spain, sometimes or other, and so gross and filthy was the language used, that several ladies left the room, notwithstanding which, his reverence went on to the end of the chapter.] The common sense, continued the reverend gentleman) of mankind is against you. If a man marry, and has a wife, it is all a delusion to say that he cannot serve his God as well as if he had not. But it is a part of the system of abomination which prevails in the church of Rome. You seem fond of perfecting the dreams in the Old Testament; but, sir, it is an unfortunate protection to say that under certain circumstances, man may excuse himself. That will not go down with the public; it will pull down your chapels over your heads (laughter). "They speak evil of the things they know not, and corrupt themselves." In all these things we can easily perceive that God will punish the abominations of—

Mr. MAGUIRE—That is keeping your word; it is just like you, though—

Mr. GREGG—An attempt has been made to stop my mouth, but what have I to care for? If there was corruption in the church in Latimer's time, Popery is the mother of it. The half hour here expired.

Rev. Mr. MAGUIRE.—You will judge, my brethren, of all religious denominations, for yourselves—you will place the arguments which I have put forward in support of my church, in *juxta* position with the assertions of my reverend opponent—you will weigh them in the balance of reason and plain common sense, and then it will be for you to say, whether the former have been refuted or overturned by the latter. You will judge, I say, for yourselves; and although your feelings may be hurt—and very naturally so—for an insult offered to one's religion is the deepest that can be conceived;

yet I am perfectly convinced, that your prejudices and passions will give way to a sense of justice, and that you will be induced to give to the arguments which I have adduced, that weight which they fairly and honestly merit. I now beg leave to tell you, my brethren, that I am exceedingly surprised at the extraordinary conduct pursued by my friend, Mr. Gregg. Friend I will call him, notwithstanding, for as God is my judge, I believe most firmly and conscientiously, that I have not an enemy upon earth, at least as far as my own feelings are concerned. But I have a right to complain of his conduct, it is unfair, uncandid, and disingenuous. What think you of his bringing forward that discussion about the confessional, for which subject alone a certain day was fixed, and upon which it was fully debated, when he knows in his heart and in his soul that, if my hands were not tied down by the presence of the ladies, I could confound him, and overwhelm him with shame and confusion, by retaliating upon both himself and his church one hundred fold. But, Sir, I would rather lose the benefit of ten thousand arguments, I would forego the benefit derivable from a thousand facts and circumstances, all of them tending to show up both you and your church in your genuine colours. I would give up all, Sir, sooner than I would wound the delicacy of these females who are present, by giving utterance to one word that could alarm the feelings of the most fastidious. * Sir, there are some hundreds of Catholic ladies and Catholic gentlemen present, who know well, how base and unfounded—nay, how infamously false your assertions and insinuations are. Thus, Sir, I treat your assertions with scorn, and insinuations with contempt, for they know from their habit of going to confession, that neither the one nor other have foundation in truth; but that on the contrary, they have been invented by the prolific father of heresy, and lies; for the purpose of maligning that church, “against which the gate of his infernal kingdom cannot prevail.” Permit me to ask you, reverend sir, were you ever at confession?† No, my friends, he has never gone there, although he admits the use of the divine institution. His church admits confession, in the same way as she does fasting, that is in theory, but not in practice. He knows that his church, in her visitation of the sick, enjoins confession, and not only desires that confession shall be made by the penitent, but she commands the clergyman to move the sick person to make a special confession of his sins, after which the priest shall absolve him; and yet, notwithstanding all that, my rev. opponent sneers at confessions, and thus slings both his church, her doctrines, and her commands to the dogs. He tells us, forsooth, that if a penitent came before him, for the purpose of confessing his sins, that he would do so and so, but that he would have no investigation, no examination into the state of the penitent’s conscience, for such a course of proceeding smelled too strongly of Popery. But how does he know how we exercise that awful responsibility, which has been placed upon us by the Redeemer of mankind, when presiding in the tribunal of confession?—a tribunal, the divine institution of which his church, as well as mine recognizes, for she commands the practice of confession, but like all her other commands, she is not obeyed in this instance. Her children are disobedient to her voice, they recognize the institution, but they discard the practice of confession; and hence it is, that the grossest immorality, vice, dissensions, and disunion prevail, to a frightful extent, amongst those who profess her doctrines, but who, in the exercise of the right of *private* judgement, follow their own vicious inclinations, paying no regard whatever to the voice of that church which they profess to venerate and admire. My brethren, my reverend opponent has rung the changes about mothers, wives, daughters, and sisters, for the purpose of exciting feelings of jealousy in the breasts of fathers, husbands, and brothers. That was your object, rev. sir; but I tell you that you labour in vain, for at this very moment they are laughing at you. They know our conduct, they are witnesses of our lives and of our zeal in the cause of religion and morality, and therefore it is, sir, that they despise your malicious assertions, and treat with sovereign contempt your evasive and infamous insinuations. Nay, reverend, sir, I will tell you

Here there was great cheering, which lasted for several minutes.

The Rev. Mr. Gregg smiled and shook his head.

more, not only is anything which you insinuate forbidden in that sacred tribunal; but the smallest approach to the least impropriety by a clergyman, nay, even the suspicion of impropriety, would suspend him for life, never to be restored. That, sir, is the punishment inflicted even upon those clergymen who are only suspected of impropriety in the holy tribunal of confession, by the Bull of Benedict the 14th—That, sir, was a cruel bull against us, because it inflicts both pains and penalties upon us, and not only that, but it has exposed us to the villainy of those who may present themselves at the tribunal of confession, bribed by you perhaps, as it is known that some have been, in order to bring charges against us; and thus, sir, are we in daily—nay, hourly fear of being attacked by some hired and bribed wretch or other, who may have been suborned to destroy us. In like manner was St. Athanasius attacked when the Arian Bishops put a woman into his house through a window, in order to found a criminal charge against him; but that holy man believing that it was a spirit which was in the room, got alarmed and implored assistance, and being heard by the servants, they rushed into the room and found the female there, and upon being questioned as to the motives which induced her to intrude herself into the holy man's chamber, she immediately confessed the villainy of the Arian bishops who had bribed her; and this has been the invariable conduct pursued by heretics in every age. In attacking the Church of Christ and her Ministers, they stop at nothing—open and undisguised villainy; and when that fails against the former, underhand knavery, fraud and secret malice, are set to work against the latter. *Inspired* heretics resort to every means to carry their objects into effect; when open force and actual violence fail them, they have recourse to knavery and hypocrisy. Marcion the heretic, said that he was inspired, and my reverend friend, Mr. Gregg, following the example of his arch prototype, tells you, my friends, that he also is an inspired man. But in what manner did the venerable Polycarp, who lived to the age of 100, and whose body the fire refused to burn, and whose flesh put forth the most beautiful exhalations, that those who were looking on seemed to smell the most precious spices? There, sir, is the fact recorded in Eusebius, and acknowledged by some of the most learned men of your church; but, sir, how did this great saint and holy martyr reply to Marcion, when that heretic, like you, sir, said that he was missioned? Acknowledgest thou me Polycarp?" "Yes," replied the holy man, "I acknowledge you to be the first-born of the devil;" and I say unto you, although you are not the "first-born of the devil," nor the first heretic that attacked the church of Christ, yet you have got a little pedigree which can be lineally traced up, like so many dragon's teeth, to that arch heretic. You are not relatively, but collaterally descended from Marcion.

Now, sir, permit me to ask you this one question, and I hope you will answer me like a man—What right had St. Polycarp to give that appellation—"the first-born of the Devil"—to Marcion, unless he himself belonged to the Church of Jesus Christ, which could not err? You told me yesterday that Marcion was a heretic, and that you belonged to the Holy Catholic and Apostolic Church of Jesus Christ, but that cannot be, for you and I disagree upon that point, as widely as St. Polycarp differed from Marcion, the former belonged to the Church of Jesus Christ, whose doctrines I am defending from your attacks. He professed and died for the same faith which I profess, but against which you protest, therefore, sir, you cannot belong to the Holy Catholic and Apostolic Church, but on the contrary, you belong to a church, the first apostles of which were, as you yourself have admitted, apostates from mine. You made that admission, good doctor, and to your eternal disgrace it shall stand recorded against you. Again, sir, you call the Pope, the centre of Christian unity, Antichrist, whilst I look upon him as the Vicar of Jesus Christ upon earth. I belong, as I have already observed, to that church to which St. Polycarp belonged, and I hold the same faith for which he shed his blood. You protest against both, therefore you must be, like Marcion a heretic, although I cheerfully admit that you are not the "first-born of the devil." Our apostolic bishop is the lawful successor of the men who have sat in St. Peter's chair, who have succeeded

each other without a link being broken in the chain of succession from the death of the prince of apostles—Peter, down to the apostolic man, who at present presides over the Church of Jesus Christ. And do you, reverend sir, recollect that when Napoleon Buonaparte put Pope Pius the 7th into prison, the people of England set him free, that is, they released Antichrist, and they gloried in being able to grant liberty to this same Antichrist. Protestant England delivered the Pope from bondage, and yet he is Antichrist—a pretty Antichrist indeed—that could not deliver himself out of the hands of his enemy.

Now, my friends, the Church of England has taken baptism and ordination from us—in fact, they have not anything which they can call their own, save and except their 39 Articles, and their cant, and hypocrisy. They have taken every thing from us, that is, from Antichrist! and you may guess what a religion it is, and what a “Fusbos” you are sir, for defending it. You see, my friends, into what a corner I have driven him—you see where I have him—he is in a very awkward predicament and he had no other means of getting out of it, but by making an assertion which has committed him still more deeply into the difficulty in which he has placed himself. My friends, when I charged his blundering church with having but that which they borrowed from us, not omitting even her very prayers—he asserted that some of our bishops went over to him, and that they brought all the garments with them—for said he,—“The apostates from your church were the apostles of mine.” It is true, sir, they brought you your baptism and holy orders—I am not now saying whether they could confer them on others or not—but they brought them to you, and that was enough for you—they had nothing but what we gave them——

Rev. Mr. GREGG.—They had.

Rev. Mr. MAGUIRE.—What?

Rev. Mr. GREGG.—They had more, and they did more.

Rev. Mr. MAGUIRE.—Will you be pleased to tell me what they had, and what they did.

Rev. Mr. GREGG.—They had truth, and they renounced the errors and the abominations of Popery.

Rev. Mr. MAGUIRE.—Indeed!! It is true they renounced what you, and all those who think with you, are pleased to nickname “Popery;” they became to use your own words, apostates, and apostles of the Reformation; catholicity placed too great a restraint upon the passions, and those apostles of yours not being able to gratify their inclinations with impunity, they renounced the ancient faith and embraced the tenets of the reformers, and took to themselves wives as helpmates in the great work which they had undertaken—the Reformation of the Church of the living God. But, sir, when they became apostates from our church and apostles of yours, when you got them into your clutches, did you ever ordain one of them over again? Not one of them, sir, you took them as you got them; you were too glad to receive them; they remained as they were before, with the marks of the beast upon them. It is from these apostate apostles that your church derives her ordination, your ordination therefore comes from Antichrist, and good enough it is for you, sir. Now, sir, who has the mark of the beast? Again, my brethren, he has spoken of Voltaire and of France, and he has given you a long dissertation about Protestantism, and St. Bartholomew, and Charles the Ninth, for what purpose, and with what view all this was done by the reverend gentleman, I know not, except it was with an idea of throwing dust into the eyes of his auditory, in order to draw their attention from the real subject under discussion, and to kill as much of the half hour as he possibly could, by dilating upon subjects quite foreign to those which we met here to discuss. Now, why, did I quote Voltaire? I quoted him, my friends, not for the purpose of giving my reverend friend matter upon which to waste his time in idle declamation; but for the purpose, and with the view, of demonstrating that the very weapons which that celebrated infidel (as well as others who followed his footsteps) had used against our common Christianity, have been put forward

against me in this discussion by my reverend opponent. That was my argument, and it was for the purpose of illustrating it that I mentioned Voltaire, Rousseau, and other infidels, who derided Christianity, grounding their denial upon the very foundations assumed by my reverend friend. It was with the view of upsetting the position taken by my reverend opponent that I mentioned Voltaire, and when he comes to answer me what does he do? Why, he talks of Charles the Ninth, and poor Charley Dix but he has no compassion for the latter—why? Because he was a near relation to that man—one of his ancestors—who massacred some Protestants in France. To be sure my reverend friend made a mistake in history. He committed a few slight errors, but they are nothing. I would not take any advantage of them, as I did not undertake to instruct him in profane history. I am here to teach him theology only. You, sir, have spoken of the massacre of St. Bartholomew; but, sir, is it not a well-known fact, that before that massacre took place, 1700 Roman Catholics were cruelly and inhumanly butchered, and that the slaughter of St. Bartholomew was perpetrated by way of retaliation? You admit that your own church persecuted, and that my church was persecuted, robbed, and plundered by your church and followers. But, sir, my church never persecuted, nor did she ever sanction persecution—Catholic Kings persecuted—the state persecuted—but the church never did. I am sorry, sir, that you have introduced such topics, because they tend to create feelings of irritation, and are calculated to lead to consequences which it is the bounden duty of all, if possible, to avoid. I therefore, hope, that you will speak no more about persecution.

My brethren, my reverend opponent has again spoken of celibacy, and he has designated it as a cruel and anti-christian system; but only that my hands are, as I previously observed, tied down, I would retaliate, and take ten-fold revenge of him and his church. It is, therefore, a painful subject just now—but no matter, nothing shall escape my lips, calculated to wound the delicacy of any one present, let the consequences be what they may. Again, my friends, the reverend gentleman spoke of Henry the Eighth, and he said that his offence consisted in the setting aside of a Popish distinction. Henry the Eighth had married his brother's wife, Catharine of Arragon, but although she had been married to his brother, Arthur, she came to him a most pure virgin. Conscience never struck him until he saw the blooming Anne Boleyn—then it was that the "Popish distinction" of affinity struck him—The "flame that shot from Anne's eyes" illuminated him—it was then he saw the error of his way—his old wife displeased him—his virtuous conscience suggested a divorce—It would not be granted—for the doctrine of my church is that of Jesus Christ—"what God has joined together let no man separate"—and when the holy head of your church, reverend sir, saw that his passions would not be at the expense of a violation of the laws of God, he then became a reformer of the church of God, and he formed a religion for himself, in order to gratify his base inclinations—It was only then, sir, that he saw this "Popish distinction." But the question was, sir, "was it lawful for him to marry his brother's wife, when *ratum sed non consummatum*?" She was then very young, and Arthur, to whom she was married, was only 15 years of age, and of a sickly and debilitated constitution—and is it not, sir, a well-authenticated fact that he never lived with her, no, not for a moment, as his wife, after the marriage ceremony was performed? And did not Catharine challenge Henry the Eighth before the council to deny, if he could, that she came to his bed "a pure and spotless virgin?" and did he not admit the fact? Yet, you say, that the marriage was not valid—that is your assertion, sir; but, I ask you, reverend sir, have you not at this present moment a Fellow of Trinity College, who is married to his brother's wife?

A Person in the assembly here cried "shame."

Rev. Mr. MAGUIRE.—It is not a shame for me—I mention the fact; but I have not stated the individual's name—neither do I allude to the fact for the purpose of degrading him; but with the view of retorting my reverend opponent's arguments

against himself, and exposing his ignorance of theology; and now, reverend sir, if that be the fact, and I dare you to deny it, how can you assert that Henry the Eighth's marriage with Catharine was invalid, when it was, as I said before, "*ratem sed non consummatum*?" When Henry the Eighth ascended the throne of England, upon the death of his brother Arthur, he did not object to the marriage, his conscience did not annoy him, or start any objection to the union, until he saw another more agreeable to his taste. He was perfectly satisfied with Catharine until he saw Anne—her blooming beauty aroused his conscientious scruples which, until then, had lain dormant—he became dissatisfied with Catharine; but that was enough according to your code of morals—every man to his fancy—says the Church of England; your passions must not be controlled. If you are tired of your old wife, find some cause of complaint against her. You can then get another. That is Church of England morality—for we all know that Martin Luther allowed two wives to one man, Philip, Landgrave of Hesse Castle.

A Voice in the assembly.—No, no.

Rev. Mr. GREGG.—Hear, hear.

Rev. Mr. MAGUIRE.—Oh! but I say, yes, yes, the fact is notorious all over the whole world. Why, sir, I can show you from his own works that he did. Again, sir, you quoted paragraphs from certain authors relative to a meeting which was held in Spain, about confession, but you, yourself, sir, know right well that those authors are not faith worthy, even by Protestants, and that they are always classed with *Fra Paulo*, and others of his stamp, who have written nothing but a collection of abominable lies—fellows who could not write one word of truth, because—"their mouths were lying mouths," and who could not be stopped in their purposes by any law, human or divine; you, sir, are well aware of the vicious principles of those men; yet you do not hesitate to quote them, as authorities against me; thus demonstrating that you would stop at nothing, but that you would, on the contrary, stoop to everything and grasp at anything, no matter how disreputable, so as it would assist you in making, what you conceive, a point against that cause of which I am the humble advocate. These are the men whom you quote against me; but whose testimony goes for nothing, because they have distorted facts. But, suppose that all they state be true, but which I deny, what do they prove against me? Why, just nothing. I have demonstrated from the Holy Scriptures that Jesus Christ instituted the holy tribunal of confession, and that he left to the pastors of his church the power of forgiving sins, when he said to his disciples—"receive ye the holy Ghost—whose sins you shall forgive, they are forgiven, and whose sins you shall retain they are retained." John xx. 22, 23. And again, when he addressed Peter, saying—"And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven." Mat. xvi. 19. Now, sir, I ask you how could a man—a priest—know what sins to forgive, or what to retain, when to bind and when to loose unless sins were confessed to him, or how could you absolve the penitent from his sins unless you knew them? You could not do so, sir. But you repudiate confession, although your church recommends its practice. You will "throw pearl to the swine." Those who follow your doctrine may approach the sacrament of the Lord's Supper bowed down with crime, and partake of it unworthily, thereby incurring the dreadful anathema pronounced by St. Paul against all unworthy communicants. Such, sir, is the result of your blasphemous doctrine, and such is the judgment incurred by those members of your church who follow your principle and adhere to your doctrines. Now, my brethren, I ask you, would we not be "throwing pearls to swine" like my friend, if we did not take care and see lest these who approach the table of the Lord to partake of his body and blood, do so unworthily? Therefore, I say, the penitent must tell the state of his mind—of his soul—he must relate all his sins to his confessor, just as the sick man relates the circumstances of his complaint to the physician, in order that the proper medicines

may be prescribed; and how can the spiritual physician prescribe or know when to bind or when to loose—what to forgive or what to retain, unless the spiritual patient discloses the state of his soul; or how can the spiritual physician prescribe spiritual remedies unless he is made acquainted with the nature and extent of the spiritual disease under which his patient labours? He cannot do so. The malady must be described before the remedy can be applied, and that, sir, is the manner in which our flocks act when they go to the holy tribunal of confession, notwithstanding the foul calumnies which you and others have heaped upon that sacred institution. The reverend gentleman has talked to me about Louis Philippe, but I shall not say any thing of that individual. He is not here to defend himself, and, therefore, it would be unfair for me to institute a comparison between him and Charles the Tenth. Again—the reverend gentleman talks to me about “hatching my own eggs.” That observation relates also to another gentleman—a man for whom I once entertained a feeling of the strongest regard—a man whose powerful talents outweigh yours, sir, in an infinite degree, and with whom notwithstanding the malignant efforts made to sever us, I have always lived upon the most intimate terms of peace and good will; but, he has been caught in a trap by a certain party who shall be nameless for the present. I will not say more now, as I do not believe he is in the room, and if he were it would be unworthy of me to do so, as he would be deprived of an opportunity of defending himself.* But, sir, if I am to “hatch my own eggs,” I will most willingly do so; they are the eggs of the Church of Jesus Christ, and have been producing chickens for 1800 years—they are not “locusts’ eggs,”—they did not spring from the infernal locusts from hell—Luther and Calvin. No, sir, they did not; but now, sir, as you have introduced this subject, I will give you a specimen or two of these holy fathers—those founders of your church and manufacturers of her doctrines—those pure and holy fathers of your church who were taught in the school of hell, and were, consequently, the scholars of the devil. Now for the specimens—but first, I must give you the references, in order that you may know where to find what I will read to you. I have the book here in German, and you can have it if you wish, that is, providing you can read it. In the 7th tome of Luther, the Wirtemberg edition, page 458, and in the same edition, page 480, the confessions of honest Luther, which I am going to read for you, will be found; they were translated into Latin by his own desire, by his favourite disciple Justus Jonas; and here, my friends, permit me to observe that there is nothing so remarkable in the whole reformation, as it was called, as that this work should have been thus prefaced in order to stamp the finger of the Eternal God against it, by making the apostate apostle of the Reformation give this display of his wickedness by acknowledging his conference with, and his attachment to the devil. You, sir, are a follower of the same man—you, sir, have adopted the principles of the man who attempted to “do away with the continual sacrifice,” at the suggestion of the devil—you, sir, are a follower and a disciple of that man who acknowledges that he was instructed by the devil.

Rev. Mr. GREGG.—No, no.

Rev. Mr. MAGUIRE.—I say, yes. You have confessed your admiration of him; and, what is more, I tell you, sir, that the finger of God was visible in this act of Luther, who, by the act of an all-wise Providence, was compelled to acknowledge that the devil, the eternal enemy of mankind, was the author of his heresy,—that he acted under his advice, and obeyed his commands—and thus, sir, this candid confession of Luther—your great apostle—has left you no excuse for your admiration of him, nor for your adherence to his doctrines. You have told me, sir, that I must have mistaken Luther’s character—that he was “a great man”—“a mighty thunderer”—and that there was a “length, and breadth, and depth about him, which I could not comprehend.” But give me leave to tell you, sir, that that gentleman’s

* The gentleman to whom this allusion was made, is the Rev. Mr. Pope.

character was too well known to be mistaken by me. Believe me, Doctor, I am too well acquainted with it, to labour under misconception about it. What does he say of himself? I have him here in his original language. I gave you the references already, and I will hand you over the book; but first be pleased to hear your "great man:"—"In two years time my Gospel will be so diffused that the Pope, and his bishops, and priests, and monks, and nuns, and bells, and towers, and the cells, and mass, will be no more heard of; in short, there will be an end to Popery altogether." There is a prophet for you! There is the mighty and magnanimous Luther for you! and you see how faithfully his predictions have been fulfilled. Hear him again: "A pious man sinneth in every good work. A good work, no matter how well performed, is nevertheless a daily sin. He who believeth can neither be a sinner nor an adulterer. I find nothing pure or holy either in myself, or all mankind, and all our good works are lice upon an old skin." Again: "I am a Doctor above all doctors, an unworthy evangelist of our Lord Jesus Christ. I, Martin Luther, by the grace of God, evangelist of Wirtemburgh. I, Doctor Martin Luther, am your apostle, I am a prophet, I am Isaiah, to the honour of God and to the confusion of the devil; a second John the Baptist—a great hero—a most rare man—such as has not existed for many ages; I am a saint of God,—my mouth is the mouth of Christ—I am not far from thinking myself a God." Now, sir, what do you say to that blasphemous impiety of your apostate apostle, when he compares himself with God? Again, sir, hear how he treated the Sacramentarians (in his short confession of faith); those who, like you, denied the real presence in the Sacrament: he treated them, sir, "as fools, blasphemous, a worthless tribe, damned wretches, for whom it was not lawful to pray, with whom he would have no communication either by letter, by words, or by works, if they did not acknowledge that the eucharistic bread was the true natural body of our Lord." "It is as indifferent to me (said he again) whether I am praised or blamed by the fanatic Zuinglians or other such people, as it is to be praised or blamed by the Turk, the Pope, or by all the devils; for being near unto death, I am desirous of carrying this glory and this testimony to the tribunal of Jesus Christ, that I have with my whole heart condemned Carlostadius, Zuinglius, Œcolampadius, and other fanatical enemies of the sacrament, together with all their disciples who are at Zurich,—and every day in our discourses do we condemn their heresy, full of blasphemies and impostures." In fact, sir, your great apostle took care to put the devil, within and without, about, above and below, before and behind, the Zuinglians, and all those other heretics, who denied the real presence in the sacrament, by inventing new phrases to penetrate them, as it were, with devils, and repeating those odious words until men were filled with horror. Again, sir, hear what he says concerning free will. "Free will after sin is a thing of nothing, and whilst man does all that he can he sinneth mortally—contrition makes him a hypocrite, yea, a great sinner. Sin, therefore, and sin valiantly; but be more valiant in faith, and rejoice in Christ; from him sin cannot separate us, although we commit a thousand fornications, and a thousand murders in the same day." Tom. 1, Lat. Epis. p. 55, p. 59, and p. 345.

Hear again, sir, what he says of the Sacramentarians, Zuinglians, *all Greggites*, and all who deny the real and literal presence of Christ in the sacrament. "Zuingle was an offspring of hell, an Associate of Arius, a man who did not deserve to be prayed for. Zuingle is dead and damned, having desired like a thief and a rebel to compel others to follow his error." Tom. 2, p. 36. "Blessed is the man who hath not walked in the counsel of the Sacramentarians, nor stood in the way of the Zuinglians, nor sat in the chair of the Zuricheans. You understand what I mean." Luther's Epis. and Jacobin's Presbyterian. This is the manner, sir, in which Luther wrote against the Sacramentarians, and I have brought forward those passages against you because you know how you attack us upon the same subject, namely, our belief in the real presence of Jesus Christ in the Eucharist. Again, sir, hear your "thundering apostle," when he says, "that the decalogue was given to the Jews, and was

not intended for Pagans or Christians." That is, that not one of the Ten Commandments was ever intended, by God, as binding upon either Pagans or Christians. Again, sir—"Let us (says he) abstain from all sins, but in particular from all good works, for all the good works we perform are dead." Again, sir, "A vow of chastity is worse than adultery and impurity. Hear him again—"It is not so much my desire to demonstrate how chastity is to be observed, but that it is impossible and ought not to be observed." Again—"If any man correct you for speaking smuttily or obscenely, let this be your reply—What then? "If the whole world be offended we must obey necessity." And this advice has been followed. It will be easily seen when this discussion is published who are his disciples, and who it is that adheres most irreligiously to that abominable maxim of the great Doctor of the Reformation. Again, sir, hear how he speaks of that fatal heresy, the Reformation, the work of his own hands—"This business was not commenced upon God's account, nor will it end upon God's account." There, sir, is Luther's opinion of your boasted Reformation. "It was not commenced upon God's account, neither would it end upon God's account;" and I verily believe he prophesied truly then. Again, sir, be pleased to hear a little more of your great doctor's language—"I am often in doubt whether I speak the truth or not." That is as much as if he said, really I don't know whether I speak the truth or not. Now, my brethren, I have here some tremendous passages, but I declare I dare not repeat them. He, however, tells us that "it is impossible for us to resist the slightest temptation to sin, and the Scripture itself teaches that we are slaves of the devil, and, as it were, the subjects of God our Prince." That comes well from a man who knew not whether he spoke truth or falsehood—"per sæpe au vere laquar necne nescio"—and again he says, "that if Peter and Paul, and Mary, the mother of Christ, were there, they would fall at his feet, and call him their Lord."

Now, my brethren, I ask you these simple questions, can the religion who had this beastly and blasphemous wretch for its founder, be the religion of Jesus Christ, the God of truth and purity? Can the religion founded by such a monster, and which did not begin to make its appearance for 1500 years after the death of our Saviour, be the religion established by Jesus Christ, and for which the holy apostles and martyrs shed their blood? Can it be the religion of Jesus Christ, when it did not make its appearance in the world for 1500 years after his death? Surely it cannot. I have challenged my reverend opponent to show me a church in the world, that before the days of Martin Luther, ever professed, ever heard of, or even so much as dreamed of the thirty-nine articles, I have repeatedly called upon him to do that, but he has not even attempted a reply. To be sure he alleges that there is no mystery in the number, that the number is nothing, that is his allegation. Well, now, I defy him to name me any church, or to produce the Liturgy of any church, that even professed the principles contained in them; there is a plain challenge, and I hope he will accept it, and not give it the go-bye, or shuffle it off as he has done so many others. But, my brethren, he cannot do what I require him to perform, and for this reason, there never was a church in the world that professed them, or that had anything at all belonging to Christianity, except what they begged, borrowed, or stole from us; and how could they, when Luther declared that, "The true gospel was never preached in the world until his day, not even in the days of the Apostles, and that for 1000 years there was not a single true believer in the world; and the heretics of the Church of England say, that for 800 years and more, (they say that in order to come as near as possible to Luther, without implicating themselves in his false assertions) there was not a single human being in the world that was not sunk in the most dark and damnable idolatry, hateful to God, and damnable to man." Thus teaching that all the promises of Jesus Christ failed, and that he was left for this immense space of time without a single being in the world to acknowledge him, or to glorify his holy name; and thus, by a promulgation of that infamous and lying doctrine, does the Protestant Church inculcate this blasphemous principle, that the blood of Jesus Christ was spilled in vain, and that the sacrifice which he offered upon Mount Calvary was of no

effect ; for, that notwithstanding all that he did and suffered for the love of us, there was not a human being in the world to return him love for love, but that on the contrary, the whole human race became rebels to God, and children of the devil. Is not that a pretty doctrine to be taught by a church, which professes herself to be a Christian Church ? Now, my brethren, I will ask my reverend opponent this one plain and simple question, was there ever a heresy which sprung up in the whole Christian world, since the days of the Apostles down to Martin Luther and his followers, that was not condemned by the Catholic Church—that church to which I have the happiness to belong ? Not one. And I will now give him a proof from the councils that were assembled, that there never was a heretic, nor a heresy, that was not condemned by the Church of God. Now, my brethren, I beg your most serious attention while I advance my proofs :—“ The Council of Nice, held under Pope Sylvester, *Anno* 325, condemned the Arian heresy. The Council of Constantinople, held under Pope Damascus, *Anno* 381, condemned the Macedonians, Eunomians, and Apollonarians. The Council of Ephesus, held under Pope Celestine the First, *Anno* 431, condemned the Nestorians. The Council of Chalcedon, held under Pope Leo the First, *Anno* 451, condemned the Eutychians. The second Council of Constantinople, held under Pope Vigilius, *Anno* 553, condemned the Origenists. The third Council of Constantinople, held under Pope Agatho, *Anno* 680, condemned the Monotholites. The second Council of Nice held under Pope Adrian the First, *Anno* 787, condemned the Iconoclasts. The fourth Council of Constantinople, held under Pope Adrian the Second, *Anno* 869, condemned Photius. The first Council of Lateran was held under Pope Calixtus the Second, *Anno* 1122, for the recovery of the Holy Land out of the hands of the Infidels.” I hope you will not assert that that was an unholy work, Doctor. The second Council of Lateran was held under Pope Innocent the Second, *Anno* 1139. The third Council of Lateran, held under Pope Alexander the Third, *Anno* 1179, condemned the Albigenses, who maintained the errors of the Manicheans. The fourth Council of Lateran was held under Pope Innocent the Third, *Anno* 1215, against the Waldenses and Albigenses. The first Council of Lyons was held under Pope Innocent the Fifth, *Anno* 1245, for the recovery of the Holy Land, and the Sepulchre of Jesus Christ, from the grasp of the Infidels ; and here I again ask you, reverend sir, was that an unholy, or antichristian work ? I am sure you will not have the hardihood to allege that it was. Again, sir—The second Council of Lyons was held under Pope Gregory the Tenth, *Anno* 1274, in which the Greeks renounced their schism, but into which, I admit, they relapsed soon after. The Council of Vienne, held under Pope Clement the Fifth, *Anno* 1312, condemned the Dulcinians and Beguadians. The Council of Pisa, called in the time of Gregory the Twelfth, *Anno* 1409, which put a stop to the schism, and deposed both the contending Pontiffs, Gregory the Twelfth, and Benedict the Thirteenth, and choose Alexander the Fifth, by whom this council was approved. The Council of Constance, held under Pope John the Twenty-third, *Anno* 1413, condemned the errors of Wickliffe and Huss. The Council of Florence, held under Pope Eugenius the Fourth, *Anno* 1439, in which the Greeks, once more renounced their schism. I am sorry that my time will not permit me to go on to the Council of Trent, held under Paul the Second, *Anno* 1545, which condemned the errors of Luther and of your church.

The half hour ended here.

T. MAGUIRE, P.P., *Ballinamore.*

I certify, that this report is faithfully and correctly given.

THOMAS J. CASSIDY.

CONTROVERSIAL DISCUSSION.

EIGHTH DAY—WEDNESDAY, 6TH JUNE, 1838.

ELEVEN O'CLOCK, A.M.

Rev. Mr. GREGG.—I call upon the Rev. Mr. Maguire to proceed with the work of this day.

Rev. Mr. MAGUIRE.—My friends, before commencing the grand work of this day, which is my day of attack, I shall make some observations—they shall be few and pertinent—upon the gross and scandalous matter contained in the last half hour's speech, which was inflicted upon you yesterday by my reverend opponent, Mr. Gregg—and upon the grossness and malice generally, with which in his blind zeal for the cause which he advocates, he has thought proper to attack monks, nuns, friars, priests, and religious houses, as well by his own peculiarly gross language, and insinuations, as by those quotations which he felt it his duty, no doubt, to read from that work which he calls the history of the "monasteries." My friends, in making those observations, in reply to what has fallen from my reverend antagonist, I will not make use of language of my own, nor will I appeal to authorities who could, for one moment, be considered as partial ones—on the contrary, I will quote those only who cannot be suspected of entertaining any partiality to what my rev. opponent is pleased to call Popery. I shall, therefore, refer him to his own Protestant authors and historians, in order to show him, and demonstrate to you, my brethren, that more base, false, calumnious, and infamous charges were never made to the world than those made against Catholics, the Catholic religion, and religious houses, at the time of the reformation, by those lying and avaricious wretches from whom my reverend opponent has taken those extracts, which he has read to you in his last speech of yesterday. I now beg leave to refer my reverend friend to two Protestant authorities, and he will there discover that what he read yesterday relative to the monasteries was extracted from a spurious and lying pamphlet, which was published at large, in *Henry Stephen's World of Wonders; or Preparative Treatise to the Apology for Herodotus*, and from whence they were taken and inserted in one of the editions of *Speed's history of England*—just in the same manner as Maria Monk's vile stories have been dressed up to please the vitiated tastes and satiated appetites of those who, wallowing in sin, and incapable of practising virtue, imagine that all the human race is like themselves, and therefore readily receive, and most implicitly believe, the most infamous lies that can be invented, by the basest of wretches, against those whose virtues they cannot imitate, and whose religion they despise.—Indeed, my brethren, I wonder very much that my reverend friend does not bring Maria Monk as an authority against me; but her lies and slanders are too recent—there are living witnesses to prove, and who have proved, their falsehood. It would not suit his purposes, therefore, to quote her in favour of his cause. In a couple of centuries hence her productions may answer very well in the hands of some assailant

of the Church of Christ ; but at present they would not do, although they are equally as true, and fully as disgusting, as the authorities he has quoted. Now, sir, be pleased to hear what this great writer, Brown Willis, says in his history of "Mitred and Parliamentary Abbeyes," and in reply to Bishop Burnett's History of the Reformation, wherein that right reverend author has this passage, page 241, volume 1.—*Battell Abbey was represented to be a little Sodom, so was CHRIST'S CHURCH in CANTERBURY, with several other houses.*" Now, sir, my author thus expresses himself—"The historian doth not tell us by whom they were thus represented, for that would have marred all the history, and relieved the reputation of those monasteries. The credit of the whole matter rests upon the authority of a vile pamphlet, out of which Stephens transcribed those stories in his Apology for Herodotus, and from him Fuller took them into his Church History, from whom this historian received them. But Fuller is so ingenuous as to own from whence he took them : and to add, that he thinks it not reasonable to believe such heinous accusations upon so slender testimony."—Batteley's Antiquities of Canterbury. Now, sir, to return to Battell Abbey, and the accusations which were brought against it, as well as against Christ Church, Canterbury. My author says—"That he is not much concerned for either ; yet being willing to do justice to all men, I will not conceal that the accusation appears very improbable to me, as far as Christ Church, Canterbury, is concerned in it, since I am well assured that Doctor Goldwell, the prior of it, who had governed it for twenty-three years before the dissolution, was a learned, grave, and religious person ; and that when it was founded anew, is not to be supposed it that the good Archbishop Cranmer, employed by the king therein, would have taken into the new foundation any person so scandalously wicked ; yet twelve monks were taken into it, which exceedeth the number of such persons to be found in Sodom at the time of its destruction." And in Batteley's Antiquity of Canterbury, part ii. pages 119 and 120, you will find that he concludes his chapter with the following state of that monastery, which my author states as applicable to religious houses in general—"The convent was a society of grave persons. The aged were diligent to train up the novices, as in the rules of their institutions, so also in gravity and sobriety ; and the younger were placed in the cells of the dormitory among the elders, so they were continually under a kind of a guard to prevent them doing any thing unseemly. Are they charged with covetousness ? They had indeed many arts and tricks to get money, and did abound in wealth ; but they neither enriched their families, nor consumed their wealth upon their lusts. All they had was spent either in alms and hospitality, or else in stately and magnificent buildings, (do you hear that, good doctor ?) or else in decking and beautifying the church with the richest ornaments, wherein they abounded and extended even to profuseness. Are they accused of idleness ? Their life indeed was not spent in bodily labours ; but most of it in bodily exercises, in fastings, penances, devout meditations, night and day, and in some other superstitious formalities, wherein they placed too much merit, and which they mistook for godliness itself. Their life was chiefly contemplative, and silence was one of the rules of the order.—Are they considered as illiterate ? In those times there was but little learning in the world ; that age is commonly styled the dark or illiterate age, but most of the learning that then was, was to be found in the cloisters of the monks, where some did attain such a proficiency of knowledge, as in those times was to be esteemed high and great. * * *

Hereupon let us lay aside all such reports concerning immoralities practised in the monasteries, and let us build upon surer grounds and more christian principles, the reasons whereby we justify the dissolution of monasteries in this nation. Let us charge them with superstitions and idolatrical practices, in paying great honour to saints and their relics, as is not due to them—let us charge them with mistaken devotions—let us condemn them as guilty of all those errors in doctrines and practices as are at this day maintained and practised in the church of Rome. You shall, by such principles as these are, undeniably demonstrate the necessity of the

dissolution of monasteries, and justify the wise proceedings of the pious reformer of our church; and in thus arguing, we can never fail to have truth and charity upon our side." Thus, sir, admitting that there was neither truth nor charity in these reports, which in a subsequent passage he condemns as spurious and false:—"So it may be inferred (says he) from hence that what Stephens has printed, (and which Burnett and others have copied) is spurious and false." Now, reverend sir, I will read you one passage more, in order to show you that those who could fabricate such base, scandalous, and infamous reports, were unworthy of credit, and that they had neither truth nor charity upon their side. This extract, sir, is from Bishop Thorndyke, in his work upon the church, and I pray you to mark what he says about virgins and widows:—"There were in the church from the beginning, besides those who had the authority of governing it, divers ranks of persons of special esteem—the rank of widows, honoured with public maintenance from the church, as we understand from St. Paul's orders, 1 Tim. iii. The rank of virgins, the prerogative whereof we may understand from Tertullian's book *De Virginibus Velandis*, wherein he disputes whether they were privileged against St. Paul's order, 1 Cor. xi. 5—15, of veiling their faces in the church." There, sir, you have Thorndyke.

And you have St. Augustine, in his work *De Virginitate*, chapter 23, quoting that text of St. Matthew, "And there be eunuchs who have made themselves eunuchs for the kingdom of heaven," xix. 12, and saying, those castrate themselves for the kingdom of heaven, who vow chastity for by a vow they make themselves, as it were impotent for marriage, and the doing this for the kingdom of heaven, is a clear proof that this state of spiritual impotency does much towards obtaining heaven. And here I cannot help remarking, that both voluntary poverty and chastity are particularly recommended and rewarded by our Divine Redeemer; for he says, "there is no man who had left either house, or parents, or brethren, or wife, or children, for the Kingdom of God who shall not receive manifold more at this present time, and in the world to come life everlasting."—(Luke xxiii. 59.) Now, sir, what do you say to that text. Does not Jesus Christ recommend poverty, chastity, and obedience? He does, but yet you will not practise it. Again, sir, you have St. Paul recommending that women should have their heads covered in the church, and that those who should be chosen to fill the office of deaconess should have performed every good work, even to the washing of the saints' feet, and finally, that she should be the wife of one husband only. (1 Tim. iii. 16.) Now, sir, does not St. Paul recommend modesty, good works, and chastity? He does; but nevertheless you say that chastity is one of the works of Antichrist, that faith only will save you, and that, therefore, "good works" are not at all necessary to assist you in working out your salvation. So much for the doctrine of Protestantism. I will now pass to another observation, and then I will be done with the apostasy, after a word or two, unless my reverend opponent runs to it; and if he does—and indeed I am almost certain that he will, for his subjects are long since exhausted—it will then become imperative upon me to reply to him. My reverend opponent has accused me, my friends, of inconsistency.—He says that I made an acknowledgment contrary to the principles of my church, when I said that neither he nor I were the apostates foretold, which he sought to fasten upon me. Now, when I said that neither of us were Antichrist, I made no inconsistent acknowledgment; for although we all know that Luther and Calvin apostatised from the Church of God, yet neither of us are belonging to the Church of Antichrist; for I maintain that Antichrist has not made his appearance upon the earth as yet, and that he has not, I will proceed to demonstrate to your entire satisfaction. I refer you to the 24th chapter of St. Matthew—"And when he was getting upon Mount Olivet the disciple came to him privately, saying, tell us when those things shall be?—and what shall be the sign of the coming, and of the resurrection of the world? And Jesus answering, said to them, take heed that no man seduce you, for many will come in my name, saying—I am Christ, and they will seduce many—and you shall hear of wars and rumours of wars—see that ye be

not troubled; for those things must come to pass, but the end is not yet. And this gospel shall be preached to the whole world for a testimony to all nations, and then shall the consummation come. When, therefore, you shall see the abomination of desolation, which was spoken of by Daniel the prophet standing in the holy place.—He that readeth let him understand.” (3, 4, 5, 6, 14, and 15.) Now, my friends, you perceive the explanation which Jesus Christ gave to his Apostles when they sought private information from him respecting the signs which would precede the consummation of the world. He tells them that “when they shall see the abomination of desolation spoken of by Daniel the prophet standing in the holy place—then shall the consummation come.” Now, what does the Prophet Daniel say with reference to this subject? “And there shall be in the temple the abomination of the desolation, and the desolation shall continue even to the consummation and ‘to the end.’” (Daniel, ix. 27.) There, my brethren, you perceive that Daniel referred to the end of the world, and whatever Daniel spoke of, Jesus Christ also referred to, for his disciples asked him—“And what shall be the sign of thy coming, and of the consummation of the world?—to which he answered, when therefore you shall see the *abomination of desolation*, spoken of by Daniel the Prophet, standing in the holy place, he that readeth let him understand,”—and to understand it is quite easy, for Daniel says—“and the desolation shall continue even to the consummation and the end.” It is, therefore, quite evident, that Daniel referred to the “consummation and the end” of the world. Again, my brethren, when our Divine Redeemer was giving those instructions to his disciples, he saw that they were terrified at the dreadful persecutions and calamities that would befall the human race previous to the end of the world, which they imagined might come to pass even in their own days—he therefore removed their fears by saying—“see that ye be not troubled, for these things must come to pass, but the end is not yet.” He then tells them that the “Gospel should be preached throughout the whole world,” and he promised to remain with them “all days, even to the consummation of the world;” (Matt. xxviii. 20) to which Daniel refers, and that Daniel speaks of that awful event is plain, because our Saviour here declares that what he mentions relative to the consummation of the world had been referred to by Daniel: “when therefore you shall see the abomination of desolation which was spoken of by Daniel the Prophet standing in the holy place, thus plainly demonstrating to them that all those prophecies must be fulfilled—that there must be wars and rumours of wars; that nation will rise against nation, that kingdom will rise up against kingdom, and there shall be pestilence, famines, and earthquakes in places, and that there will arise false Christs and false prophets, and shall show great signs and wonders, inasmuch to deceive (if possible) even the elect. Now, my brethren, all these things will come to pass before the end of the world. “They are only the beginning of sorrows,” but when the “abomination of desolation,” Antichrist, is seen standing in the holy place, then shall come the consummation and the end.” There, my friends, is my explanation of the great apostasy foretold, and I have now done with it for ever. My friends, I have frequently argued throughout this discussion that “Protestantism is without principles,” and that it is impossible for any Protestant to make an act of faith in the Scriptures, because no Protestant on earth can say whether he has the true Scriptures or not—no Protestant on earth knows whether he has a true copy of the genuine Scriptures or not—he cannot tell whether the translations of the Bible which he may happen to possess are honest or not—and this I will demonstrate as clearly as any proposition in Euclid. But before I enter upon my demonstration, I ask you again, Mr. Gregg, how do you know, or how will you prove to me, that the Bible is not falsely translated—whether your translation be honest or not—or whether the Bible has not been falsely and maliciously interpolated by the hands of those whom you call wretched monks and priests, with whom it was for so many ages, and to whom alone the world is indebted for the preservation of the Holy Scriptures? How will you prove all that? You cannot do so, and you have already confessed your inability

to perform the task which I imposed upon you; for upon a former day of this discussion you acknowledged that you received the Scriptures upon the authority of the Catholic Church, and so far you are right, for after all it is upon the authority of the Catholic Church that the Scriptures must be received, for without that authority no Protestant on earth could receive the Scriptures as the inspired Word of God. I now beg to refer you, sir, to Dr. Grier's answer to Milner—The doctor was pressed so hard that he was obliged to give up the canonicity of the Scriptures, and to confess that no Protestant knew anything about it. When Doctor Milner called upon Dr. Grier, as I have now called upon Doctor Gregg, to prove which are the books of his sole rule of faith that have been written by divine inspiration, or that any books at all have been so written, he gave up the task in the following terms:—"To pronounce with confidence (said he) what books of the canon, or part of books, are inspired, and what not, may consistently belong to Doctor Milner, as being a member of a church which lays claim to infallibility; but certainly not to a member of the Church of England, so that when he asks how we have learned, which books have been written by divine inspiration, or that any books at all have been so written? we may answer that, when the Holy Scriptures declare that they set forth a divine revelation, or that they express the Word of God, we believe them to do so; (thus, sir, doing what never can be done, to wit, grounding a thing to be proved by itself;) but as to the fact of their inspiration we must with awe and humility decline to say what we believe no church, ancient or modern, can attest." Now, sir, if Doctor Grier be right, I would ask you, of what great use is the Scripture more than any other good book? and since you cannot prove its divine inspiration, why do you call it the Word of God? And again, sir, with what consistency can your church appeal to it, in her 39 articles, as her only rule of faith. She cannot prove that the Scriptures are the Words of God, yet she builds her faith upon what she knows not. How now, sir, will you demonstrate to me according to the principles of your church, or by any authority upon earth, except that upon which you admit that you receive them, that the Scriptures are the pure Word of God, and that they have been preserved in all their original purity and integrity? Doctor Milner called upon Doctor Grier to prove the authenticity of the Scriptures, and he answered as Mr. Gregg will answer, and as every Protestant is bound to answer—let the Scriptures prove, that is, prove the Scriptures by the Scriptures. Now, I tell you, reverend sir, that the Scriptures of themselves cannot prove, and do not prove, their own inspiration. You will not find a single passage throughout the whole Bible which says that all the present Scriptures are inspired. How, then, sir, will you prove that the Bible contains the inspired Word of God, if you do not trace its safe keeping through the Church of God, up to the very hands of the apostles? You have no other means of proving the authenticity of the Scriptures except by tracing them up to the apostolic ages, through my church, and you have no other voucher for their purity than the tradition of that church which you are pleased to call the "scarlet lady," and "the abomination of desolation," but to which nevertheless, you are indebted for the Holy Scriptures and all you possess of Christianity. Again, my friends, it has been alleged, but never proved, that my church has corrupted the Holy Scriptures, by mistranslations—her traducers have been repeatedly challenged to support their assertions by proofs, but this they have not attempted to do, and why? because they knew that their charges were false and unfounded, and therefore could not be maintained. But I will show the malice, roguery, and the villainy of the first Protestants who attempted a translation of the Bible—I will show you the wilful, the corrupt, and the base perversions which they have made in the Word of God. Now, my brethren, my reverend opponent has said that the Scriptures prove themselves; but how does he know that they have not been corrupted during "the great apostasy when the church became invisible?" Look, for instance, at that celebrated text, "and there are three who give testimony in heaven, the Father; the Word, and the Holy Ghost, and these three are one;" (John, v. 7.) You know, sir, that both

Luther and Calvin threw that text overboard, and let me tell you, sir, that no Protestant can answer the objections of the Unitarian or Socinian, when they cannot prove the authenticity or inspiration of the Holy Scriptures. The Socinians allege that this verse is wanting in many Greek manuscripts, and many men of great learning have refuted it as a false reading; but I admit without sufficient grounds; nevertheless, sir, you would not be able to refute the Socinian's objections to the Divinity of Jesus Christ, when you have no means of proving the inspiration of the Holy Scriptures, except your bare assertions, which the Socinian would not be bound to receive. I have, therefore, shown you, sir, that you must give up—you cannot prove the canonicity, integrity, or inspiration of any single book of the Holy Scriptures.—No, sir, you cannot prove the inspiration of one text of Scripture—for if that text which proves the doctrine of the Holy Trinity, more forcibly than any other, could have been foisted into the Bible, surely you have no means of showing that many other texts have not been added during the “great apostasy,” when, as both you and your church tell us, there was not an honest Christian, for 800 years and more, throughout the whole world; and if your church be right in so teaching, what villainy might there not have been practised by these “monks and priests of Antichrist,” to whom my reverend friend is solely indebted for the preservation of that book which he reveres, but the canonicity of which he cannot prove, without having recourse to the authority of that church, which he impiously designates as the church of Antichrist, and the mother of abominations. Oh! what a splendid logician we have here!! My reverend friend has received his Bible pure and unadulterated, from what? “From the Church of Antichrist, the scarlet lady, and the mother of abominations.” There is a bright theologian for you. He cannot prove the authenticity of his Bible except upon the church of Antichrist. We are Antichrist—we gave you the Bible—the Word of God. Ah! doctor, doctor.

Again, my friends, we gave him the pure word of God, and he has admitted that he receives the Bible, as the inspired word of God, upon the authority of the Catholic Church. Now, I will proceed to demonstrate that there was more roguery, villainy, and malice, exercised by Protestants in their translations of the Bible, than was ever known or practised in the whole world—and the higher you go up, the more frauds you will find to have been perpetrated—the more you will observe the retrograde motion, the more sin. Will not Protestants be astonished at the infamous works of these impious hands, that have dared to perpetrate such blasphemous outrages upon the holy Scriptures, the eternal word of the living God, whose anathemas must have fallen deeply and heavily upon them, for their daring violations of his commands, in twisting and distorting the Scriptures from their true and obvious meaning, to make them answer their own ends, and to give a species of authority to their vile and infamous practices? My brethren, these new reformers allege that they give you the gospels; they recommend the Bible to perusal—they call loudly and lustily upon you to read it—while at the same time they have filled it with fraudulent and wilful errors, wholly opposed to the letter and the spirit of God's holy and immutable word, for the purpose of imposing upon the credulity of the people. But these hypocrites, my friends, are not like the Papists, as my reverend friend, and others of his *calibre* are pleased to designate us, who preserved the book of God in its integrity—no, my friends, they are not; on the contrary, they are like the Pharisees of old, of whom our Divine Redeemer spoke in terms of condemnation, when he said: “Ye to you Scribes and Pharisees, hypocrites; because you go round about the sea, and the land, to make one proselyte; and when he is made, you make him the child of hell twofold, more than yourselves.” Matt. xxii. 15. There they are described and condemned by Jesus Christ for their hypocrisy, and the modern Pharisees are following in their footsteps—they call upon the people to read the Bible, they say, we have opened the book of God for you—we have translated it for you; but they never tell those, to whom they thus call, what sort of translations they give them—oh! no, so much honesty would not answer their purpose. It would be too

bad after going "round about the sea, and the land, to make one proselyte," that that proselyte should hear the truth—I do not wish to wound the feelings of the Protestants of the present day, by any observations which may happen to fall from me during the further progress of this discussion—I do not charge them with the blasphemous frauds that were perpetrated by their ancestors, for I believe them incapable of such conduct at the present period, and therefore, I am certain that my Protestant friends will not be offended with me for bringing before them, the fraud and blasphemy with which the apostate apostles of my friend's church, have dealt with the holy Scriptures; but think, my brethren, what a tremendous thing it is, for Protestants of every denomination to reflect upon, and I implore and beseech of them to bear in mind, and to meditate upon those daring perversions of the word of God—I call upon them to open their eyes to the truth, and that after having heard, and from those facts which I am about to lay naked to the world, to judge for themselves. If I prove to your satisfaction, my Protestant friends, that the pure word of God has been wickedly and blasphemously perverted, by the self-styled reformers of the church of Jesus Christ, what defence can my reverend opponent, who stands up in the face of the public as the advocate of those guilty men, make against the charges with which I will overwhelm him and them? What defence can he make, when I will demonstrate to you that these perversions were made by those men, not through ignorance, but through design, in order to make the word of God answer their own purposes? What defence, I say, can he make in favour of those base men, who corrupted the word of God in such a manner, as to force one of themselves, (Calvin) to declare, that Luther's translation of the Bible "was the work of the devil?" Now, my friends, it is a well-authenticated fact, that when the first Protestant translation of the Bible made its appearance, its errors were so glaring and so palpable, that they alarmed the first reformers, and the consequence was, that in another translation which soon after followed, some of those errors were corrected. There have been upwards of 8000 corrections in the Protestant Bible from the time that it was first published, up to the present period, and there are twenty-nine material corrections still to be made—mind, my friends, I do not talk of errors arising from the construction of language, or the difficulty of certain texts, but I speak of wilful and gross perversions of the word of God, by these early reformers, for their own vile purposes. Now, my Protestant friends, if I prove all that to your satisfaction, I am sure you will, one and all, confess that it is high time to look about you—you will blame us for our implicit faith, in saying that we believe what the church believes. It is true, we believe what the church believes and teaches, because all the promises of Christ were made to her, he promised to "guide her unto all truth, and to remain with her for ever," John xiv. 16, and unless that promise, and all the others which he made to his church have failed. "The Church of the living God, the pillar and the ground of truth," 1 Tim. iii. 15. could never teach error—yet, my reverend opponent says, and his church teaches, that the promises of Jesus Christ failed, for that the church fell into error—that she was lost, in fact, that she became invisible, and was nowhere to be found for 800 years and more, and that the result is, that we are following an erroneous church. Now, all I want my reverend friend to prove is, that my church has fallen into error, and if he do that, and also show me why, or upon what grounds, he believes this book—the Bible, to be the word of God, without having recourse to the authority of that church which he condemns, I will go over to him, and become at once, without hesitation a member of his church—we have, my brethren, many Protestant translations of the Bible—we have Luther's translation, we have Calvin's, we have Beza's, Zuinglius's, Coverdale's, Walton's and others—and now, I will ask, if I prove to a demonstration, that each and every one of them, except the last, wilfully corrupted the text beyond the compass of your belief—if I prove, I say, what you would never believe, if I did not establish the fact, what will you think of the honesty and purity of those men, who are lauded to the skies, by my reverend opponent, and for what? not because they were pure and holy men, no

because they were eminent for their virtues and their piety—but he lavishes his panegyrics upon them for this reason—they renounced Catholicity, they apostatized from the religion of the whole Christian world, and set up one of their own, which promises to its followers, a cheap salvation, and is more in unison with the depraved prepossessions of the human heart, than that which they renounced, that is the reason why he praises them—anything but “Popery” for my reverend friend, and those who become apostates from it, and apostles of his church, and who disgrace themselves and their new calling, by abusing the religion and the church which they have renounced, are the most amiable people in the world, in the eyes of my reverend opponent.

Now, my brethren, I will proceed to prove that the greatest frauds have been perpetrated upon the word of God by those early reformers, and I will establish the fact by the testimony of Protestant writers—I will show you that Luther damns Calvin—that Calvin damns Luther, and calls his translation of the Bible, “the work of the devil,” and that Luther again damns Calvin, Beza, and Zuinglius, and designates them as infamous and damned, and out of the pale of the church as reformed—thus my friends, will I go from Protestant to Protestant, proving out of their own mouths each others condemnation. They one and all condemn each other; but each maintaining that his own was the correct version, or that it was, as Luther said, “what was best suited for the purposes of the reformation;” every man was then just what the fanatics pretend to be, “wise in the Scriptures,” which made Walton, that elegant scholar, and editor of that noble work, the Polyglot, declare. “that in the time of Aristarchus, there were scarcely seven wise men in Greece, but that in his days, there could not be found seven fools—for that all pretended to have a perfect knowledge of the Scriptures, which above all things else in the world, was most difficult to be understood;” and such was their fanaticism and fury, that he declared, “you would think that the pit of hell was opened, and the locusts let loose, and were swarming over the earth”—There is a picture drawn by a Protestant writer, and a great scholar, of the manner in which the word of God was degraded, even in his days: there, sir, is the account given you of those energetic reformers, by one of the greatest Protestant writers that ever lived; a man, sir, that has given you the best edition of the Protestant Bible now in existence. Again, I refer you to Ranchlius, otherwise Capinon (on the Hebrew concordance of Rabbi Nathan,) and there you will find what he says with respect to the translations of your reformers, or “deformers” as they should be more properly designated. He says that “many translations of the Bible have been published, which it would be better had never appeared, or to have immediately perished.” Do not many of your own writers, Kemnitz, Whitaker, Robert Stephens and other Protestants, testify against themselves, by declaring “that they have not one certain or consistent version of the Bible which they would follow?”

Again, sir, I refer you to Luther himself, who had the daring impiety to add the word alone, (*allien*) to the text of St. Paul, “for we account a man to be justified by faith” ALONE, Rom. iii. and when he was detected in his baseness and villainy, what did he say? Be pleased to hear him, “good doctor,” I know well, said he, that this word *alone* is not to be found in the text of St. Paul; but should a Papist annoy you upon it, tell him at once, without hesitation, that Dr. Martin Luther would have it so, and that a Papist and an ass are synonymous terms,” Tom 5. Jena Ed. p. 141, 144. Hear him again, Doctor—“I am sorry, said he, that I did not add other words, and therefore the word alone shall remain in every New Testament, though all the Papists should become mad with vexation.”—Oh, then indeed, “good doctor,” we are not mad with vexation, but all good men lament that impious act of Luther, by which he foists in that word “*alone*,” and makes the Holy Ghost and St. Paul say what they did not say, nay, what they never intended to utter. Now, I refer you, reverend sir, to another Protestant reformer, a great doctor, one of your own apostles, a man after your own heart, the head of your sect.

dear, for Zuingle denied the real presence in the Eucharist, and you profess his doctrine. Now, be pleased to hear what he said about Luther's, your thunderer's translation of the Bible. "Luther, says he, is a foul corrupter and horrible falsifier of God's word: one who follows the Marcionites and Arians that erased out such places of Holy Writ as were against him, thou dost (says he to your thunderer,) corrupt the word of God: thou art seen to be a manifest and common corrupter and perverter of the holy Scriptures. How much are we ashamed of thee, we who have hitherto esteemed thee beyond all measure, and prove thee to be such a man." *Lib. de Sacr. T. 2, ad Luth.* There is the character which the early reformers give of each other. Again, my friends, hear what Luther says of the Zuinglian translation, a copy of which was sent to Luther by Proscheverus, a printer, of Zurich. "I will not read, said he, the works of these people, because they are out of the church, and are not only damned themselves, but drew many miserable creatures after them. As long as I live I shall make war upon them by my prayers and by my writings." *Supplusemh. lib. 11, Theol. cal in Florim*, p. 96. Thus he paid Zuinglius off in his own coin, and did not make use of any mild or pathetic language to justify his conduct towards his brother reformer, whom he accuses of, not only mistranslating and corrupting the pure Word of God, and that he was damned for doing so, and not only damned himself, but he was, as Luther says, the cause of damning others, and for that reason he called the Zuinglian doctors of divinity, fools, asses, antichrists, deceivers, and of an assinine understanding. *Zuing. tom. 2, ad Luth. lib. sacr. p. 388.* Again, my friends, Molinæus, speaking of Calvin's translation of the Bible, says that, "in his harmony he makes the text of the Gospel leap up and down; that he uses violence to the letter of the Gospel, and besides this adds to the text."—*In Sua Translat. Nov. test. Art. xii. Gal. 110.* And, let me ask you, sir, is not Melancthon's translation condemned as impure and unfaithful by his brother reformers? Does not Molinæus charge Beza, in his translation, with actually changing the text, of which he gives several instances?—Did not Castilio, a learned Calvinist, write a whole book against the corruptions of Beza's translation? And does he not say that he would not note them at all, for that they would require too great a volume? He merely gives the references where those corruptions, of which he complains, are to be found. *In text, parts 20, 30, 40, 64, 65, 66, 74, 99, et parts 8, 12, 14, 21, 23.* These are not all the instances. Again, sir, does not Beza, when it comes to his turn, condemn Castilio's translation, as sacrilegious, wicked and Ethnical, (Heathenish)?—*In respon. et respon. Cartel in test. 1556, in Præf.* And again, sir, is it not a fact that the Protestants of Strasburg, in 1598, cut off from the canon of the Scriptures the Epistle to the Hebrews, that of St. James, and the Apocalypse of St. John, and afterwards did they not acknowledge those very books as canonical? That they did all this, sir, you will find in their old Ritual in the chapter on doctrines. Does not Horne condemn Castilio's translation, published in 1551, and was not Tyndal's Bible, in Henry the Eighth's time, so corrupt, that the whole of the edition, with the exception of one copy, was brought up and burnt by Tontsal, Bishop of London, and Sir Thomas More? And you will find another ther edition given by Tyndal in 1527, and a third in 1528, were consumed. Was not the new version, called the great Bible, corrected by Cranmer and Coverdale, and printed in London, in 1539, also condemned? Finally, did not Coverdale, with Knox, and Goodman, and others publish a new translation of the Bible in 1557 and 1560, with short annotations, including the doctrines of Calvin, and was not that also condemned? Be pleased, sir, to hear what Collier tells us in his dictionary, article Bible: "Tyndal's translation (says he) was charged with a great many errors by the bishops, and a motion was made for a new translation." And now, pray let me ask you, reverend sir, if you are aware of this fact—did not what was called the Bishop's Bible, published by Archbishop Parker in 1568, with two pre-faces, instead of "Thou shalt not commit adultery," give as a commandment of God, what I shall not mention in the presence of the ladies. Again, sir, did not

the Puritans, from 1638 to 1666, in order to sanction their doctrine, and have the apparent authority of Scripture for their religious observances, say in their edition of the New Testament, published by Dick and Daniel, Cambridge, that the people had not only power to elect, but to ordain their members, substituting *ye* for *we*, to make the Scripture speak in their favour? Did they not corrupt the text as it is to be found in the Acts of the Apostles, vi. 3—"wherefore, brethren, look *ye* out among you seven men, of honest report, full of the Holy Ghost, and wisdom, whom *ye* (instead of *we*) may appoint over this business." The apostles said, "whom *we*," but the Puritans said, "whom *ye*," in order to show that the clergymen were to be elected by the people, and not by the pastors of the church, that the people were to choose their own preachers and pastors, and take all control in spiritual as well as temporal matters out of the hands of the church. There was a piece of perversion for you. Every one could have his own preacher as well as his own pastor. Here sir, are the different editions of the Protestant Bible published in 1562, 1577, 1579, look through them all, and you will find how widely they differ from your present Protestant translation—In point of fact, sir, every translation you are making is coming nearer and nearer to that which is approved of, and sanctioned by the Catholic Church.

Now, my brethren, I shall proceed to notice the gross mistranslations of the early reformers—those apostate apostles of my reverend friend's church. I will give you the true English according to the Rhemish translation; and then I will give you the corruptions of the texts in those Protestant Bibles published at the different periods I have stated:

English Translation of Catholic Bible.

Matt. xvi. 18.—"And I say to thee that thou art Peter, and upon this rock will I build my church."

Matt. xviii. 17—"And if he will not hear thee, tell the church; and if he will not hear the church, let him be to thee as the heathen and the publican."

Ephes. v. 25—"Husbands love your wives as Christ also loved the church, and delivered himself up for it."

Ephes. v. 27—"That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."

Ephes. v. 32—"This is a great sacrament; but I speak in Christ and in the church."

Here, my friends, St. Paul calls matrimony a "great sacrament," but mark how the Protestant reformers corrupted this passage in their newly translated Bibles.

Again,

St. Matt. xxvi. 26—"Jesus took bread and blessed, and brake, and gave it to his disciples, &c."

Again,

Acts iii. 21.—"Whom heaven indeed must receive."

Protestant Corruptions, 1562, 1577, and 1579.

"Upon this will I build my congregation."

"If he will not hear them, tell the congregation; and if he will not hear the congregation," &c.

"Husbands love your wives as Christ loved the congregation."

"That he might present himself to a glorious congregation."

"For this is a great 'secret,' for I speak in Christ and in the 'congregation.'"

You all know, my brethren, what a secret marriage is. The present Protestant Bible half cures this corruption; it renders the text, "This is a great 'mystery.' " Now, although I admit that the Greek word literally signifies a mystery, yet the translator ought to have remembered, that, St. Paul was speaking of marriage, and that although every sacrament is a mystery, yet every mystery is not a sacrament.

"Jesus took bread, and when he had given thanks,"

Here they betrayed the cloven foot. They were unwilling to acknowledge that Christ consecrated the Eucharist before distribution, and, therefore, instead of "blessed," they give you, when he had given thanks."

"Whom heaven must 'contain.' "

This corruption was perpetrated to make it appear that Christ cannot be bodily in the sacrament of the altar; because, according to their translation that body is confined to heaven. And Beza, for

English Translation of Catholic Bible.

Again,

Prov. ix. 5—"Come and eat my bread and drink the wine which I have mingled for you."

Prov. ix. 2—"She hath slain her victims, she hath mingled her wine."

Again,

1 Cor. ix. 13—"And they that serve the altar partake with the altar."

Ibid. x. 18—"Are not they that eat of the sacrifices, partakers of the altar?"

1. Tim. v. 19—"Against a priest receive not accusation, &c."

Jas. v. 14—"Is any man sick among you, let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord." &c.

Acts. xiv. 22—"And when they had ordained to them priests in every church, and had prayed with fasting," &c.

1. Tim. iv. 14—"Neglect not the grace that is in thee, which was given thee by prophecy with the imposition of the hands of the priesthood."

Apoc. ii. 1—"Unto the Angel of the church of Ephesus write," &c.

Luke vii. 27—"This is he of whom it is written, behold I send my angel," &c.

11 Cor. ii. 10—"For if I have pardoned anything for your sakes have I done it in the person of Christ."

Again,

Acts. xx. 23—"Take heed to yourselves, and the whole flock, wherein the Holy Ghost hath placed you. Bishops to rule the church of God which he hath purchased with his own blood."

St. James v. 16—"Confess," therefore, your "sins" one to another." &c.

Again,

Luke i. 29—"Hail full of 'Grace,' the Lord is with thee." &c.

Again,

1 John, Epis. v. 21 "Little children keep yourselves from idols."

Again,

Acts ii. 27—"Because thou wilt not leave my 'soul' in 'hell,'" &c.

Protestant Corruptions, 1562, 1577, and 1579.

the same perfidious purpose, translates thus, "who must be contained in heaven."

"Come eat my bread and drink the wine which I have 'drawn' for you."

"She hath killed her 'beasts,' she hath 'drawn' her wine."

"And they that serve the 'Temple, partook with the Temple.'"

Here the word altar is most shamefully omitted, because it would suggest the idea of a sacrifice.

"Partakers of 'Temple.'"

"Against an 'elder' receive not," &c.

"Let him bring in the 'elders' of the 'congregation.'"

You see there were neither 'priests' nor 'church' allowed in those days, my friends.

"And when they had ordained 'elders,' by 'election' in every 'congregation.'"

Not one syllable in the original about 'elders or election,' or 'congregation.'

"Neglect not the 'gift' which is in thee, which is given thee by prophecy, with the imposition of the hands of the 'eldership.'"

"To the 'messenger' of the 'congregation' of Ephesus write, &c."

"This is he of whom it is written, behold I send my 'messenger.'"

"If I have pardoned anything, for your sakes have I done it in the 'sight,' of Christ," &c.

Observe, my friends, the gross and perfidious corruption foisted into this text by the Protestant translators. St. Paul excommunicated the incestuous Corinthian, until he would have separated himself wholly from his stepmother, and performed the public penance which he had imposed upon him. The Apostle relaxed a part of the penance, and restored him to the communion of the church. He beseeches the Corinthians to receive him kindly and charitably, and tells them that what he pardoned be pardoned for their sakes "in the person," that is, by the authority of Christ, or, as St. Ambrose will expound it, in the name of Christ, in Christ's stead, or Christ's deputy. To avoid all these consequence the early translators make the Apostle say: "in the sight of Christ."

"Wherein the Holy Ghost hath made you 'overseers' to feed the 'congregation' of God." &c.

"Acknowledge your 'faults' one to another."

"Hail thou that art freely beloved," and another "Hail thou that art in high favour,"

"Babes keep yourselves from 'images'."

I ask any scholar in the empire can "eidolon," be rendered 'images'?

"Because thou shalt not leave my 'carcass' in the 'grave,'" &c.

English Translation of the Catholic Bible.

Again,
Genesis xxxvii. 35—"I will go down to my Son
into Hell, mourning." &c.

Protestant Corruptions 1562, 1577, and 1579.

"I will go down into the 'grave,' unto my Son
mourning," &c.

Attend, my friends, to the nonsense which they
make Jacob utter here. He believed that his son
Joseph had been devoured by a wild beast, and yet
they make him say: 'I will go down into the
grave,' that is, 'I will go down into the wild
beast's belly,' whereas, it is self evident, that by
'hell,' the holy patriarch meant the lower hell,
the *Limbus Patrum*, where he believed the soul of
his dead child was detained—dead he supposed him
from the report of Joseph's brethren.

There, my friends, are vile translations for you—and oh! my Protestant brethren, will you, I implore of you, open your eyes to the fraudulent and wilful, and infamous perversions of the Word of the most high God by those who were the founders of your religion—or, as Mr. Gregg has it, the reformers of the old one. I could give you more quotations to show the vile corruptions of those reformers, but as I have only one minute to spare, I will conclude for the present with this observation. I may be told that those corruptions and mistranslations have been corrected—but that is nothing to the point which I meant to establish. My object is to show the rogueries that were practised by the founders of the Protestant creeds. I want to show that those brutal reformers perpetrated gross and wilful frauds upon God's holy word, and then to ask my Protestant brethren, what confidence can they have in those who went out from the truth—who were lopped off as withered branches from the true Church of God—or how can they adhere to a religion founded upon translations of the Scriptures which have been not only corrupted, but rendered subservient to the most abominable impiety—even that of rejecting the Divinity of Jesus Christ himself?—I ask you what confidence can you have in your Bible coming through such perfidious and infamously polluted hands as I have proved those Protestant translators to be?—wretches who perverted and corrupted the Scriptures to cover their wickedness, and to answer their own vile purposes.

The half hour here expired,

MR. GREGG.—You heard Mr. Maguire talk of Dr. Grier and Dr. Milner, and say that Dr. Grier could not answer his question about the Scriptures proving themselves. Now, I ask you what has this discussion to say to that, or what have we to say to Dr. Grier or his opinions or the church? If Doctor Grier spoke nonsense, that is nothing to us; and I make no doubt there would be Protestants in plenty found who would speak ridiculously enough. But, sir, when you find that I or any other Protestant form our faith to the opinions of Dr. Grier or any other doctor who chooses to talk nonsense, or contrary to the letter and spirit of the Scriptures, then you may boast of a triumph in quoting them as authority? Would the reverend gentleman think it fair, if I found some strange concessions in Dr. Milner that I should quote them against his church? No, my friends, I would do no such thing. I go to his church for my authorities to show her spirit and her practices, and I go to the Scriptures to show that that spirit and those practices are opposed to God's world. That is the way in which I go to work: that is the manner in which I proceed; while on the contrary, my opponent is wasting his strength and frittering away his time in quoting authorities against me for what I, or any other human being probably care not one pin. He should not waste his valuable strength in acting in this way; he is assailing the Church of England, and I promise him he has a tough job in his hands, and that all his strength and much more besides, will be wanted to shake her in the slightest degree. He says that I stand up as the champion for Protestantism *in globo*: but I stand up for the church of England and her glorious religion. He quotes Luther against Calvin, and Zuinglius against Beza: and he shows

strife and contentions and quarrellings amongst the early reformers, about which we don't care a straw. I put it to you if I showed perversions of the Scriptures by the Greek Church, and quarrelling and dissensions amongst the first founders of it, would you deem it fair that I should quote them against you? No, but if I did so, you would have Mr. Maguire glad to see me at such a job; he would be glad to see me running away from the point at issue, and I must admit that I am glad to see him at such a job. He has got a certain task in his hands, and why does he not stick to it, and not take up another? Now, if I gave a man a pair of shoes to make, and that instead of them he made a pair of breeches, would you not think him a stupid silly fellow? But, sir, keep to the question. You cannot retreat from the fleecing that I will give you. You talked of errors in the Protestant translation of the Bible; but see, my friends, what the whole turned out to be; no more than this—that there were errors, and that we corrected them; that is something. He stated, that the farther you go into Protestantism the more perceptible was the retrograde motion; and that there was nothing but fraud and rapacity at the head of it. No doubt the farther you go up to the head of Protestantism the nearer you come to the tail of Popery. Those who were the first Protestants came out of Popery, and it might fairly be expected that they should bring along with them much of its darkness and its vices. You call them apostates but they came out from you on account of your crimes and abominations. You are the apostates, and I verily believe in my soul that every Roman Catholic in these kingdoms, particularly every priest, is a rank apostate. My friends, I speak to you in affection; but I am bound to speak to you the truth. If I find a man in a fever or an ague I am bound to represent to him the true state of his condition, and, although he may rise up in anger against me, I am nevertheless bound to tell him the truth; and if I tell you the truth don't count me an enemy. I ask Mr. Maguire does he understand this text of Scripture—'Whosoever shall fall on the stone shall be broken, but he on whom the stone shall fall shall be ground to powder.' Will you tell me, sir, the meaning of that? But before I tell you the meaning I shall tell you a story. Dean Swift, at one time, who was a wit in his way, was told that a tailor who wished to separate from the church, wanted to speak to him. Very well, said the dean, show him in. The tailor was introduced to his presence, and he told him that he wished to separate from his church and gave him various reasons for doing so. 'Well,' said the dean, 'you are a surprising man. Have you ever read the Apocalypse?' 'I have,' said the tailor. 'Well,' said the dean, 'do you remember having read there of an angel who stood with one foot on the land and the other on the sea?' 'I do,' said the tailor. 'Well,' said the dean, 'would you be able to tell me how much cloth it would take to make a pair of breeches for that angel? There is a question for you; answer it if you can, and then I will answer your cavils against religion.' It is in this way that Mr. Maguire puts his questions, and declares that he will proceed no further until they are answered. But I put questions founded on the Scripture to Mr. Maguire; but I hardly could expect he would answer them. If I wanted to be instructed in the Scriptures, it is not to the Romish church I would go for instruction. But if I wanted to be instructed about holy water, and beads and clay, and such things, I might go there. I will come now to an explanation of this passage. The man who stumbles in his walk is the man who sins, and the man who sins is he who falls against a rock. The just man may sin and rise again; but not without being broken and suffering for that sin. But the man who shall go out from the truth of Christ Jesus is he upon whom the rock shall fall and grind him to powder. I tell him this text in Daniel has reference to Popery. You have apostatized and gone out from the faith, and I tell you when the storm of Jesus Christ thunders against Popery, then it is that those who are members of the apostasy shall repent in vain—and my prayer to God is that the Rev. Mr. Maguire and those who think with him, may repent in time. I would put my hands under your feet to save your souls. It is not by single texts of Scripture that we are to discover the word of God—no attempt of the apostasy can corrupt the text, and what have errors in the translation, with re-

gard to certain passages, to do with the letter or the spirit of the Scriptures? If the text of John to which the Rev. Mr. Maguire alludes, were out of the Bible, it would make no value whatever, and if it were out, the doctrines of the Trinity would still be the same. He talks of errors which are no more than verbal, but it is not a verbal consideration of the Scriptures which leads us to a knowledge of them. I really did not know what the reverend gentleman was to be at to day. I did not know that he was to have attacked the Protestant translation of the Scriptures, and I am not prepared with documents to show the Catholic translation has been most foul and abominable, and monstrously corrupted. To-morrow I shall be prepared, and I shall make the hair of your heads stand on end. I will show you when they introduced holy water, saint and image worship, with all their utter abominations, into the Scriptures. I know some of my friends, whom I see opposite, will assist me in procuring these translations. He talks of errors in our Bible—but look at our version, and you will see various words printed in italics which show that there is no corresponding term for them in the original; and so it was with Luther when he made a translation of the Bible—he believed in his soul that if he brought the sense with him, mere verbal alterations did not signify. There is an old proverb, and though I don't pay much regard to proverbs, I believe them when they speak the truth—*hauri desit quod subintelligitur*. I don't want to say that you have not cause to cavil with those things; but they have nothing to do with doctrine. Did you see my friend when he came to read his sixth commandment, what delicacy he evinced; he would not read it because the ladies were present. Oh, 'the spotless, pure Maguire,' as the ballad says. But although he was too delicate to read the commandment for you, he did not tell that his church left out the second commandment in the catechism—which second commandment says, 'thou shalt not make to thyself a graven thing that is in heaven above or in the earth beneath, or of those things which are under the earth—thou shalt not adore them, nor serve them, for I am the Lord thy God, mighty, jealous, and visiting the iniquities of the fathers unto the third and fourth generations of them that hate me, and showing mercy unto thousands to them that love me, and keep my commandments.' He did not tell you that his church mutilated the Ten Commandments of God, and left this out of the catechism from which youth is instructed. That omission is the reason that he has as the sixth what we have as the seventh commandment; but I ask him did not God's justice flash before him as a sword when he read, 'Those who take away from the prophecies of this book, their names shall be taken out of the book of life?' Although this would seem to relate directly to the prophecy of the Apocalypse, it relates also to all the Scriptures. But Mr. Maguire, by showing errors in our translation which have nothing to do with our doctrines, is endeavouring to turn the question into an infidel question, by casting doubts on the Bible. The question he seems to raise is, is the Bible the book of God? instead of meeting the arguments which I raise against the monstrous corruptions and crimes of his church. He tells me we cannot prove the Bible, because we separated from the dregs and corruptions of the Romish church and flung off the husks. Will he tell me that the gold and silver brought by the Israelites out of Egypt was all hay and stubble, or that it was not pure because it came out of the land of crime and corruption? We have our apostolic bishops and our clergy—we have had our faithful witnesses, who kept the faith alive for ages; and I believe that it has been by some fortuitous circumstance, by the special interference of God who blinded the eyes of the Roman Catholics and the Friars, that the Bible was preserved to us. I come now to your *liber expurgatorius*, for I like to be running into your rat holes after Popery. I will show something out of this. [Here the reverend gentleman commenced reading a chapter on celibacy, when his half hour ended.]

Rev. Mr. MAGUIRE—You will be pleased, my Protestant fellow-countrymen, to observe that the question which I proposed to Mr. Gregg was this, to wit: was

there any principle in the Protestant religion to enable him to satisfy a Jew, a Pagan, a deist, or an infidel, that the Bible contained the inspired word of God? I asked him to demonstrate to me that there was any principle in his church to prove to the Pagan, the Jew, the infidel, or in fact to any person who doubted that the book which he calls the Bible is the book of God, and that it contains the genuine and inspired word of the great Almighty? Observe, I entreat you, my friends, that was the question which I called upon him to meet; but has he done so? No, my friends, he has not; and what is more, I prophecy he never will. If he says that he can reply to it, why not do so? Why not meet it in a manly, straightforward way, and not be shifting and shuffling for the purpose of getting rid of it? It still remains to be encountered, and if he do not answer it, will I not have proved most clearly, and with the most perfect demonstration, that there is no principle in his religion—no principle in his church, to enable him to prove, that that book which he says is his *sole* rule of faith, and sufficient for salvation, is the true, and unadulterated, and inspired word of the living God. Will I not then be fully warranted in saying that, “Protestantism is without principles,” when its advocate cannot find one by which he would be enabled to refute those who might impugn the divinity and authenticity of the Holy Scriptures? Now, mark me, my Protestant friends. Can my reverend opponent so humbug you?—Are your intellects so stultified—can he throw dust in your eyes, so adroitly, as to make you believe that he has answered that question? Can he lead captive your understandings so as to make you imagine that his shuffling and ribaldry are arguments, and that his *assertions* are facts? Have you not seen how he has endeavoured to evade that question? to which I will pin him; for his evasions and subterfuges will not go down with me, neither will the thinking, intelligent portion of the community swallow them. They may do very well, reverend sir, in *Swift's*; but outside the pale of that church, no reasonable or intellectual being will pay the least attention to them. He tells you, my friends, that we dare not corrupt the Scriptures when we had sole custody of them, lest the judgment and curse of the living God should fall upon us for doing so, and that it was the dread of the vengeance of the Almighty which alone prevented us from doing so. But, my friends, let me ask you this, if we were buried in dark and damnable idolatry, and knew not God—which must be the case if that accusation *be* true—for 800 years and more, surely we could have no dread of the vengeance of a God, of whose existence we were totally ignorant, and what then was there to prevent us, no more than there was to prevent the new reformers, from corrupting the word of God? But these reformers knew God: it was the knowledge of God, my reverend friend says, that brought them out of Babylon—they took the Scriptures with them pure and unadulterated—they received them in their integrity from Antichrist—and yet with all their knowledge of the true God, the God of purity and truth, they had the blasphemous audacity to corrupt his immutable and holy word to serve the vile purposes of a vile party. Again, my friends, permit me to ask you, how can my reverend friend tell whether we corrupted the word of God or not, during the 800 years of abominable idolatry? who was to watch us?—where was the Protestant Church then, or was there a Protestant in the world to call us to an account, if we were so villainous as to do what his has done? But, my friends, my church did not corrupt the word of God—“she is the pillar and the ground of truth”—(2 Tim. iii. 15,) and “the Holy Ghost, the spirit of truth, has continued to guide her into all truth, and will remain with her all ages, even to the consummation of the world.” (John xiv. Matt. xxviii. 20.) She did not, therefore, want to corrupt the Scriptures which she collected, authenticated, and preserved, even for you, reverend sir, to support any one of her doctrines or practices, and it is upon her authority that I receive the Bible as the word of God. I believe every word contained in that book most sincerely and devoutly; but I believe it to be the inspired word of God upon far different grounds from those of my reverend friend, who has not a single principle upon which he can rest his belief, or found an argument, in support of the antiquity and authenticity of the holy Scriptures. My friend, in order to show that he could not, upon

his principles, prove the Scriptures to be the inspired word of God, I produced the authority of a Protestant divine—Doctor Grier—a man that was not considered a “thick skull” on the contrary, my friends, he is a man celebrated for his learning and talents, of the first-rate literary acquirements, and of high authority in Trinity College, and who enjoyed a benefice in the church—I have produced him as my authority to show that the church of my reverend friend has no principle upon which either she, or those who attempt to advance her cause, can prove the authenticity of the Scriptures, for whenever that question was pushed against them they were obliged to have recourse to the Scriptures for an answer. Just as if the Scriptures of themselves prove their own authenticity, and when it was demonstrated that the Scripture could not prove the Scripture, that their own evidence was not sufficient in their own cause, that Protestant divine admitted that there was no means in his church by which he could prove the canonicity of the Holy Scriptures. Since the commencement of this discussion I have continued to quote Protestant authorities against my reverend opponent, but my labour has been in vain; he throws them all, even the highest and most learned men in his church, overboard. I have upon the subject now under discussion quoted as my authority Doctor Grier, a most learned man; but Doctor Gregg does not care a fig for Doctor Grier, he is as bad in his estimation as the Reverend Mr. Burgh, because the latter gentleman, in the exercise of *his* private judgment, said that my reverend opponent would never be able to affix the brand of *apostasy*, or the mark of the beast, upon the Catholic Church. He has told you, my friends, that he does not care one pin for Doctor Grier, and that he is no authority against him, or against his church. Yet Doctor Grier has admitted that the Protestant Church cannot prove the inspiration of the Holy Scriptures—that she has no principles to guide her to that proof, nevertheless the very man that made that admission enjoyed a benefice in the Church of England. Yes, sir, he drank your best blood, and nestled in the bosom of your church, with that admission upon his lips; he was of considerable weight and authority in your church, and yet you tell me that you do not care any thing about him—and that you do not, I very readily believe; but your church, sir, should look to herself, and not have men, living in communion with her, spreading their heresies all round about her. You, sir, have spoken a great deal about our *Index Expurgatorius*, but let me ask you, reverend sir, would it not be well for your church if she had an *Index* of the same description, in order to expunge the assertions and admissions of her children which are so much at variance with her varying doctrines, and prevent them from running about in every imagination of their own—“changing with every wind of doctrine”—a system, which you must admit, is fearfully detrimental to the true faith of Jesus Christ—she should guard her children from errors in faith as well as in morals, and she should punish those who propagate erroneous doctrines and become contumacious—that, sir, would be her duty if she were anxious for the preservation of “unity in the bond of peace.” But she dare not to exercise her authority if she has any—but she has none: the right of private judgment which she allows to every man, has deprived her of it, and if she condemned those who have broached, or may broach, doctrines opposed to hers—she would, by that very act, pronounce her own condemnation. They may, therefore, act during past time with impunity. Oh! what a “*watch woman*” she was, and is; she is a dumb dog on the walls of Jerusalem”—she dare not lift her voice in condemnation of errors which have crept into her, nor against those which have gone out of her; she dare not do it; she is a most indulgent mother; she dare not, and therefore does not, retort upon her own; she dare not frighten her enemies who are flocking around her walls—nor curb the licentiousness of those who are nestling in her bosom, undermining her foundations, and sucking her heart’s blood. She cannot get rid of them—she cannot shake them off—neither can she condemn them, for they only follow their own rights, according to the doctrines which she taught them, and the example which she has set them, from the very commencement of her career up to the present period. They are a millstone about her neck, and a sharp sword in the hand of her enemies. Now,

reverend sir, you asked me what I would have to reply if you quoted passages from Doctor Milner against me ; he never wrote or uttered a sentence against the received opinions of my church ; if he broached any doctrines contrary to the Catholic faith, we would hunt him, to a man, for his attempt to rend asunder the seamless garments of Jesus Christ, and therefore, sir, I challenge you to bring forward a single passage from Doctor Milner, or any other Catholic divine, contrary to the Catholic faith. No, sir, you cannot ; one of the marks of my church is "unity." We are all united in faith, and consequently, we have no variations of doctrine—nor do our divines, when writing upon the articles of our faith, write one thing to-day and another thing to-morrow, as you see that Doctor Grier, and others of your most eminent divines, have done against those of their church. And if Doctor Milner had followed their example, we would cast him off, as we cast off all those who ever did so. We would cast him off, sir, just as we cast you and your church. I defy you then, sir, to quote Doctor Milner, or any other Catholic divine, against the propositions which I come forward to establish, or against any one article of the faith of my church. But in alluding to Doctor Milner, I saw what you were at ; your manœuvre, however, will not do ; this was my day of attack, but you want to put me upon my defence, by coming forward with your attacks, and your allusions to Doctor Milner, instead of answering my arguments. And when I assail your principles, by calling upon you to defend your sole rule of faith upon them, you endeavour to get out of the the dilemma in which I have placed you, by saying, that you are not prepared to meet my argument to-day, but that you will be prepared to-morrow. Now, sir, have I acted in that manner towards you ? Have I ever said that I was not prepared to meet difficulties upon the spot, and at that very moment which they were put forward ? Never, sir ; and do you think that the Protestant gentlemen who have come here to see if you could answer my objections, are to be thrown out of their balance ; or are they to have their understandings gulled and humbugged by you ? I appeal to them like a gentleman—I asked them have I even shuffled off any one of your objections by the inexcusable of all excuses, want of preparation ? No, sir, I did not and I will not, therefore, allow myself to be caught in a trap which you thought you artfully baited for me. I shall not allow you, sir, to put me out of the order of my argument, with your unpreparedness I have nothing to do—that must be at your own door ; but this much I must tell you, that you should not have come to this discussion without being ready to meet every difficulty and every argument that might be put forward against you. Now, my friends, when I alluded to some of the Protestant translations of the Bible, I objected to the reading of a passage which was wilfully corrupted in one of the versions, and for doing so, my reverend friend has blamed me. He cast censure upon me ; but although I am not as pure and as perfect as he says he is—although I do not proclaim my sanctity and holy inspiration from the house top, and in public places—yet I can tell him, that I am a man of delicacy, and as such, I would not for any consideration upon earth, put the feelings of the audience to the blush ; and therefore his censure and his blame fall noxious to the ground. Again, my friends, he has threatened me with bringing forward proofs, in order to show we mistranslated the Holy Scriptures ; but I ask him did I adduce the translations of his church, for the purpose of exposing any rival or inconsiderable mistake ? No, my friends, I did not ; but I brought them forward in order to exhibit to public gaze, the wilful, and abominable perversions of the sense of Holy Writ. I can prove upon the authority of Doctor Mills, a celebrated Protestant divine, that there were no less than thirty thousand different readings to be found in Martin Luther's version of the New Testament alone, and that he made seven thousand corrections. Therefore, my friends, does not that immense number of errors in one book alone, demonstrate that they must have been wilful and corrupt translations ? And when I mentioned the broils and feuds which took place amongst the early Reformers ; when I called upon you to account for the quarrels, the crimes, and the perversions of the foundlings of the Protestant church, of Luther, and Calvin, of Zuinglius, and Beza, *et hoc genus omne*. He has asked me

what I would say in reply if he retorted on me the doctrines and opinions of the Greek church? Why, reverend sir, if you did, it would be said that you very much resemble a certain animal which glories in the possession of "long ears." I ask you sir, do I attack you for the doctrines of any church? Do I attack you, or blame you for the errors of all Protestantism? No sir, I do not. I attack your church alone, sir, and I have called upon you to justify her doctrines and to defend the conduct of her founders, and the manufacturers of her faith; and who were those men to whom I have alluded? They were Luther, Calvin, Knox, Cranmer, Latimer, Ridley and others of the first reformed Bishops, who were the great grand fathers of Protestantism as it is, and the founders of your church. Now, sir, can you safely say that you have no more connexion with those men than we have with the Greek churches? I am sure you cannot, for you know they were your apostate apostles; and for the glorious religion of Christ, they brought you lies and blasphemies, in corrupting the word of God, for the purpose of excusing their infamous conduct, and their base apostasy from the church of the living God.

These men, sir, were the heads of your church, and you see what they brought you. But you say that those founders of your church and her religion were so very near the "tail" of Popery that they must, of necessity, be contaminated and corrupted by the contact: and that therefore, when they left Popery they brought a stock of lies with them: they had not conduct to remain with us—they could not curb their passions, nor restrain their inclinations. They saw a new religion springing up, which gave full liberty to the indulgence of human passions, with a cheap passport to heaven, and they embraced it. They had not the grace to remain with us—they went out from us—and accordingly we excommunicated them. Their conduct, sir, was the true cause of their leaving Popery, or rather of their having been cast out of it. Now, sir, I am sorry you have driven me to speak upon this subject, and I hope and trust that my Protestant friends will not be angry with me. The extraordinary conduct of my reverend opponent has left me no other resource but to retort upon him, which I promise him I can do, with a tenfold vengeance. I told you, reverend sir, upon a former occasion, that you have nothing in your church worth having, so far as Christianity is concerned, that you did not beg, borrow, or steal from us. You have your baptism, your ordination, your prayers, your feasts, and your fasts from us. But what was your answer when I thus upbraided you? Why, that "the apostate bishops of my church were the primitive bishops and apostles of yours." Yes, sir, there you are perfectly right. The primitive bishops of your church were certainly apostates: but yet their apostasy was not the apostasy of antichrist, who I hold has not yet arrived; but it was the apostasy of the locusts mentioned by St. John, in the ninth chapter of the book of revelations, of which I will give you a little specimen before we are done yet, for you appear to be very fond of the apocalypse, although I will venture to assert, that you do not correctly understand one single text from the beginning of the book to its end: yet like other apocalyptic dreamers, you may fancy that you comprehend every thing contained in that mysterious prophecy. Now, my friends, let me ask you, what do you think of the man who stands before you, and in the name of a scholar, and who has the effrontery and hardihood to assert that the preservation of the word of God was owing to some fortuitous circumstance—that the holy Scriptures owe their preservation in their original purity to some accidental circumstance, during the many ages in which the world was buried in idolatry, ignorance, and vice! What! sir; the word of God preserved in its purity to the world by some fortuitous circumstance; the Bible preserved by mere chance!—Merciful God, what a sound theologian I have to deal with, what patience thus to keep my temper when arguing with a man so reckless of assertion, and so devoid of argument? When I ask him for those principles by which he would be enabled to convince the Deist, the infidel, or the Atheist, that the Holy Bible, his *sole* rule of faith, is the authentic word of God, he tells me that it was only by chance that he has it—some fortuitous circum-

stance preserved it; as if the great God left every thing to chance, to fortune—much less his holy word, one iota of which he tells us shall never fail. Oh! my Protestant friends, you have a specimen of a splendid theologian before you; what a fine sample of Protestantism, this champion of yours—this bulwark of Trinity College, is to be sure; and what fine doctrines you hear from his mouth, withal. How does he argue? I called upon him for his principles upon which he could sustain the authenticity of the holy Scriptures against all gainsayers; and he tells me that he receives them upon the authority of the Catholic Church; and that they were preserved in their purity and integrity by chance. I asked him how he could sustain the doctrine of the Trinity, if that text were left out of the epistle of St. John, and about the authenticity of which there were, and are, so many doubts entertained by the founders and members of his church? and he tells me that he did not care if the whole text was out, because the truth of that doctrine shines most brilliantly and clearly from the sacred Scriptures, so that no man can be deceived about it. But now let me ask you, my Protestant brethren, if the truth of that doctrine shines out so clearly and brilliantly, how did it come to pass that the Arians of old did not see it? How does it happen that the unitarians, socinians, and all the other religious denominations who deny the doctrine of the divinity, cannot see this brilliant light. Surely, sir, if your religion shines so refulgently from the Scriptures, it is too bad for you to turn about upon millions of men and tell them, although they assert as well as you, that their religion is founded upon the Scripture: that they are so stupid, so “stultified,” that they cannot see this glorious light, which shines so resplendently from the Bible. Again sir, let me ask you, if this light shines as you say it does; and that every one that chooses to consult the Scriptures can see it, how could those millions of every age and of every clime whom you say were plunged in error, have been so miserably blinded as to have mistaken this light which you allege shone so gloriously upon them, and which instead of attracting them into the light of truth, drove them into the darkness of error? How, sir, could that be the case, if by the mere reading of the mute Bible alone, the most ignorant of mortals, can at once arrive at the true religion of Jesus, and discover at a glance, to which of all the communities of professing Christians he should attach himself, as being that which teaches and holds the true faith once delivered to the saints? You will be pleased to observe, sir, that I do not call upon you to prove to me the doctrine of the Trinity; I most firmly believe it. But I called upon you to show me how you could establish it against the Arians, or the Unitarians? We, sir, can maintain, and have maintained, that doctrine against the whole world; but we have principles to guide us in the controversy, and we have “the spirit of truth,” promised by Jesus Christ, to my church, by which she is guarded from error, and guided into all truth. I, therefore, would not be afraid to meet an Unitarian, and I promise you that I would defeat him; but you, sir, would never be able to convince him, and why? Because you have no principles upon which you could prove the doctrine of the holy Trinity to them; and if you say you have, I dare you to explain them to me, and demonstrate to the highly respectable and intelligent audience the manner in which you would refute the Unitarian’s objections against the doctrine of the blessed Trinity. Now, sir, if you do not do that, I say that you will have inflicted in this discussion, the greatest blow upon your church, which she ever received from the hands of her most deadly enemy. I will bring forward the authority of your own Bishops, and shew you from their writings that you have perverted your own religion, and injured that cause which you publicly profess to advocate and defend. You now say that you receive the Scriptures upon the authority of your church, whereas upon a former occasion it was upon the authority of your private judgment, inspired by the Holy Ghost, that you were bound to receive them as the authentic word of God. Why, sir, this is new doctrine—this should be called a heresy, and you ought to be brought to an account by your church—if she dare exercise her authority over you

—for breaching it. I asked him how he could reconcile “public judgment” and “private judgment,” if they came into collision, which he must admit, has often been the case? I asked him if the Holy Ghost has been the author of both, how could he decide between them? for both must be right, if the spirit of truth was their author; and if he instituted both rules, he could not adjudicate between them, for then he would be the spirit of contradiction, and not the spirit of truth. I placed my reverend opponent in that predicament, and in order to evade the dilemma into which I had driven him, he said, that he would have both public and private judgment: and that he would obey the dictates of his private judgment so long as they did not run counter to the public judgment of the church; but then, if his private judgment did not yield to the public judgment of the church—which often happens also—what was to become of the latter rule of faith? If he would not hear the church, what was to become of him? Would he run the risk of incurring the anathema pronounced by Jesus Christ upon those who contumaciously stand out against the judgment of the church? Oh! but my reverend opponent has two rules to guide him, and those rules to be true and unerring, must have been established by the Holy Ghost. Now, it has repeatedly happened, that those two rules have come into collision, when one would not yield to the other, and what has been the result? why that the Protestant church has been split into innumerable sects and parties, all differing in religious opinions from each other more than my reverend opponent and I do; and this system will continue to progress until she is at length torn to pieces, and crumbled into dust by her own rebellious children. Thus you see, my brethren, that according to my reverend friend’s doctrine of “private judgment,” and “public judgment,” which never can be reconciled if a collision takes place; the Holy Ghost is made the author of absurdities, the fabricator of a sorry rule of faith, which, from its real inconsistency could not stand one week. But my friends, if the Holy Ghost be as my friend says he is, the author of both—both must be right—and if so, will he be pleased to tell me what tribunal has he appointed to decide between them, in case a controversy should arise? I hope he will satisfy me upon that point, and not run away from it as he has done from all the others upon which I have pressed him; for when I want him to prove anything to my satisfaction, it is his invariable practice to promise to do so, but in place of fulfilling his engagement with me, he runs away from one subject to another, and introducing matter upon which he had no right to touch, and this he does for the purpose of screening his inability to meet the objections which I put forward against him, and to engage your attention in order that you may not perceive his evasion of the point immediately at issue between us. That is not the way in which I act; for, although this was my day of attack, and although I have occupied some time in putting forward matters for his serious consideration, and reply, I can also find time to reply to his arguments, and to upset both them and his assertions into the bargain. My Protestant brethren, you will call upon him to answer my arguments relative to those terrible mistranslations which I have brought before him, and show you and the public how a religion founded upon the corrupted and perverted word of God, can be the true religion of Jesus Christ, the God of purity and truth? I say that he must either prove the Bible to be the pure and integral word of God, or he must throw the whole authority of the Scriptures overboard; but when I have pushed him upon that point, how does he meet me? Why, by simply telling me, that he is not bound to answer me. When I cast up to him the crimes and contradictions, and the infamous lives of the first Reformers, the great fathers and founders of his church, he says he has no more to do with the grand Reformation than I have to do with the Greek church. Why, is it possible, that he now refuses to acknowledge Luther, when only a day or two ago he lauded him to the very echo, as a “mighty thunderer;” but to-day he will have nothing to do with him. It is thus my friends, that my reverend opponent will shove the “Grand Reformation,”

overboard, as we have cut off the Greek church, or any other schism, or heresy, which occurred since the foundation of Christianity? My reverend opponent flings off Luther and his associates; he will not recognise their labours or their crimes, although he must trace himself up to them, yet he repudiates them, and he asks me, what has he to do with them? But I tell him he has everything to do with them—for were it not for them, and their most prominent vices—lust, revenge, and pride, there would not be a Protestant parson in those islands, nor would there be a Protestant church, nor Protestant doctrines, for my reverend friend to attempt to defend. He, however, throws them all overboard, and thus has he blackened Protestantism more than her enemies could. "Save me from my friends," was a good old maxim, and here I say, and am ready to maintain, that Protestantism never had an enemy until she fell into the hands of her reverend advocate, Mr. Gregg. Again, my friends, he spoke of an "evasion of arguments," but I ask you sincerely, was there ever so miserable an attempt made by any man advocating a cause, to spend an half hour more unprofitably, than that perpetrated by my reverend opponent during his last half hour's speech; for instead of defending himself and his church from my attacks, by answering my allegations and refuting my arguments, which he was bound to do, he passes them over, and in place of being the defendant for the day, he becomes the assailant, and he talks about our perversion of the ten commandments, merely because he had got nothing to say to fill up the unexpired time of his half hour. He made a great noise and rout about this wonderful discovery of his—the dreadful perversion, by the Catholic Church—of the word of God; and after wasting a full quarter of an hour in dilating upon this supposed perversion, he concludes by saying—what? That we have it right in our Bible, because we were afraid that the judgment of God would fall upon us if we corrupted it; but, my friends, look at his inconsistency. The church of Antichrist—the mother of abominations, is afraid of the judgment of God, if she departed from the truth, while, on the other hand, as I have demonstrated, the founder of his own church, (Luther,) had corrupted the New Testament alone, in no less than thirty thousand places. Well then, my brethren, we—the church of Antichrist, have the ten commandments right in our Bible.

Rev. Mr. GREGG.—But in your catechisms they are not.

Rev. Mr. MAGUIRE.—Oh! but they are. It is true in our smaller catechisms, which are adapted for the instruction of the children, we do not give the first commandment at length; but we give the substance of it, as the readiest way of enabling the young learner to retain it in his memory. Why, sir, there are ten thousand texts of Scripture omitted in our catechisms.* I would be glad to ask those persons who cry "oh! oh!" can a little halfpenny catechism contain the whole Bible? But suppose we do leave out innumerable texts of Scripture in those smaller catechisms, does it follow from that that we have perverted the word of God? My rev. friend blames us for not giving the whole of the second commandment—which he calls the first—in our small catechisms; but would he not blame us more if we followed his example, and by a misdivision of the first commandment—which was done for the purpose of taking a sting at images—be obliged afterwards, in order to make the number ten, to place the wife upon a level with the ox and the ass. My friends, we merely bring in the bare heads of our Christian doctrine, with the texts of Scripture which support them, in order that they may be got by heart by the little children, and then those other little matters are explained therein upon every Sunday and holyday. But now, sir, as we are upon the subject of the ten commandments, may I take the liberty of asking you, who authorised their present numerical division?—God never divided them, neither did Moses,—and upon what authority have you received that division of them which you adopt? You have no authority whatever.

* Here there were cries of Oh! Oh! from Mr. Gregg's friends.

And now, sir, I can tell you that our division is the correct and rational one, and that which has been pointed out by the word of God; and you having divided the first into two commandments, merely for the purpose, as I have previously observed, of attacking us upon the subject of images, you are obliged, in order to retain the number, to join the 9th and 10th together, making one commandment of them; and thus you, most ungallantly, place the wife along with the ox and the ass, and the other property belonging to your neighbour—while we, acting more rationally, distinguish them as they ought to be, by making the ninth refer to the wife, as that which is most dear and important, while the tenth refers to the ox and the ass, and the other property of man. It is thus, then, that I retort upon you, and your blundering church, which has, in order to throw dust in the eyes of her followers, and to give a colour to her practices, perverted the word of God. Your division of the commandments is like your new doctrine—the equality of sins; for you say that all sins are equal before God, and that there is no difference whatever between sin and sin—so that it is as bad with you to steal a shirt pin, as it is to break the 6th, 9th, and 10th commandments. I do not wonder at such doctrines being held by a child of the Reformation. I am not surprised that such doctrines should have flown from the polluted fountain of the Reformation,—or that such should be the results springing from that apostolic outbreak of irreligion, immorality, bloodshed, and robbery, when I reflect upon the conduct of those impure men, who not only rent asunder the Church of God, but who impiously and blasphemously corrupted his holy word, for the purpose, as I have frequently observed, of carrying their base objects into effect. Look, my friends, at the crimes of those men who took upon themselves to reform the Church of the living God. What, my friends, was the conduct of Calvin, that “true mad dog,” as Buar called him, and of whom Baudion, in expressing his disapprobation of him, said, “that he could not endure him, because he had found him too thirsty for vengeance and blood—*propter nimiam vindictæ et sanguinis sitim.*” And again, sir, was he not branded upon the shoulder with the mark of infamy? And as you have quoted Latin upon other subjects, I think that I may as well give you a little upon this:—“*Inspiciunter etiam aduc hodie civitatis Noviodunensis in Picardia scrinia et rerum gestarum monumenta: in illis at adhuc hodie legitur Ioannem hunc Calvinum sodomice convictum ex episcopi et magistratus indulgentia, solo stigmate in tergo notatum, urbe excessisse; nec ejus familiæ honestissimi viri, ad huc superstitibus, impetrare hactenus potuerunt, ut hugus facti monumenta, quæ toti familiæ notam aliquam nuntiat e civis illius monumentis ac scriniis eraderetur.*” And again, sir, hear what his own contemporaries, the Lutherans of Germany, say of him—“*De Calvinii variis flagitis et sodomoticis libidinibus ob quas stigma Joannes Calvinii dorso impressum fuit a magistra tu sub quo vixit.*” Now, sir, hear what is said of Beza, one of your *holy fathers!!* of the Reformation—“Who will not be astonished (says Hestrusius) at the incredible impudence of this monster, whose filthy and scandalous life is known throughout France, by his more than cynical epigrams. And yet you would say, to hear him speak that he is some holy personage, another Job, or an anchorite of the desert,—nay, greater than St. Paul or St. John; so much does he every where proclaim his exile, his labours, his purity, and the admirable sanctity of his life.” (*Traduct de Florin*, p. 1048.) Again, sir,—“Beza (says Schlusseburg) draws to the life in his writings the image of those ignorant and gross persons, who for want of reason and argument have recourse to abuse, or of those heretics whose last resource is insult and abuse.” Does not that fit you to a tee, Doctor? You have no argument, but you abound most plentifully in that last resource, insult and abuse. Again, sir, hear the same writer speaking of Beza—“And thus, like an incarnate demon, this obscene wretch, this perfect compound of artifice and impiety, vomits forth his satirical blasphemies.” And again—“After having spent 20 years of my life in reading more than 220 Calvinistic productions, I have not met with one in which abuse and blasphemy were so accumulated as in the writings of this wild beast. And if any one doubt of it (adds Le

let him run over his famous decalogues against Doctor Hestrusius. No one would ever imagine that they were written by a man, but by Beelzebub himself in person. I should be horror-struck to repeat the obscene blasphemies which this impure Atheist puts forth on the gravest subjects with a disgusting mixture of impiety and buffoonery; undoubtedly he had dipped his pen in some infernal ink." (*In Theolog. Calvin lib. passim.*) There, sir, is a sample of some of your holy fathers for you!! The picture is not drawn by me, nor by any other "Papist," no, sir, but it has been painted by Protestant hands, and therefore you must receive it as a correct representation of the *moral* and *religious* characters of those two chaste and virtuous reformers of the Church of Jesus Christ. I now come to the observations which my reverend friend thought proper to make upon my remarks on that translation of the Bible which was made in the first days of the Protestant church; and he says that I accused Luther of mistranslating the Sacred Scriptures; but my friend needed not to be so tender upon the subject; he should have gone on farther, and added the remainder of what I did say; for, gentlemen of the Church of England, I did not accuse Luther of a mere simple mistranslation *only*; but I also charged him with a gross and wilful interpolation—an insertion of a word into the text. He did not put it in the margin, nor append in a note; no, no, such a proceeding as that would not satisfy Luther, nor forward his views—the upsetting of the doctrine of good works recommended by our Saviour and taught by his Apostles; and, therefore, in order to get rid of that doctrine, which was offensive to him, he added the word "alone" to the text: "For we account a man to be justified by faith" alone. (Rom. iii. 28.) But my reverend opponent says there is no harm at all in that, but that you may add as many words as you please, provided you consider them to convey the true meaning which the Holy Ghost intended should be given to the text of Scripture. Why, gracious God, if my church took such a liberty, or held such doctrine as that, how my reverend friend would hold up his hands and exclaim with holy horror, that we deserved to be damned, and that the judgment of God would fall upon us for having added to the words of that book; but there is no fault found with Luther for adding to the text a passage which would banish charity from the world, and is therefore in direct opposition to the spirit of the Gospel. But what did Luther say when he was detected in this base perversion of the word of God? Why, my friends, he said that—"He was sorry that he had not added other words, and therefore, said he, the word 'alone' shall remain in my New Testament, though all the Papists should go mad with vexation." And that "He, as well as St. Paul, was an apostle, and that if St. Paul had written the whole text, why should he be not at liberty to add one word to it? There, my friends, was a pretty gentleman for you—what a glorious and "thundering" reformer of the faith! Oh! indeed he was! My friends, I would not have brought forward those quotations, neither would I have made use of such strong language as I have used, were I not driven to the necessity of doing so, in consequence of the disingenuous mode adopted by my reverend opponent. At all events, I cannot help saying, God help poor Protestantism, it never was so badly off, nor did it ever look so blue, as at this moment—for there, my friends, sits its advocate in the sulks—I have shut his mouth; he has not answered one of my arguments. Again, my friends, he quotes a passage from the Prophet Daniel, and he says that I did not answer his argument about the "miry clay." But I thought that I had given him enough upon that point. I considered that I had cleared away all that "rubbish" long ago. And here I stake my character, that if I have not answered his argument upon that point, I have not answered an argument at all, of his upon all the other subjects upon which he touched since this discussion began. But this discussion will be published. I, however, have my misgivings about that; I am afraid that I will never get you to join me in the publication of it; but when it is published to the world, it will be read with attention by the public; the Protestants will read it in their closets; they will give it that careful perusal which its importance demands, and then it will be seen whether your assertion will be borne out, or not. It will then be seen how

with the aid of Protestant authorities alone, I shivered your arguments to atoms and scattered your "miry clay" along with your assertions and insinuations, to the four winds of heaven. To the public I will appeal. I will appeal from the interested decision of the doctor of Swifts, to the judgment of an intelligent public, and by their decision I am willing to abide. Again, my brethren, my reverend friend says that "He would do all in the world to save my soul." I cannot but feel myself under many obligations to him for his anxiety about my eternal welfare.—Why, it appears from this that he believes in the intercession of saints, and that my soul could be saved through his timely interference. He says that he would do all in his power to accomplish that object. He would put his hands under my feet in order to carry into effect that most desirable of all desirable objects. Now, if he believe that a living saint can do so much to save my soul, what right has he to complain, if I believe that St. Paul, who is now in heaven, enjoying the glory of God, and beholding his Saviour, and the Saviour of all mankind, face to face, might intercede for the salvation of my soul? St. Paul, who is in heaven, knows what is going on here—and it is not at all unlikely that he may be praying to God that his glory may be made manifest in this discussion by the triumph of truth over bigotry and error, and that the result may be the same as that which followed from his own dispute with the Jews and Areopagites at Athens. The devil too, and I hope that you will not deny but that God gives more knowledge to his blessed apostle Paul than he does to the arch enemy of mankind. But the devil, I say, also knows what is going on here, and he may be holding a jubilee in hell, and rejoicing in your attacks upon the religion of Jesus Christ, and hoping, also, that there may be many imposed upon by your fulminations against that Church which Christ established in his blood, and with which he promised to remain for ever, so that the gates of hell should never prevail against her. Yes, sir, I tell you that the devil is rejoicing this moment at your attacks; but he has not treated you fairly, he should have furnished you with arguments as he did your religious great grandfather, Martin Luther: but he has not done so, and there you sit, full of assertions, but devoid of argument, looking at me "knocking the brains out of your church," without putting forward any one argument which can prevent me from anatomizing her, and leaving her bare in all her horrid deformity to an astonished world. I did not choose the ungracious task; you, and your taunting and your vaunting, forced me to it; and when we met to discuss these matters against which you protest, I wanted to bind you to the Scriptures; I wanted to pin you down to a rule of faith founded upon the word of God; I called upon you for a demonstration of your principles, but you evaded me. You will not meet any objection that I put forward against you; you shuffle them off; you give them the go-bye; and, in place of arguing like a man; you have recourse to the most base, slanderous, and lying authorities to defend your church, and to malign mine. That, sir, is not the course which I have adopted; I have relied upon the Scriptures in support of my church's doctrines, and in refutation of the doctrines and practices of yours; and I have produced, in support of my arguments, positions, and facts, numerous and credible witnesses—men of learning and authority in your own church—all going to overthrow your assertions with respect to every charge which you adduced against that church, the doctrines of which I profess, and so triumphantly maintained against you, both upon Scriptural grounds and the weight of Protestant authorities alone. In your last speech, reverend sir, you treated us to a story from Dean Swift, which had neither fun nor meaning: nor was it at all applicable, in any shape or form, to the point at issue between us; in fact, it was remarkable for one thing only, to wit, its profanity, and, therefore, I suppose you thought it necessary to introduce it.—You have treated us to a great many stories; that is the way in which you endeavour to evade me; for when you want matter to meet me upon any point urged against you, you, in order to kill time, and eke out your half hour, treat the audience to a story, which sometimes has the effect of making them laugh—not with you, but at

you. That is the way you have been going about, creeping into holes and corners, treating us to "old women's fables," not at all remarkable for their wit, humour, or morality. You go about, sir, leading "silly women captive," pushing yourselves into the houses, and thrusting under the doors, that which you call, but which you cannot prove to be the word of God. But ought not those old women ask you, in the language of Tertullian, "whence come you, Mr. Gregg? Where did you get your Bible? Did you receive it from Heaven in a miraculous manner?" And suppose you told them candidly, that you got it from those rascally Papists, why there is not an old woman, into whose ears you and your brethren have been dinning, for the last three hundred years, the abominations of Popery, that would not hunt you like a "red shank;" that would not tell you to begone, that she would have nothing to do with either you or your Bible. On the other hand, if you told her you got it by chance, that it came into your possession by some "fortuitous circumstance," would she not look upon you as an imposter, and desire you to "go about your business," or else——. And I tell you, Mr. Gregg, and you may depend upon what I am going to say, that when this discussion is over, and published to the world, if I can prevail upon you to publish with me, your occupation will be gone, you will not then be able to creep into as many houses as you were heretofore in the habit of doing. Come now, sir, I will put a plain and simple question to you, and I beg that you will not, in attempting a reply, say that you "smell an Atheist," or an "Infidel," who is throwing doubt upon the word of God. I have repeatedly declared here, sir, before the living God, and this audience, that I would suffer one thousand deaths before I would deny, or cast any doubt, upon the Holy Scriptures; but I wanted to shew the world that you have no principles to go by; that you have no ground upon which you could rest an argument in refutation of the Atheist's, the Deist's, or the Infidel's objections against the inspirations of the Holy Scriptures; in fact, that you cannot prove them to be the word of God, and, consequently, the Scriptures being removed by your inability to support their authenticity, away go your church, and those doctrines which you say are grounded upon the word of God, and Deism and Infidelity stand triumphant. I again repeat it, sir, you have no principles of your own which would enable you to overthrow Infidelity. You should come back to us, for you know that you have nothing but what you stole from that church which your forefathers so basely deserted. Now, sir, here is my question, to wit: "Where are your proofs of the integrity and authenticity of the Bible?" I want to show that you have no principle upon which you can answer that question; for you know not whence it came, unless you take it upon the authority of my church, and your antagonist would not allow you to quote as an authority that church which you repudiate and despise. And, sir, if you fail in giving proofs of the inspiration of the Bible, how can you have a rule of faith? And if you fail in your rule of faith, which you most assuredly would, not being able to prove that the Bible is the inspired word of God, what then becomes of your own church? Surely, sir, you must acknowledge her to be the apostasy. Now, sir, I call upon you to explain away those objections. My Protestant brethren understand them well, and they will understand you at once, if you refute them. I know they are anxious to hear you make even an attempt at a refutation of them. Believe me, sir, they would much rather hear you meeting those points than to be listening to you shouting out, ad nauseam, your apostasy. I have put those questions to you repeatedly, and now that this discussion is drawing to a close, I ask you, will you attempt giving them something like an answer? I call upon you, reverend sir, in the presence of those gentlemen, to answer me, and tell me where you got your religion—where you got your Bible—where you got your baptism—where you got your ordination—where, in fact, you got all you possess of Christianity, nay, even your temporality, if you did not receive them from us? And if so, if you have all the Christianity which you possess from us—and that you have you must admit—why do you turn round, like the "ungrateful snake, that bit the hand

which gave him life," and stigmatize our church as the apostasy? And here allow me thus publicly to declare, that if you have not failed, signally failed, in proving that apostasy, you have not failed in proving anything. I stake the whole issue of the discussion upon that point. How, now will you get out of the difficulty in which I have placed you, by those few plain and simple questions that I have put forward, and to which I publicly call upon you to reply? The public, sir, will understand you; and if you do not meet my questions by clear and decisive answers, they will know why you have evaded my call, and appreciate your conduct accordingly. I will now return, during the few minutes which remain, to the vile and infamous corruptions of the earlier translations of the Protestant Bible, upon which Bible my reverend friend's church and faith were founded. Here, my friends, you will find in the prophetic words of Solomon, which are of the greatest importance, as being a manifest prophecy of Christ *mingling* water and wine in the chalice at his last supper, which, at this day, the Catholic Church observes, but Protestants counting it an idle ceremony, framed their translations according to their newly adopted notions; they suppressed altogether this mixture, or mingling, contrary to the true interpretation both of the Greek and Hebrew, as also contrary to the exposition of the ancient fathers, given to this passage, and for the word "*mingling*" they have substituted the word "*drawn*," as I stated upon a former occasion.

Here they are as follow :

English Translation of the Catholic Bible.

Prov. ix. 5—"Come, eat my bread, and drink the wine which I have '*mingled*' for you."

1 Cor. x. 17—"Therefore whosoever shall eat this bread, '*or*' drink the chalice of our Lord unworthily," &c.

Again,

1 Cor. ix. 5—"Have we not power to lead about a woman a sister."

Again,

Philippians iv. 3—"Yea, I beseech thee, my sincere '*companion*'"

Mat xix. 12—"All men '*take*' not this word."

Colossians iii. 15—"Avarice, which is the *service* of idols."

2 Cor. vi. 16—"What agreement hath the temple of God with idols."

Thessalonians ii. 14—"Therefore, brethren, stand fast; and hold the *traditions* which you have learned, whether by word, or by our epistle."

Thessalonians iii. 6—"That you withdraw yourself from every brother walking inordinately, and not according to the *traditions* which they

Protestant Corruptions of 1562, 1577, and 1579.

"Come, eat my bread, and drink the wine which I have '*drawn*' for you."

"Wherefore, whosoever shall eat this bread '*and*' drink this cup of the Lord, unworthily," &c.

This text the reformers wilfully corrupted, by falsely translating '*and*' instead of '*or*,' contrary both to the Greek and Latin, in order to infer a necessity of communicating under both kinds.

"Have we not power to lead about a wife a sister."

As if St. Paul has been married, There is a translation directly contrary to the Holy Scripture,

"Yea, I beseech thee, my sincere '*yoke-fellow*.'"

"All men '*cannot* receive this word'."

Thus making it impossible for persons to live chaste even with the grace of God, unless they marry.

"Covetousness, which is the *worshipping* of images."

"Here, my brethren, you see, is another sling at images contrary to the sacred text.

"How agrees the temple of God with images."

Whereas I have proved that images may be, and have been, in the temple of God, and by his own appointment.

For '*traditions*,' they translate '*ordinances*.'"

"Instead of '*traditions*,' they say, '*instructions*.'"

English Translation of the Catholic Bible.

Protestant Corruptions of 1562, 1567, and 1579

have received of us."

"Galatians v. 17—"For the flesh resisteth against the spirit; and the spirit against the flesh; for these are contrary one to another: so that ye do not the thing that you would."

Again,

Daniel xiv. 12—"For they had made a privy entrance under the 'table.'"

Daniel xiv. 20—"And they did consume the things which were upon the table."

James v. 14—"Is any man sick among you? let him bring in the 'priests of the church.'"

Here they translate—"so that you cannot do the thing that you would."

Here, my brethren, contrary to the original Greek, the Latin Vulgate, the Syriac, to Arius, Montanus, Erasmus, Beza, and Tremellius—they corrupt the text, to make it appear according to Luther—that it is impossible to keep God's Commandments: substituting the word 'cannot,' for 'do not.'

"For they had made a privy entrance under the 'altar.'"

Here they put in the word "altar," in order to keep the "altar" odious; but these two last chapters of Daniel, the Protestant Church designates apocrypha—and in the Bibles circulated they are not to be found at all.

"Which were upon the altar."

There they put it again in the odious sense.

"Let him bring in the elders of the congregation."

I quoted this text before, but I did not observe to you, my brethren, that this corrupted passage is allowed to stand in the present authorised version; that is, "let the old men of the congregation "be brought in—bring in those "elders by election,"—so that if a man fall sick, all the elders of the congregation were to be called in to him in place of the priest of the Church.

The half hour here ended.

Mr. GREGG.—Now, sir, to begin with your last proposition first, for I have not taken it down. You talk about our using the word "elder" for "priest." Now, I ask you, and answer these people if you can, is not the word in the Greek *presbuterio*, and does not that signify elder? *Presbus, presbuteros, presbutatos*—is not that the comparison of it? Now, does not that signify elders? And even if we do use the word, is it not perfectly and strictly correct? And is not our English "priest," derived from elder? He says we exclude the word "altar" from the Scriptures. Why, here we have in the Revelations—"on the horns of the golden altar." (He mentioned several other passages in which the word is to be met.) Yet he pretends that we leave it out, just as if we would be afraid of it. No, sir, it is you who are afraid of retaining the true and original words in the Bible. Let me show the tendency and character of the Popish Bible. The entire spirit that pervades it is evidently an attempt at mystery and mystification. You retain hard words, which cannot be possibly understood. Now, mark me. Why do you call the book of Chronicles *Parallipome a*? Now, what is the use of adopting such a word? Does any Irishman who hears it understand its meaning? No; and that is what you want. We use the proper, easy, and intelligible name. Why do you use the other? Because you seek to put the brand of mystery upon every thing connected with the Bible, and to persuade the people that it cannot be understood. Why do you call the book the "Apocalypse" instead of the "Revelations?" Why do you not translate the phrase? For the very same reason—to keep the people in the dark. Why do you use the word "holocaust" instead of "whole burnt offering?" Why retain several other unintelligible phrases which we translate? That the people may think that the Bible is beyond their comprehension, that it is a mystery, and therefore they may not desire to read it. Well, indeed, may you shake and tremble. You ask me to prove the canonicity of the Scriptures. Why, I could prove them to any Jew, Pagan, or Infidel in the world. I ask you, who are they that convert the Pagans? Look, sir, at the Church of England missionaries, even

at the present day, labouring for the conversion of Pagans in Asia and in the islands of the Indian Ocean. They go abroad from their friends and their country, to redeem from darkness those who have never heard of, and who do not believe in the true God and the doctrines of revealed religion. The missionaries in Asia alone have translated the Bible into sixty different languages. We have translated the Bible into Irish for the benefit of our poor countrymen. Can you show any such work as that done by the clergymen of your religion? He asks me to prove the canonicity of the Scriptures. Now, sir, I will give you but one proof, and that proof you must be contented with, for I will give you no other. It is, that the Church is the witness and keeper of Holy Writ; and it is on her authority that we receive the Scriptures. She tells us that the Scriptures, as she gives them to us, are those that she received from the Apostles, and we receive them as such. Now, I could give you many other proofs, but I will not. I will not give them to you, but I will give them to those people for their satisfaction—but to you, I won't. We have the one holy Catholic and Apostolic Church, and its authority I give to you, and you must be satisfied with it, for I will give you no other. But, my friends, the canonicity of the Scriptures can be proved in various ways. First, look to ancient history, and you will find that the very canon of the Scripture was agreed to, just as they received it from the Primitive Church, before it was defiled by superstition and absurdity—before bones and nails were blessed, and devils driven out of sand and mortar. We can refer to the apostolical bishops of our Church—a long line of sacred men, without whose knowledge the Scriptures could not have been foisted upon the world, and all of whom tell us that the canon was as it still continues to be. We can refer to a long line of writers and historians (entirely irrespective of the bishops) that touched one another and preserved the connection, so that there could be no lapsed interval, and rendered it equally impossible that any false Scripture could have been foisted upon the world. Secondly, and it is by far of the greatest importance, the holy Spirit has been given to us, and when we read the holy Bible we are enabled to know that it is the word of God, and we are enabled to understand that word. I tell you, sir, that the Scriptures contain in themselves such evidence of their canonicity that if a savage could once compass the reading of them, he would without the interference of any human being, be fully convinced of their inspiration, and be persuaded of their truth. Thus do I prove the canonicity of the Scriptures. Further, I am asked how could I convert a Jew, a Pagan, or an Infidel? I will tell you, and now convince them of the truth of the Scriptures. I stand up before them, and preach to them in the language of God the holy truth he has taught us. I picture to them the state of their own hearts as depicted in them. I hold out to them the promises of our Divine Saviour. I hold up to them Jesus as he died on the cross for their salvation. I tell them of the happiness which will be theirs, and of the destitute, naked condition in which they are, and as I preach, the holy Spirit being a witness, enters into their hearts, and by its divine inspiration brings home to them the truths which I speak, and persuades them to embrace them. This is the way that by simply speaking and holding up Jesus to the unbelieving, and by impressing upon them his greatness and his mercy, we change them, not into pillar worshippers, or men who dress up their idols in petticoats, and call them the Blessed Virgin Mary; but into true Christians. Thus, we teach them to bow before the altar of Jesus, and to raise up their souls in confidence that he has purchased for them everlasting salvation by the shedding of his blood upon the cross, he will give them that peace which the world can neither give nor take away, and which he knoweth not of that relies on aught but his Saviour for redemption.

You ask me, sir, how can an ignorant Protestant make an act of faith, when he is not able to read the Bible? I will tell you how. We preach to him the word of God from that Bible. We impress upon him strongly the truth which it contains, and by the blessing and inspiration of the Holy Ghost our words come home to his mind, and he knows almost as much about the Scriptures as if he had read every

word of them. The uneducated man then feels, sir, far greater force than you can feel (for he belongs to the Church of God) that he is a sinner, and that of himself he can do nothing; and he looks to his Saviour upon the cross, convinced that through him alone he can be saved. Thus, sir, without reading one single syllable from the Bible, the ignorant man is taught by the Lord, and enabled to comprehend what it contains; and thus, sir, I answer your question. But let me give you facts which are always better than assertions. I will bring you to England, and I will show there poor men who have never read a single syllable from the Scriptures, who will kneel before the altar of God, and pour forth their soul in prayer with such a power of divine eloquence, such faith, and in such correct Scriptural language, that I have said when I have thus heard them raising their voices in praise and thanksgiving to the Most High: "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning is now and ever shall be, world without out end—Amen." So that, my good sir, a man who has never, and in all probability will never read the word of God, could teach you true theology. And, as I have said, when they do address themselves to God, their prayers are entirely and beautifully made up of the language of Scripture. Why, sir, I tell you, I could give you the very names and residences of many poor men in England who, though circumstanced as you have supposed, have every word of the sacred Scriptures engraven upon their hearts, and whose prayers are so dignified, whose language when addressing God, is so refined and so eloquent, that it would shame the aristocracy of any Popish country, and put them to the blush because of their inferiority. And why is this? Because they are taught by God, and are not connected with Antichrist. Oh, sir, let me tell you, that if you go into Protestant England, you will there see men truly holy and given to God. You will there see ardent and truly Christian faith, and a beautiful example of the effects produced by religion, pure and undefiled by superstitious abominations. I will now pass from this topic, and I will come to your next point. I will now come to your veiled prophets of a luxuriant religion. Oh, he does not say a word more of them; but we have him turning and twining and saying every thing over and over again. He cannot say a word in contradiction of what I have advanced. He cannot say a single word in defence of his apostate Church, and therefore he is only kicking against the pricks, and knocking his head against the rock of ages, which I tell him will knock out not only his brains, but the brains of all those who will continue in your Church when they have the warning of its approaching dissolution. But, then, says Mr. Maguire, "the apostate bishops of our Church are the primitive Apostles of yours." What, sir, is it because they leave your church they are apostate? I tell you this is not the case; but, I say that your church is apostate; aye, and that every one who does not leave your church is apostate.

So far from any priest or bishop being apostate for leaving your church and embracing our religion. I tell you those who did, are the real and only apostates. You belong, sir, to the apostate church, and you have not attempted to refute my arguments proving that such is the case; I say again, sir, (and tremble when I say it) that you are, and that it is only when you cease to belong to the Roman Catholic Church, that you will cease to have the brand of Antichrist upon your forehead. You tax me with Henry the 8th, and the priests and bishops who then left your church. Why, sir, they are leaving your church in numbers up to this very day. There is Mr. Crotty with his whole flock—what do you say to him? There is the Rev. Mr. Nolan who has also left you; and I could, if I liked, enumerate many others who in my own time have renounced the errors of Popery, and embraced the truths of the Church of England. Why, sir, young as I am in the Church, I myself have been the means of restoring men to the true church, and inducing them to come out of Babylon. I have had many spiritual children who, under my care, have renounced Popery and come over to our church; and all this remember, at a time when the

church is persecuted, when the hand of man is raised against her, when her ministers are reduced to poverty, and are refused that which is allowed to them by the laws of the land. I tell your sir, they will continue to leave you till you are left nearly alone, to be blown up with Rome, the city of abominations. He tells me not to say that I smell an Atheist or an Infidel, or to use any other expression of that kind. Oh, no, that is coming too close to him. Instead of going on with the argument, as he ought to do, he wants me to compare swords. He does not go on with the battle, but stops to measure blades; but I will thrust my blade right through him. And then he tells me I throw Protestantism overboard. I do not. I deny it. If he has anything to say to Protestantism, let him go to Doctor Urwick—I'll engage he has something to say for himself. If he has anything to say with regard to Presbyterianism, let him go to Doctor Steward or Doctor Cooke—I'll engage they will answer him. But I have nothing to do with them. I insist, sir, upon your being consistent, as I am; I will not let you wander. I will keep you to the point. Bring forward the veiled prophets of a luxuriating establishment! Oh, no, you will say nothing about them, and I must follow you in all you say. But when I have disposed of you, you may be sure I will attack you. Yes, I will, and I will not waste my time in answering frivolous objections. He says I introduce a new rule of faith. I say I do not. But I care not for private witnesses to the faith. I hold the faith which the church holds. She is the keeper of the Holy Word, and I obey her, and receive the doctrines which she inculcates. You ask me to reconcile private and public judgment. I say they are easily reconciled. For if the private judgment be well regulated it will defer to the public judgment, and in the end will invariably coincide with it. He ridicules the idea of a public and private judgment. Now, I ask, is there not a private and public judgment in the mathematical world, and does not a well-regulated private judgment always coincide with the public judgment? and if any one imagine that he is completely opposed to the common sense of the entire mathematical world, and if he will not yield, is he not laughed and scouted by them? I am, I say, for the right of private judgment, but then that private judgment must defer to the public judgment of the church. He talks next of the division of the Commandments; and, oh, I pitied him when he came to speak on the subject. You saw, how he winced. Oh, that is a sore point, I know; and when he calls to mind her blessing of stones and bones, her worship of idols, and her consecrating of tabernacles, and all the collecting of pence, and shillings, and pounds, from the poor people, and the degradation to which they are reduced by these foolish and superstitious ceremonies, I do not wonder at his shaking, and trembling, and perspiring. Now, let me ask, how has he divided the commandments himself? Oh, what a mare's nest he has found? He is like the man who, when walking through the streets, saw a stable open, and came back to his friends and told them he had found a mare's nest. That is just the way with the reverend gentleman. Now, let me ask him who have left out the commandments? He has left out part of them, and, besides, he has badly divided them. He knows that the commandment, "Thou shalt not covet thy neighbour's wife," is included in the seventh commandment, and how then will he get out of the charge of making them synonymous? You say you care not for the number of the commandments. If you do not, and if you be anxious as to their division, you should reduce them to nine. But, sir, I have proved your church is a false and lying church.

Again, he says that they turned unto their bishops when they became apostates, and we took them to ourselves without again ordaining them; but that they always ordain anew those who go over from us to them. If so, is it not marvellous that in the reign of Mary those bishops who have left them and returned again, were not consecrated anew? But, let me tell you, sir, that they turned your church as I turn you now. I tell you, sir, that you are guilty of idolatry, and the proofs of it are plain (question, question.) It is the question. I am not wandering from it. You charge

me with saying that we owe our Scriptures to fortuitous circumstances. I did ; but by that you are not to understand chance. I hold that there is no such thing as chance in the world. So much am I opposed to the doctrine of chance, that in my first letter with regard to this discussion, the words I used are, "fortuitous circumstances," I had the authority of Scripture for so doing ; for in the Scriptures it is used to signify Providence, and I used it to-day in the same signification. He says I am the champion of Trinity College. Now, I'll tell you what—I am the little David that overcome the boasted champion of apostasy. I am a man with no power, no skill, no reputation to lose, and my only qualification is that the Spirit of God is with me. But poor as I am in those respects, I will stand against him, and I will show him that, though I am but little, he has caught a Tartar. Come, now, I challenge you, sir, to come to common sense, and to give up such cavils as you are using. Now hear me—I say the doctrine of the intercession of the saints is damnable. Defend it if you can. He calls me "defender of the faith," and says I am a pretty defender. Why, sir, you have given me nothing to defend myself against. On the contrary, I will prove that you are guilty of idolatry, and that your church teaches none but false doctrine. But here I am now without anything to answer. Why I protest I might have sat down a full quarter of an hour ago, (laughter.) The man is beaten (cheers and great laughter.) He is a beaten man, (laughter.)

Here the half hour ended.

Rev. Mr. MAGUIRE—Well, my brethren, it was lucky for my rev. friend that he was able to eke out the half hour, and if he did not succeed according to his promises and the expectations of some of you ; do not blame him ; be charitably disposed towards him ; he could not help it ; he performed his duty as well as he could, and what more would you expect from him ? And here, my friends, let me remark to you that I am perfectly agreed with one observation which fell from my me, rev. friend, towards the conclusion of his "speech," namely—"That he might have sat down a quarter of an hour ago"—and so far he was right ; but if he had said "more than a quarter of an hour ago, he would be much nearer the truth ; for believe me, rev. sir, you would have done yourself and the cause which you have attempted to advocate, much better service if you had sat down more than a half hour ago. Now, sir you have rambled, in your usual manner, from the points at issue between us, and in place of meeting the objections that I put forward for your consideration and reply, you have touched upon other grounds quite foreign from those you should have attacked, in order to dislodge me from those positions from whence I have been enabled to shake your church to her foundations, by showing that she has no principle upon which she can support the authenticity of her sole rule of faith,—the Scripture—and that consequently her faith, which she says is built upon that, (the integrity and inspiration of which I profess she cannot prove) is all a piece of guess work, every day liable to be frittered in pieces by the light of truth, of reason, and of common sense. In place of meeting me, sir, upon these grounds, you have evaded them, and broached new matter, namely the invocation of saints, which you alledge against us as one of the marks of the "great apostasy," and you dared me to encounter you upon that point. Now, sir, in the face of this assembly, I challenge you to meet me to-morrow upon that subject. You see, sir, how I accept your call.

Reverend Mr. GREGG—And I will meet your challenge, sir.*

Don't make that noise. You know the chairman will not allow me any time that I may lose by this unseemingly interruption. Gentlemen, you have all heard my friend's attempt at proving the authenticity, integrity and inspiration of the Holy Scriptures. First, he says, that he believes them upon the authority of the church ; and secondly, knowing very well that he had no church for 1500 years, he will not define this authority. He will not now state, although he did upon a former day what

Here Mr. Gregg's friends loudly cheered.

church is his authority for his belief; and having been placed in this dilemma, he calls in the primitive fathers to the rescue. He relies upon the primitive fathers—he rests his belief in the Holy Scriptures upon the authority of the primitive fathers. The primitive fathers of what church? Of ours. There is consistency for you—there is Protestantism without principle for you. Her advocate cannot prove the authenticity of the holy Scriptures—his *sole* rule of faith—without calling, as witnesses, the holy fathers and doctors of my church. Well, I am glad that you have some confidence in the venerable city of those lights of the Christian world—those “priests of the Church of Antichrist.” You have no evidence of your own to produce. You run to the enemy’s camp for your witnesses, and you receive your *sole* rule of faith, and believe in it, upon the authority of those who professed the doctrines of the “mother of abomination!” Ah! sir, what is that but admitting the very authority which you have denied and repudiated all through—namely, the tradition of the Holy Catholic and Apostolic Church; and you have admitted it, to prove—what? All Protestantism and universal Christianity. There, my friends, is an admission for you. He admits the authority and tradition of our church as sufficient to prove the authenticity and integrity of the Holy Bible. He bows with submission to the evidence of the holy fathers, the primitive fathers, as he calls them; and he believes in his sole rule of faith upon their testimony. Now, my brethren, of what church were those primitive fathers? To what church did they belong? What church canonized them? In which communion did they live and die before Protestantism was heard of, or even so much as dreamed of? Ah? my friends, my reverend opponent knows right well that they lived and died in the bosom of my church; and that it was that church, the Holy Roman Catholic Church that canonized them. Yet, upon the credit of those primitive fathers, you are willing, sir, to admit that which I would not—namely, the inspiration of the holy Scriptures upon any such authority. No, sir, like St Augustine, “I would not believe the four gospels unless I was moved thereto by the authority of the Catholic Church.” But, sir, you talk and rave about corruption, idolatry, and apostasy; and, yet—oh! disreputable inconsistency—you admit this authority—you are driven to this apostasy to prove the inspiration of the Scriptures, and to support your sole rule of faith. I congratulate you, reverend sir; and your friends here, and elsewhere, ought to do the same thing, for going back to Popery, and claiming her authority in support of your sole rule of faith. So much for the apostasy. It must be a pretty apostasy this, when my reverend friend is obliged to take his only rule of faith upon its authority, and to admit that he has no other grounds upon which to defend it from the attacks of infidels and Deists, but the credit of the primitive fathers, and the authority of the “Church of Antichrist,” the “mother of abominations. I have affixed the stigma of apostasy of Antichrist—upon you, reverend sir, more than once during this discussion; and the manner in which you have attempted to wipe off this damning stain, is by alleging that we are the apostasy; and yet, when you were put the proof—when you were called upon to support your allegations and your rule of faith, what were you obliged to do? You were compelled, sir, to admit, that you had the Bible, your sole rule of faith, from us—that you received it as the inspired word of God upon the authority of my church, and thus, by that admission, you have slain your own giant—you have overturned your own charge of apostasy, and there you stand before the whole world, just like a sturdy beggar, appealing to the testimony of Popery in support of the Holy Scriptures, upon which you, and your ignorant church, say your sole rule of faith is founded. You, sir, have taken your Bible from us; you believe it to be the inspired word of God upon the credit of the primitive fathers, and the authority of my church. Yet we are apostates, forsooth—how beautifully consistent! You are indebted to apostasy for everything—for your very religion. Oh! what a pretty man to stand up in defence of Protestantism, to be sure. Look at him, my brethren. There is the man, the champion of the Protestant cause! What a pretty champion; what a splendid logician; what an accomplished divine! Really, I protest before this public assembly, that I would defend Protestantism in a

far superior style to what he has done—aye, or that he ever will do I could, if I were its advocate, stagger my opponent, at least, if I could not overthrow him; at all events, I would not be wasting the time, or wearing out the patience of my auditory, by making assertions which nobody believes, and putting forward charges which, by my own subsequent admissions, I would be obliged to confess were made without forethought, not having a foundation to rest upon, or a particle of truth to sustain them. I would give my opponent something tangible to grapple with—I would give him work and not assertions to deal with. My friends, I have called upon you to look at that accomplished divine—and most certainly he must be a splendid one—when he runs to ancient history, to prove the inspiration of the word of God. Good God! was there ever such a thing heard of?—who, before this time, when the Doctor of Swift's appeared on the stage, ever knew that, in order to prove the authenticity of holy writ, it was necessary to have recourse to profane history? Would not any person, possessing the smallest spark of common sense, condemn the man that would resort to profane history, in order to prove the integrity and inspiration of the eternal word of God? Is that, sir, the infallible medium by which you would support your sole rule of faith? If it is, I lament it for your own sake, because divine faith should not be grounded upon fallibility, profanity, or rottenness. What, sir! ascertain the truth of infallible medium of God's revelation to man, by means of profane history! Is it not monstrous? Is it not blasphemous presumption to attempt to prove the eternal truths which emanated from the holy spirit by the authority of profane history, as if we had no better evidence in support of the book of God, than we have of Homer, Demosthenes, Livy, Cicero, or any other ancient writer?—There is the man, the advocate of Protestantism, whose sole rule of faith is the holy scriptures, and who says that he could prove the inspiration of God's eternal word by profane history.

Rev. Mr. GREGG—No, no.

Rev. Mr. MAGUIRE—Ah! sir, your admission is recorded against you: the gentlemen who attend here for that purpose have taken it down, it shall be published, and then the world will judge of your shameful tergiversation. My friends, he has made one admission, namely "that he receives the holy Scriptures as God's unerring word, upon the credit of the holy fathers, and upon the authority of the Catholic Church," and in doing so he was perfectly right. I fully agree with him in that, for upon the authority of my church we ought to receive them. But, then, he turns round—finding himself caught—and all he alleges that the Scriptures could be proved—that their authenticity could be supported by the evidence derivable from profane history. Again, my friends, finding himself entrapped a second time, he says, "Ah! this will never do, I must make my escape"—and in order to cover his retreat, he asserts that you must go to the holy Scriptures to prove the holy Scriptures—that's the book that will tell you every thing. Its internal light shines forth with such a resplendent lustre that the most ignorant man will at once discover by a perusal of it, that it is the inspired word of God uncorrupted during the dark ages of apostasy, and that the four gospels were written by those evangelists whose names they bear, and that they were truly and faithfully translated from the different languages in which they were originally written. A reading of the Scriptures will tell him all that. In fact, that the Scriptures of themselves will prove their own inspiration, and satisfy any man, learned or unlearned, that they are the words of the living God, and that a sole rule of faith can be formed alone upon the holy Scriptures, without any other expositor than his own individual, private, and erring judgment. So much for his internal illumination. Again, my friends, he has asserted that I have falsely charged him with throwing Protestantism overboard. But have I not supported that charge? Did he not throw it overboard when he was obliged to run to the primitive fathers and the authority of my church for his proofs of the authenticity of the holy Scriptures? Where did he leave Protestantism then? Surely my friends, if he had a single principle of his church, which would enable him to get out of the difficulty in

which I placed him, do you think that he would acknowledge that he believed his sole rule of faith—the holy Scriptures—to be inspired upon the credit of the holy fathers and the authority of the Catholic Church? Again, my friends, he has said that if I have anything to say about Protestantism, that I may go to Doctor Urwick. Why I have everything to say against it, but I thought I had met with a greater man than Doctor Urwick—I thought I had met with the *magnus* Apollo of Protestantism—but it seems that there is a greater still behind the curtain, and that I have been combatting with a second-rate champion of the establishment. But it seems, my friends, that Dr. Urwick differs more from the Protestant religion than even I do, and, therefore, my reverend friend did wrong in introducing that gentleman's name into the discussion. Again, he says, that if I have anything to say against Presbyterianism to go to Doctor Cooke—but although he thus throws them up to me—he will not have anything to do with them himself. Now, doctor, that is not fair treatment to your Protestant brethren. But let me ask you, reverend sir, since you are so loud in favor of the internal illumination of the Scriptures, has not Doctor Urwick the Scriptures? Has not Daddy Cooke the Scriptures? And have not these gentlemen as much brains and intellect as you have, reverend sir? and yet, what is the reason that those learned gentlemen cannot see your internal illumination, and if you say they do see it, how comes it to pass, that they refuse to obey your church and follow her counsels, and profess her doctrines—eh! doctor? They all differ from you—you know they despise the authority of your church, and repudiate her doctrine, although they possess what you call your sole rule of faith, the holy Scriptures, nevertheless they cannot see this internal illumination which you allege shines forth so resplendently from the holy Bible—at least they cannot see it through your spectacles, for if they did they would at once become obedient children of your church, and profess her doctrines. I say, sir, that they cannot see this internal light, and why? Because they do not like you, “inspired.” They do not pretend, like you, to “inspiration.” Indeed, my brethren, my reverend opponent is the only man I ever heard lay his claim to “inspiration” in the 19th century. Therefore all that I can say upon the subject is, “that if he be inspired it is happy for him, he is a happy man, but I am very far indeed from being inclined to give him credit for his assertion. Marcion, the heretic, was the first man that ever laid claim to “individual inspiration.” I spoke to him yesterday, and to-day I will make a present of him and his system to Mr. Gregg. “Acknowledgest thou me?” said this *individually inspired* heretic to St. Polycarpe. “Acknowledge you,” replied the Saint. “Oh! yes; I acknowledge you to be the first-born of the devil.” There is the acknowledgment which your prototype Marcion, the heretic, received from that holy man, St. Polycarpe, who belonged to my church—professed her doctrines, and shed the last drop of his blood in attestation of their truth. Why, my friends, as I have said before, there never was a heretic, a fool, a madman, a fanatic, or a hypocritical rogue, since the days of the Apostles down to the present period, that did not lay claim to individual inspiration, for the purpose of gulling the public by putting on an outward appearance of sanctity, in order to carry their base and mercenary objects into effect. Again, my friends, I asked him how an ignorant Protestant could make an act of faith? How an uneducated Protestant, who could not read his sole rule of faith, the Bible, could make an act of divine faith in the Holy Scriptures, one word of which he could not understand? And my reverend friend tells me, that “he would preach to him the word of God from that Bible, and that his preaching would come home to the mind, and that the ignorant man would know as much about the Bible as if he had read every word of it.” Now, that comes well from a man who cannot prove that book,—from which he says, he would preach the truths of eternal life to an ignorant man,—to be the inspired word of God, without an appeal to the authority of that Church which he repudiates, and against the followers of which he would inculcate feelings of unchristianity.

ritableness into the mind of that ignorant Protestant. Yet he says by his preaching that this uneducated man can make an act of divine faith. But upon what will he make it? How can he make it upon the Scriptures of which he knows nothing? And he has no infallible tribunal to appeal to in order to solve his difficulties. The Scriptures of themselves, even if he could read them, will not do it,—the very reading of them might drive him deeper and deeper into error. He should, therefore, have an infallible and unerring guide to direct him in the right way; but where is he to find that desirable object? If he appeal to your church for advice, she tells him that he has his “private judgment” to go by; and that she herself is fallible, and may lead him astray; and all he has to do is to study the Scriptures as his sole rule of faith, and that they will lead him on the true path to salvation. Thus leaving him on the brink of a precipice, to fall into the most damnable errors—even into that of denying the divinity of Jesus Christ. That is not the way my church acts. She expounds the Scriptures to her children; she leaves none of them to their own fallible and erring judgments; she is that “path” spoken of by Isaias, the prophet, “So that fools shall not err therein.” (xxxv. 8.) It is by the public judgment of my church that the Scriptures have been expounded; we have but one rule; we have no conflicting tribunals in our church; we are “united in the bond of faith,” we have no “public judgment of the church” coming into collision with the “private judgment of any individual.” Such, sir, are unknown to us. My church, sir, expounds those Scriptures, which she collected, authenticated, and preserved; and to her, under God, you are indebted for the possession of them, and not to any “fortuitous circumstances.” My church, sir, was preaching, teaching and baptizing, for 70 years before the last of the Scriptures were written; she collected and translated them, and has handed them down to us uncorrupted and unperverted; and we have her authority for our belief in their divine inspiration. That is the ground upon which we go. And it is upon the authority of that church that you say you receive your sole rule of faith. Now, sir, if my church did not err, and by that admission you demonstrate that she did not, why did you leave her? And if she did err, why did you take the Scriptures from her, and acknowledge them to be the inspired word of God upon her authority? If she were in error, as your church says she was, you cannot prove the authenticity of your sole rule of faith; and if she were not in error, you cannot justify the apostates who left her, and who audaciously and blasphemously corrupted the word of God, which she preserved in its original purity. I hope you will give me a reply to those observations, and that you will not blink them as you have done with nearly all the rest. Now, sir, give me leave to ask you, where was your church for 1500 years after the death of Jesus Christ? We have had a great number of General Councils—a history of which I read to you yesterday—almost every one of them condemning, in every age, from the time of St. Peter, every heresy that attempted to rear its hydra-head against the Church of Christ; but I do not find any mention made of the heresy of your church until the period of the Council of Trent, held in 1542 to 1564, and which Council condemned it, and excommunicated those who had the blasphemous audacity to propagate it. Where, then, was your church, sir, from the days of the first heresy down to the period when the bottomless pit broke loose, and the locusts came out upon the earth? Where was she? for we have no mention made of her until this period, at which she made herself notoriously conspicuous. Ah! sir, she was no where. She was invisible. And where were the Holy Scriptures all this time? They were, sir, in the custody and safe keeping of my church, to whom of right they belong. Do not those facts, sir, prove to any unprejudiced mind, that my church—the Holy Roman Catholic Church—is, and has been, the Church of Christ throughout the whole world for 1800 years?

Now, sir, if your church cannot prove the inspiration of the Holy Scriptures

without the authority of my church, the sooner you abandon her the better; but if you say that you receive the Holy Scriptures upon the authority of your own church, then your own church must be above the Scriptures, for the lesser authority must always be proved by the greater; but if your church be above the Scriptures, then the Scriptures cannot be the rule of faith. Either, then, you prove the Scriptures by the authority of your church, or you prove the authority of your church by the authority of the Scriptures. If the former, your church and not the Scriptures, is the Protestant rule of faith. If the latter, you are involved in a *petitio principii*. That is, you beg the very difficulty which I call upon you to solve. I challenge you, sir, to get out of the horn of this dilemma. Again, my brethren, my reverend friend has spoken about anointing with oil, and blessing water; but did I not prove to you from the Holy Scriptures, that such practices were lawful? Did I not quote six texts from the Holy Scriptures; three out of the Old, and three out of the New Testament for that purpose, and did you dare to answer any one of them? No sir, you did not; but you sneer and scoff at ceremonies founded upon the word of God, although you profess to venerate that word, and have adopted it as your sole rule of faith. Does not that sole rule of your's tell you sir, "That every creature of God is good when sanctified by the word of God and prayer." (1 Tim. iv. 3, 4;) and pray sir, were not all things made by God? "All things were made by him, and without him was made nothing that was made." (John i. 3.) Therefore, every thing which he made was blessed; and every creature of God may be sanctified by his word and prayer. But it is your heresy—your complete ignorance—of even what your sole rule of faith renders lawful and direct—that condemns you. I ask you, sir, upon what grounds do you condemn my church for doing what your own church practises? Let any person that hears me, and that may have any doubt about the matter, go to the approaching coronation, and he will find the bishops of his own church practising those very ceremonies which he condemns. But, sir, do you not bless your churches, and your churchyards, and not only those, but have I not shown you that you bless and consecrate your regimental colours, and is not water as much a creature of God, and a more useful and beneficial one too—than the "banners of war." Ah! sir, I told you now, as I have often told you before, that you have no principles in Protestantism, your church is without principles, for she practices what she does not believe, and in her want of principles, she condemns in others as a crime what she herself recommends and practises. Again, he says, that "*Presbuteros*" signifies elder. Now, who ever denied that? But how often have I told him that ecclesiastical terms ought to be used so that the proper meaning of a word may be understood; for it does not follow, that because "*Presbuteros*" means elder, that an elder must be a priest. A priest, sir, is an elder, but every elder is not a priest; and a bishop is an "overseer" but every "overseer" is not a bishop. Why not, therefore, call things by their proper names, and not be giving them profane terms, which are not at all applicable, instead of ecclesiastical? Here then, my friends, you see the absolute necessity for using ecclesiastical terms; the use of them prevents cruelty. Elder is applied to the oldest man who can get, who may not be a priest; but what matter; *presto, pass*, say the reformers, and instantaneously, an elder becomes a priest. After this, sir, will you dare to tell me that the translation of the word "*Presbuteros*" is a correct or a proper one? Again, sir, you say that "*episcopus*" signifies an "overseer" as well as "bishop;" and here, sir, let me ask you why not use the ecclesiastical term?—for surely, sir, although every bishop is an overseer, it does not follow as a matter of course, that every overseer is, or can be, a bishop. My friends, he has asked me the reason why we call the book of Chronicles *Paralipomenon*;" and he accuses us with allowing that title to stand, for the purpose of keeping the people in ignorance; and then he lauds himself and his church; for, said he, "we use the proper, easy and intelligible name." But, sir, although my church has not thought proper to translate the

title of that book, she cannot be accused with the infamous crime of mistranslating and corrupting the text. Did I not, sir, convict your church with mistranslating, with perverting and adding to the text, for the purpose of forwarding her views and favouring the new-fangled and peculiar doctrines? Did I not shew that she was afraid to translate that text of Isaiah the Prophet, where the great God, speaking by his mouth, says, "And I will set a sign among them, and I will send those that escape of them into the nations, to *Tarshish*, *Pul* and *Lud*, that draw the bow, to *Zubal* and *Javan*, to the isles afar off that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles. And I will also take of them for priests (not elders mind) and for Levites saith the Lord."—(c. lxvi. v. 19, 20.)—Thus, sir, your translators were afraid to translate those Hebrew names lest their villainy might be detected. They did not use "plain and easy names" there, sir; they would not let the poor "benighted Popish Irish" know that by those Hebrew names were meant "Africa and Lydia"—them that draw the bow—Italy and Greece, to the islands afar off—England, Ireland, and Scotland—the *ultima thule* of the ancients. Oh, no sir, they would not do that; and yet, forsooth, your church uses plain and easy names, capable of being understood by the most ignorant. Now, I wonder what would a poor uneducated Protestant know what the great God meant, when he said that he would send his Apostles—on the preaching of his word—into "*Pul* and *Lud*," to *Zubal* and *Javan*?" So much for your plain and easy names, and so much for your keeping the people in ignorance. Again, sir, does not the great God, speaking by the mouth of the same Prophet, say that "he would take of them for priests." Now, what use would there be for a "priest" unless there were a sacrifice to be offered? And what is that sacrifice? It is that, sir, spoken of by Daniel, and foretold by Malachi, the Prophet—"And strength was given him (Antichrist) against the continual sacrifice because of sins, and truth shall be cast down on the ground, and he shall go and prosper. (Danl. c. viii. v. 12.) "For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation—for my name is great among the Gentiles, saith the Lord of Hosts." (Mal. c. i. v. 11.) That, sir, is the "continual sacrifice," or, as you will have it, "the daily sacrifice," which those priests were to offer up in the "Islands afar off." But your church was afraid that the passages which speak of these islands, and describe the sacrifice offered to the Lord by the hands of the priests, would militate against Protestantism, and therefore she did not translate them into your "plain and easy names;" and as she has no sacrifice, she has declined using ecclesiastical terms, by translating "priest" "elder," thereby perverting the Scripture, in order to cloak her "Antiscriptural" and "Antichristian" conduct in abolishing the "continual sacrifice" of the mass. Again, sir, you said that in converting a Pagan you would hold out the holy book to him, and in saying so you gave me one of those holy looks which you can assume when you wish to show that the "spirit" is in you; and then you said—"I have been asked how I would convert a Pagan?" "But no," said you, "I will not disclose how I would do it—I'll not tell Mr. Maguire. Not I, indeed; but I will tell my friends;" and then, turning your back upon me, *obtulit dorsum ejus*, you addressed your friends, saying, "Will not that satisfy you?" And then, with a sort of rapture, you exclaimed, "I would hold out Jesus." Truly, my friends, holy names ought not to be pronounced in this manner; St. Paul tells us that—"And he gave him a name that is above all names, that at the name of Jesus every knee should bow of those that are in heaven, on earth, and in hell" (Phil. iii. 10.) Now, sir, let me tell you that this holy name ought not to be on the top of your tongue every moment, for, give me leave to inform you, that there is very little connexion between you and it. You then tell us that—"You would show him the spirit, and that you would preach to him the word of God." Thus, you suppose, the whole difficulty is got over at once. You have begged the whole question. What a very pretty

compliment you pay to the intellects of those gentlemen who believe in God as firmly as you do, but who would not listen to your preaching. So you think that they would take every thing that you say for granted? Now, sir, the very first question which the Deist, the Infidel, or the Pagan, would put to you is this—“How can you prove to me that that is the word of God? Oh, say you, he should take that for granted; “Don’t ask me to prove the Bible, and then I’ll convert the Pagan, for I’ll make him suppose that it is the word of God.” There is a pretty logician for you; but sure he read Locke’s logic; he is not as expert, however, at the business as Locke was. Again, my friends, he says that he would prove the Scriptures by the Scriptures; but give me leave to ask him, how will he know which is the true version of the Scriptures, or which of all the various translations contain the true and eternal word of God? Look at it in the hands of the Anabaptists, Moravians, Jumpers, Seekers, Southcotonians, New Jerusalemites, Calvinists, Methodists, and Quakers—all differing from each other, and all of them professing that they have the genuine word of God. Look at the conduct of the celebrated “James Naylor;” and do you not know that the people actually went mad by reading that Bible, which has been corrupted by wicked and presumptuous man,—a Bible not filled with the spirit of God, but with the baseness and villainies of men, who perverted it into an instrument of the devil, to drive mankind into error, and into the commission of the most infernal crimes. Look, sir, at what has occurred in Canterbury the other day—Can you read it in the public prints of this day—where “Sir James Courtenay” told the people that he was the saviour of the world—that he could not be destroyed until a certain period—that he would raise again the third day—and that, until the hour arrived when he should die, nothing could molest him.” And strange and horrible to relate, there were people found who were mad enough to believe him. There, my brethren, is Bible-reading England for you, where you can get packs of Bibles for nothing, or next to it. This man persuaded his deluded followers to meet and resist the Queen’s forces, under the persuasion that he would do what Antichrist will be allowed to perform, namely, to work false miracles, so as even (if possible) to impose upon the elect, (Matt. xxiv. 24) and that he could not be touched by a bullet. But this mad fanatic fell, and many others with him. So much for the indiscriminate reading of a corrupted Bible, and so much for the “internal illumination” spoken of by my reverend friend, Mr. Gregg. Again, my friends, look at “Johanna Southcote;” see how she imposed upon the people of Bible-reading England; in fact, so powerful was the infatuation with which she inspired her followers, that her blasphemous trail remains even to this day. See, reverend sir, how many “props” of Protestantism, and “pillows” of the church did she frame? See what multitudes of people followed her, and she had no less than 60 or 70 parsons dangling to her tail, as if she was the mother of our Saviour. But did she seduce a Catholic priest? or would she were she now living? Not one, sir. Now, sir, where is your “Great apostasy?” Oh, but what care you for apostasy, except so far as you can harp upon it for the purpose of attacking “Popery.” A man may be anything—he may follow any system, no matter how vicious or blasphemous, so as it is not “Popery.” He may be an Infidel, Jew, Anabaptist, Quaker, Seeker, or Jumper—anything, even the Devil himself, and he is safe, providing that he is not an unfortunate “Papist.” You say nothing, sir, against the Socinian, who denies the divinity of Jesus Christ; you say nothing against the Deist, and I regret there are so many of them. No, sir, you pass over all these, and level all your shafts at Popery. Popery must be put down. We are like the children of Israel in Egypt, we must be kept down. I wonder that you do not recommend the plan pointed out by one of our modern saints for getting rid of Popery in Ireland, that is, “to place us under water for forty-eight hours.” If you could do that it might effectuate your purpose; if you could sink Ireland in the broad Atlantic for that space of time you would be satisfied. That is the *alpha* and *omega* of your most pious orisons, and this charitable and most feeling

of yours shews the spirit by which you are inspired, and that holy love of your neighbour which characterises you. Indeed, reverend sir, I am afraid that you study your sole rule of faith with a one-sided object; and that, notwithstanding all your pious ejaculations, you have not that true charity which the Holy Scriptures so divinely inculcates, and that you have not true christianity, or true christian feeling, I will demonstrate to the satisfaction of every partial unprejudiced mind in this assembly. My brethren, the eternal founders of christianity commanded us to "forgive our enemies, and to love our neighbour as ourselves;" to live in charity with all men; and the holy Apostle St. Paul says that there are three virtues, "Faith, Hope, and Charity," and that the greatest of these is "Charity." Now, my brethren, be pleased to hear my reverend friend's "Charity:" he is a professed minister of the God of "love and charity," now hear his charity and his love for his neighbour. Jesus Christ says—"Sell all you have, and give to the poor, that you may have treasure in heaven." (Matt. xix. 21.) And when I quoted that text, how did my reverend friend reply? "Oh," said he, "we would sell all we have and give to the poor, only for Popery in Ireland." If that be the charity inculcated by Jesus Christ and possessed by a man who would have us believe that he is "inspired" by the spirit of truth, I do not know what christianity is. I hope he will not stick to such erroneous principles. Believe me, my friend, they have been instilled into you, not by the "Holy Spirit of Truth," but by the spirit of error, which I hope the Lord will remove far from you; for, sir, believe me when I say—and I say it sincerely—when there is so near an approximation between your religious creed and mine—when we both profess to follow the same Divine Redeemer, there should be an equal approximation in christian and moral charity between us, and an equal wish to conciliate and sooth. It is my wish, and it should be yours also, to live in charity with all mankind; and if you really believe what you profess to practise, your wish—if you ever entertained one upon the subject—would be fulfilled by your practice of this divine charity which has been enjoined upon all mankind by the divine precepts of the Gospel. Again, my friends, the reverend gentleman, in speaking of "public judgment," and "private judgment," said that he would defer his "private judgment" to that of the "public judgment" of the church; but, notwithstanding that declaration of his, he admits the divine right of private judgment to every individual belonging to his church. That is his doctrine: and I will leave it, my brethren, to your consciences and common sense to judge of the consequence which must arise from such a doctrine as that, and to say whether the Holy Ghost could be the author of such a rule—as a rule of faith—that has driven men into some of the most blasphemous of errors, and caused others to run mad? Could the Holy Ghost, the spirit of truth, be the author of such a rule as that? You will recollect, my friends, that I wanted him to tell me whether the Holy Ghost instituted the "public judgment" of the church, or the "private judgment" of the individual, as a rule of faith? But he will not tell me which of them was so instituted. I asked him, did the Holy Ghost institute two rules of faith? But he will not inform me. I asked him, if the two rules came into collision, and that one would not yield to the other, what tribunal did the Holy Ghost institute to decide between them—for He himself having instituted both, could not decide the controversy; and if he took upon himself the office of arbitrator between the conflicting parties, he would, having established both rules, be a spirit of contradiction in place of the spirit of truth? I have laid down that proposition, but my reverend friend will not answer me. If private judgment be the rule of faith established by the Holy Ghost, is not Daddy Cooke right in following it, and refusing to yield to the public judgment of your church? But if the public judgment of the church be the true rule, is he not wrong in adhering to his own "private judgment," which, according to you, he should surrender to the judgment of the church? In fact, I want to know, if the public judgment of the church be the true rule of faith established by the Holy Ghost, what is the reason that neither

Daddy Cooke, Mr. Urwick, or Mr. Pope would yield up their private judgments and succumb to the public judgment of your church? Would not men of such intellect laugh at you, if you called upon them to bow with submission to the public judgment of your church? They have already refused your best benefices, and they despised your mandates. So much for your rule of faith! Would the Unitarian bow to your authority? Would the Trinitarian? The Moravians—The Presbyterians—The Baptists—the Anabaptists—the Quakers, the Southcotonians, submit to your “public judgment?” No, sir, they would not; not one man of them would come into your church; not one of them would yield to the public judgment of your church, or submit to her authority; for I can tell you, sir, that they despise her as much as they do the Pope himself in this respect. Will you, therefore, explain to me which is the true rule of your faith, whether public or private judgment, and is the Holy Ghost the author of only one, or both; and, if he be the author of the two rules, how can he decide between them? Again, my friends, he has spoken of mathematics, just to please your imaginations, and to waste his time. What has the Christian religion to do with mathematics? Did mathematics ever save a man’s soul? For my part, I always thought that Christianity was a system of revelation above the capacity of man. God has revealed his sacred mysteries unto us; some of them are above our comprehension, and are not to be proved by my reverend friend’s mathematical calculations; but if it be a system of mathematics, it is quite demonstrable, God has revealed certain articles of faith, and insists, as a condition of being saved, that we shall believe in them upon his divine authority; for, as St. Paul says, “God captivates our understandings to the obedience of Christ.”—(2 Cor. x. 5.) And, again, he says, that “our faith is but reasonable service.”—(Rom. xii. 3.) Therefore, in order to believe in these truths which God has revealed, we must have some motives for doing so. First, we must know whether God has revealed them, and the moment we arrive at that collision, we are bound under pain of eternal damnation to believe them—I say, that although we cannot understand the mystery of the Holy Trinity, the incarnation, or original sin, yet the moment we know that God has revealed those mysteries to man, we are imperatively called on to believe them, under pain of eternal condemnation; but before we are called upon to believe, we must first ascertain did God reveal those mysteries; for without inquiry how are we to know whether God revealed them, or not? If God spoke to man, would man refuse to believe Him? But here is a book which does not speak, and how are we to know whether that book contains the inspired word of God? That is the question at issue; I have called upon my reverend opponent to answer it—to demonstrate to me, upon Protestant principles, that the Bible is the uncorrupted and inspired word of the living God. But he will not do so; he is like your honest reformers of old; he twists and he turns, he jumps and he stamps, he fumes and he fires, and presumptuously asserts that he has the spirit of God; but although he makes the Holy Scriptures “jump up and down,” to answer his own purposes, yet he will not demonstrate to us, or give us one argument in support of its divine origin. Oh, no!—nothing but inspiration for my reverend friend; he knows that the Bible is the word of God, being moved to a belief in its divine truths by the holy spirit which is within him. Did any one ever hear such fanatical nonsense? Was this not the case with Courtney, at Canterbury, the other day, and perhaps he had as much claim to the Spirit as you have? Again, my friends, he has spoken about images; to-morrow we will discuss that doctrine, and then it will be seen, from the Holy Scriptures, whether we are erroneous in paying respect and veneration to the images of Jesus Christ and his saints. With the blessing of God, to-morrow will be the last day of the discussion, and then it will be seen who does, or who does not belong to the true Church of God, and which Church possesses the true Scriptures. It will then be seen whether the Church of my reverend and very learned friend, or my Church, is the true Church of Jesus Christ, which was always visible upon earth since

the days of the Apostles—Holy, Catholic, and Apostolic—and in order to show you, my friends, that my Church was always visible, and that it was and is ONE, HOLY, CATHOLIC, and APOSTOLIC, I ask my reverend opponent this question—“What Church in the whole world, was it that condemned all the heresies and schisms that have ever appeared since the days of the Apostles up to the last General Council—that of Trent—which condemned your Church and her heresy? I read to you, yesterday, the councils, the year, the name of the Pope who presided, the name of the heresy condemned from the Council of Trent up to the days of St. Peter, and I call upon my reverend opponent to prove that that was his church. Oh! no, he cannot, for he says that his church was invisible for eight hundred years and more. What! can a church be the ONE, HOLY, CATHOLIC, and APOSTOLIC Church of Jesus Christ, and be invisible? Was there ever known such a contradiction as he has been guilty of? He then talks of our Bishops in the time of Queen Mary, how they turned round when she came on the throne. It is true, some of them did; but they were kicked out, for she would not trust an apostate; and then he tells me that they turned back to Protestantism when Elizabeth succeeded to the throne of England; but I ask you, reverend sir, were those apostate bishops ordained ever again by Elizabeth? Was it not from us that they received their education, baptism, ordination, and confirmation, and did you ever deny the validity of either? No, sir, you did not, for you could not; you took them out of Babylon, and you allowed them to remain as you received them. But that is not the way in which we would act, for I tell you, sir, that if you came over to us, we would not receive you until you renounced your church, and have ordination, and be ordained anew. Did not your Archbishop Cranmer say, that “he that is appointed a bishop needeth no confirmation by the Scripture, for election thereto is sufficient?” And did he not also declare, as we are informed by Stillingfleet—“That a governor could make priests as well as bishops,” so that the King had nothing to do but wield the sword over the heads, of the episcopal candidates, and they got up good Bishops!” And do you not know, sir, that in the time of Elizabeth, when the Catholic bishops refused to consecrate Mathew Parker, a commission was granted to Scorey and Barlow to consecrate him Bishop, in which she declared that she granted them a dispensation for any defects in the consecration? And you do not know, sir, that there is no evidence whatever to show that either of those “patent” consecrators was ever ordained or consecrated themselves? And again, sir, do you not know that there were many and great objections made by Catholic writers against this same ordination, and that Protestants, in order to support its alleged validity, forged the Lambeth records and register? Were they not attacked for this forgery by Gregory Martin Fitzherbert? But even then you did not reply a single word—you remained dumb—you did not say one word in your defence until a period of thirty years had elapsed after the commission of the offence, thinking, I suppose, that thirty year’s antiquity would make the world believe that those forged documents were genuine ones. It is now quite evident that you forged them, and no one is hardy enough to deny the accusation, or to refute the charge—and when a refutation was attempted by “Jewel,” was it not flittered in pieces by “Stapleton?” and when Lingard was attacked for stating in his history of England, that Mathew Parker was consecrated, he was obliged to admit the statement, but to deny the validity of the consecration. You never ordained one of our apostates; but the very moment they run over to you, you send them out to preach against Popery. You require them to do no penance—you do not call upon them to perform good works—all you give them is a wife, and you tell them that faith alone is sufficient for salvation—you take them from Antichrist without any preparation—you take them upon their bare word—you do not instruct them as catechumens—

Rev. Mr. GREGG—We demand a recantation.

Rev. Mr. MAGUIRE—you never re-ordain them; without a trial of any sort you

take the "scum and filth of the "beast," which is worse than the "beast" itself, although St. Paul says, "Let a man prove himself, and eat of that bread"—(1 Cor. xi. 28.)
The half-hour having ended here—

Mr. GREGG—The rev. gentleman talked of ordination, and consecration, and conformation, and I know not what, but he forgot to say any thing about recantation. I say the original ordination of a Popish clergyman is mixed up with and full of poison, and when one of them comes over to our church, and admits that this is the case, that—he was made a slave to the devil by it—that he, like Judas, sold his soul for thirty pieces of silver to the devil—until he does all this, and renounces every abomination of your consecration, we do not admit him. (Laughter). You, sir, (pointing to Mr. Maguire) are none other than an apostate, and pronounced by God as such—you are very skilful, but this I tell you, that if you come back to us, you must read a recantation—a double recantation, such as none others have done who preceded you. I have now before me twenty-one points to answer. My reverend opponent has been turning about, and wheeling about*.

Mr. GREGG—Who has shown his claim to the dignity of truth? who has trembled like a man on a shaking bog? Look at him—look at him. I say he is beaten. He is showing the white feather; for he says to-morrow will be the last day. I declare to you, sir, if I were not restrained by a sense of what I owe to the chairman, I would so cover you with shame.

Several voices in the crowd—"Question, question."

Mr. GREGG—We shall have no more dragging through the streets, saying, who will tread on that. I have made him as quiet as possible; but now to the point;—I have twenty-one questions to answer, and it is impossible I can get over the whole of them; but there is one thing which he has knocked his head against, to which I beg to call your attention. He says that I believe solely on the authority of the fathers, whereas I only introduced them as accidental or collateral proofs. He says his church has canonized the saints, that I say is a mark, damnation; for the man that she approves of as a saint is the surest mark of his damnation.—Look at St. Simon Stylites; he was a man who lived in a desert, where he erected a pillar of six cubits high, and lived on it for four years. He left that and built another one of twelve cubits high, where he stopped for three years. He next built one of twenty-two cubits high, upon which he lived for ten years. And, lastly, one of forty cubits, upon which he lived for twenty years. Here is the life of one of their saints. What a pity it is Mr. Maguire does not go and dwell in one of those cubits. Indeed, he would, I imagine, be as good a saint as this Saint Simon. My Roman Catholic brethren I appeal to your common sense, is the conduct of such a man like a true saint on a pillar? O no, the life of a saint should be doing what I am a doing now—and even what you, Mr. Maguire, are doing. There is something more of common sense in that than to be like this old fellow with his long ears—practising all sorts of fooleries, instead of going about as I have done, preaching the truth as it is in Jesus, and not sticking himself on a pillar as a show, or as a matter of wonder to the world. I ask what—what would the ladies think of a man who would go and chain himself to a pillar where no one could go near him, with a big cord tied round his body?

Mr. NANGLE—I would sit here for six months, if it were necessary, in order to have Mr. Gregg heard during his half hour.

Mr. GREGG—It is stated that the consequence of this great sanctity in Simon was that he got an ulcer in his leg, which was swarming with maggots. Let me tell you, your canonization is only worthy of the devil. I will tell you some circumstances about a poor weaver whom I knew in England, which will astonish you; he used to get up early in the morning, and I often saw him at his loom when talking a walk. Oh his was a divine life working at his trade: he often addressed his children, saying, come my children, let us serve the Lord. He would then take his bible, and read a chapter.

* A voice in the crowd, and "Jump Jim Crow."

At dinner time he would do the same, and at night, surrounded by his family, he prayed and lifted up his hands to Jesus, and then lay in peace. This was done, though in but moderate circumstances; the Lord was his friend. There was a poor saint—a labouring man, whose countenance would strike you with awe, bearing as it did that dignity which must be respected by all, and as he walked through the streets, the people made room for him; and here, in the Church of Rome, you have canonized men for making fools of themselves. Simon Stylites, instead of being canonized, should have been in a pillory, and cats pelted at him.

I mentioned to you yesterday something about the life of old Benedict Joseph Labre, a man who was so infected with certain insects, that his confessor had always to place a barrier between himself and this saint, that he might not be contaminated; and yet this was the man at whose death miracles were worked. What are they? Now, let me tell you; the body was as foul and as odious a body as ever existed, and then it was said that this foul, this insupportable body, sent forth, after death, the odour of sanctity, and was quite limber. By some accident or other, I believe it was because he was laid upon some chairs, his hands stirred, when the foolish ignorant people who were about him cried out, “a miracle! a miracle!” Well did I say that this Popish canonization was a brand of apostasy and destruction; and that damnation awaits those who turned thus from the Lord. You, sir, laugh and laugh when I talk of lifting up Jesus—I tell you you are blaspheming the Lord, and calumniating the lifting up of Jesus. You protest against individual inspiration. The rage which is in you springs from another source, and it is those sneers which make our country what it is, and her people a degraded and beggared race.

Several voices in the crowd—question, question, question.

Mr. MAGUIRE—He is doing you all the service he can, and you will not allow him.

Mr. GREGG—All this misery is poured upon you, because the Lord is blasphemed by you—who, instead of Jesus, elevate beggary, superstition, and arrogance. Sir, I'll prove you are the apostate. Hear what is said in the revelations—“And he hath power, and caused all both small and great, rich and poor, free, and bond, to receive the mark in their right hand, or in their foreheads.” There was the mark, and it was 666, which means “the Latin King,” “the Latin Pope,” and “the infallible divine.” I like to vary matters a little, and will therefore, tell you a story. The other day a number of priests, after leaving this took a car to go home, and what do you think was the number?—666!—as much as to say they are——

Mr. MAGUIRE—That's as true as every thing else you said.

Mr. GREGG—They say they can consecrate every thing. I warn you that you blaspheme God, and damn your own souls. You can consecrate a great long, long, long sword, to convert us all with, and make us as limber as your saints. I preached a course of sermons, some time since, proving that the consecration of the Popish chapel, on Arran-quay, was giving it to the devil. I printed those sermons, and no priest came forward to deny it. If any thing like that was said to me I would drag him forward, and make him hold his peace. I tell you I am the true shepherd of Christ's Church, and that I will drive away everything before me. Your consecration is the devil's. You have said that I took the authority of my Bible from profane history. I told you there was a stream of darkness which encompassed your church—I said there were holy witnesses to that stream, who were murdered by you, and their blood is upon you. We did not take the Scriptures on the authority of your church. No, sir, we got it from those holy witnesses who exposed to the world those diabolical perversions which you introduced into them. Are not those books which you call Apocryphal, full of blasphemy, and do they not recommend murder? I tell you every thing is corrupted by the devil. You say we have omitted to translate the names of several places which you name, such as Africa; but, sir, we think where there is an uncertainty it is better to leave people to judge for themselves. I have nothing more to say, (cheering, which continued for several minutes,) because he has left me nothing

more to say. He talks of public judgment and private judgment, and then he says, why don't you attack the Unitarians, and so on? The reason is, we attack the mother of error first; and say to you, tremble for your apostasy, and turn away from your errors. He asks would Doctor Urwick, or Doctor Cooke, or Mr. Pope join us or come into our church? My answer is, would they go into his. Therefore, it is not the Church of Christ. I am ashamed of you, sir; and, I again say, that your church was invisible, and that you perverted the truth.

Mr. MAGUIRE—Prove it.

Mr. GREGG.—Here it is—read the eleventh chapter of the Revelations, which I shall hang as a millstone round your neck. The witnesses are Zachariah and Zorobabel, with Enoch and Elias, the former representing the Jews, when they were in captivity in Egypt.—The church was then hid in darkness, but arose into a pillar of light. Just as the Israelites were then, you are now. Your church has nothing but the dregs—all the gold has been turned out of her. You are now on the eve of judgment, and I tell you you settled yourself by bringing on this discussion. I say unto you—"Woe, woe unto the scribes and pharisees, and hypocrites, for you are as white as the sepulchre, but within you are foul, and full of abomination. Listen to my voice—"Come out of her, my people, for Babylon is fallen for ever." If I beseech of you to do so, you will answer me like the woman in Sheffield, who said—"It won't fall nor it shan't fall." The seven-hilled city is built on brimstone; Rome is founded on a terrible volcano. The Lord has but to smite her, and she is blown up.

The half hour here ended.

T. MAGUIRE, P.P., *Ballinamore*.

I certify, that this report is faithfully and correctly given.

THOMAS J. CASSIDY.

CONTROVERSIAL DISCUSSION.

NINTH DAY—THURSDAY, 7TH JUNE, 1838.

ELEVEN O'CLOCK, A.M.

Mr. MAGUIRE rose at eleven o'clock, and said—I call on Mr. Gregg to proceed with the discussion, by proving that the invocation of saints is a false and damnable doctrine.

Mr. GREGG.—Previous to proceeding with the subject of this day's discussion, we have preliminary work to perform. I call on the Reverend Mr. M'Namara to read the correspondence which has taken place between him and my friend, the reverend Mr. Nangle, on the subject of closing this discussion. I do so, because I think that the public should have this correspondence before them, in order to be able to judge of the result.

Mr. M'NAMARA.—This correspondence has already been before the public, and I think it quite useless to occupy the meeting by having it read here; it can only detain the meeting unnecessarily.

Mr. GREGG.—I beg, with great respect—and I say this sincerely, for the conduct of the reverend Mr. M'Namara has been such, since the commencement of this discussion, as to merit and command that respect—I beg then to differ with him, and to say that, in my opinion, it would be very necessary that this correspondence should be laid before the meeting. I, however, only propose that it should be read, as I cannot insist on it. If the proposal for terminating the discussion had originated with me or my brother, I should think it right that my chairman should be called on to read the correspondence which ensued on the subject.

Mr. M'NAMARA.—I don't say that I have any objection whatever to this correspondence being read, beyond that of its being useless, and only calculated to waste the time of the meeting, and delay the discussion.

Mr. GREGG.—There is a reason which makes me think it most important that my request should be complied with, for I desire that those letters should form a part of this discussion, and go with it to the world. I stand up for a great cause, and I think it most essential to that cause, that it should be known with which party the proposal for the discontinuance of the discussion originated. If Mr. M'Namara does not think fit to read those letters, I shall call on my chairman to read them.

Mr. MAGUIRE.—I, for my part, have no objection that this correspondence should be read.

Mr. NANGLE then proceeded to read the letter of the reverend Mr. M'Namara, bearing date Tuesday last, saying that he felt bound to fix on Thursday for the termination of the discussion, and then his own reply, which was received with cheers by the friends of Mr. Gregg. He then read the subsequent reply of the Rev. Mr. M'Namara, and finally his own rejoinder, in which he gave expression to his sentiments on that subject. And with regard to the refusal of the reverend Mr. Maguire's chairman to consent to have another day appointed for the discussion of

the "Maynooth Theology," to be put by priests to females in the confessional, he said that if it was deemed so very improper that such questions should be handled in an assembly composed entirely of men, he left it to the fathers, husbands, and brothers of Ireland to judge of the propriety of putting such questions to females in private, in the confessional. His reply concluded by saying that if the discussion was to terminate that day, it should be understood that it was without his concurrence or that of Mr. Gregg, and that it was Mr. Maguire who retired from the contest. He trusted that there would be no demonstration of feeling indulged in on the other side, but that the discussion would be suffered to terminate in the same spirit, and with the same good order in which it had been conducted from the commencement.

Mr. GREGG.—I would be exceedingly sorry if any thing that I have said, should lead you to suppose, my friends, that I do not believe that there are, notwithstanding their errors, many amiable and worthy persons in the Roman Catholic Church, and that I do not admit that there are many in her communion who are not guilty of the crimes and abominations which I lay to her charge. Yes! I admit that there are and may be found many virtues among those who profess her doctrines, but I say that those virtues do not come from principle, but from the peculiar disposition of those individuals. Go to the ancient Pagans, and will you not read of many good men who lived among them; go to the Pagan nations of the present day, and will you not find amongst them several persons remarkable for generosity and bravery, and other virtues useful in society, and may we not expect to find the same among the professors of the Romish religion? With respect to my reverend friend, I feel a high sense of his good qualities—I look on him as an example of a bold and steadfast man; and I would be most happy to call him my friend, and to stretch out to him the right hand of fellowship, were I not obliged to look on him as the enemy of the Lord Jesus, as the enemy of souls. Yes, notwithstanding all his qualifications, and whatever could obtain for him the respect and affections of his fellow-men. Mr. Maguire is a wolf in the fold of God, and ravages and destroys the flock of the Lord, and as such I am obliged to raise up my voice against him. I look on him as the minister of Antichrist, yes, my friends, as the minister of Antichrist, and when we separate here, we shall be separated at the last day, for we shall be there separated—I feel bound in duty to avert him of his error, and of the destruction which awaits him. I shall now proceed with the subject of this day's discussion, and I must be brief, as the time is now so short. I shall at once come to that feature of the apostasy about which I am about to treat to-day, viz. the invocation of saints; and I beg of you to observe how very striking an ingredient this is in the description of the apostasy contained in that passage of the apostle on which I have principally built my arguments on the subject, viz. 1 Timothy, c. iv. v. 1. "In those latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons, &c." Now here we have this species of Romish idolatry clearly designated under the name of "Doctrines of Demons." The pagans held that there were two kinds of Gods, viz.—the *Dii Majores* and the *Dii minorum gentium*. The wise among the Pagans probably believed that, in general, there was but one supreme God, and that others were but minor Gods, who did come in collision with him. I shall show how the Popish doctrine of the invocation of saints corresponds with those minor gods. We have in Colloians, c. ii. v. 48, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head, from which all the body by joints and hands having nourishment ministered and knit together, increaseth with the increase of God." This is, my friends, let no one induce you to entertain that degree of humility which would make you have recourse only to meditations and secondary means, and to neglect the fountain head, which is the Lord Jesus. The following is the note on this text in the Douay Bible: "That is by a self-willed, self-invented, superstitious worship, falsely pretending *humility*, but really proceeding from pride. Such was

the worship that many of the philosophers against whom St. Paul speaks, v. 8. paid to angels or demons by sacrificing them, as carriers of intelligence betwixt God and men; pretending humility in so doing, as if God was too great to be addressed by men, and setting aside the mediatorship of Jesus Christ, who is the head both of angels and men. Such also was the worship paid by the ancient heretics, disciples of Simon and Menander, to the angels, whom they believed to be the makers and lords of this lower world. This is certain, that they whom the Apostle here condemns, did not hold the head, v. 19—that is, Jesus Christ and his mediatorship, and therefore, what he writes here no ways touches the Catholic doctrine and practice of desiring our good angels to pray to God for us, through Jesus Christ. St. Jerom (*Epist. ad algus*) understands by the religion, or service of angels, the Jewish religion given by angels; and shows all that is here said to be directed against the Jewish teachers, who sought to subject the new Christians to the observance of the Mosaic Law. This, then, is the doctrine of demons, and setting up of mediators between God and men, so that as the great sin of the Pagans was to worship many Gods, in the same manner the great sin of the Papists, the modern Pagans, is to set up a great many mediators. I shall now read some passages to you from Roman Catholic books of piety, to show what the nature of this worship is which they pay to the saints.

Here is a prayer to the Virgin Mary, where she is addressed thus:—"Alas! without you I am lost, unless you obtain for me contrition for my sins." (Here Mr. Gregg read a prayer to the Blessed Virgin from a Catholic Prayer Book.) There, my friends, is one of those dreadful prayers which I object to as one of the abominations of Popery. And here we have the Litany of the Virgin Mary, in which she is styled 'The Tower of Ivory,' 'House of Gold,' 'Ark of the Covenant,' 'Health of the weak,' 'Refuge of sinners,' 'Comforter of the afflicted,' 'Cause of our Joy,' &c. This is most impious, and the whole doctrine of saints is one totally unfounded on Scripture. I shall now make some observations on images. Here I quote from the Pontificate Romanum, where we have the whole description of the ceremonies to be employed in the consecration of crosses, with all the benedictions, crossings, sprinklings of holy water, &c. Here it is said, "Incense is said to be handed to the Pontifex"—observe, "Pontifex," the very title employed by the ancient Pagans to their high priests—now I pray mark that. Then the bishop, the Pontifex, sprinkles the cross with holy water, and incenses it, praying that it might be sanctified by the Holy Spirit, in the name of the Father, and of the Son, and of the Holy Ghost, and then, on bended knees, he devoutly adores and kisses it. "Flexis genibus devote alorat et osculat." But if the cross be not wood; but be made of metal or stone, there is a different course of benediction to be observed. Now, to sanctify by the Holy Spirit means that the Holy Spirit should come down and dwell in the piece of wood or stone. Such an invocation is most blasphemous; it is blasphemy to call on the Holy Ghost to come and dwell in wood or water, so contrary to his divine will. How different is that from the will of that God who calls himself a jealous God. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon their children unto the third and fourth generation of them that hate me." How dreadful and how awful are those words! and it is throughout the whole Scripture we read that God will pour out the vials of his anger on those who will make graven images to worship, or who give to creatures any part of the honour which is due to him alone. It is then, as it were, that the mind of God bursts out with awful magnificence in his indignation, and threatens to raise the arm of his vengeance over those who contravene his commands. But Mr. Maguire will say—and mark this, I pray you—that the worship they pay to images and saints is only relative worship, and does not terminate in them. Let me tell him that the word of

God will permit no such worship. Does he think that the worship of the Israelites terminated in the golden calf—that it was not referred to the God who brought them out of the land of Egypt, and that it was not a figure of Christ? Does he think that the Pagans of Greece and Rome were so stupid and so sottish as to refer their worship to the blocks of wood and stone of which their statues were constructed? No such thing. They believed there was spiritual and invisible gods, and it is to those their sacrifices were offered, and not to their images. You say, sir, that you consult for simplicity of the vulgar by having the images and pictures of the saints; but I say, let no simplicity induce you to break the express commands of the great and jealous Jehovah. When I enjoy all the blessings of the Gospel—when I have Jesus Christ within me—when I have his promises that he will come again and take up his abode with me, why should I fly to images to give some of the honour to them which I should pay to the Lord of all who is within me. Mark, I pray you, how unscriptural is such doctrine. I do not think that there is any greater abomination in the whole corruption of the Church of Rome than that of the worship which is paid to images. Your explanation, sir, is most useless and nugatory. When I enter a room and see a man plunging a dagger into the heart of his friend, am I to stop to listen to a syllogism from him to prove that he had committed no murder? I have children at home, my friends, and were I to return to them from this place, and with a knife cut off their heads, and cast them to the dogs, I would not be guilty of a greater crime than are the Roman Catholics, who bow themselves down to worship before images! Mark what the Almighty threatened to those who would be guilty of similar crimes—mark the awful and tremendous curses which he pronounced against them:—"Cursed shalt thou be in all things; cursed shalt thou be in thy coming in; and cursed shalt thou be in thy going out." (Here the Rev. Mr. Gregg read some long passages from the prophets, uttering curses against those who would be guilty of the crime of worshipping idols or false Gods.) And I appeal to you, my friends, have we not those curses verified in Ireland? "The stranger that is with thee shall rise up and be thy master." It is your religion, sir, which has raised up the stranger above our heads, and rendered us a nation of beggars, and a laughing stock to the world. What could be more painful in a foreign country than to see Irishmen laughed at, and jeered as stupid, ignorant, and incapable of doing any good. And I ask are not the people of every country in which the Romish Religion prevails also miserable and ignorant? Look at Italy, a nation of beggars—take a passing look at Spain, impoverished, ignorant, a prey to the most bloody of civil wars; look at Portugal; look at Austria, wrapt up in the densest veil of ignorance and superstition; look at Naples, where the poor die of want in the streets, while those veiled prophets—and they are in truth veiled prophets—pass them by unnoticed. You may say that those are the accounts of travellers, but they are related by travellers who are worthy of belief, and by what other means could we learn them; for the priests would wish to cover the state of those countries with the cloak of oblivion. But when you look to England what a glorious contrast do you see; there every man stands upon his right, and none can die of poverty. You may speak of poor laws, but where was there a poor law before the Reformation? You may say that the poor could then obtain relief at the monasteries. Yes, the poor might have recourse to the monks and get some cold cabbage from them: and the monks might find it profitable enough to send plunderers about the country to make collections, and then dole out a pittance to the starving poor as they may think fit. But now we have the spirit of liberty and independence, the spirit of industry, cleanliness, and comfort, and every feeling which could elevate and dignify humanity disseminated among the people; and for all this we are indebted to the Reformation. On the contrary, in every Popish country we see human nature debased, degraded, and sunk below its natural level. I have thus, so far, stated my views on the subject—views in which I am most fully borne out by the word of God; all we have to do to arrive at the truth, being to lay

down principles first, and then come to the details. I now come to the spirit of the true religion, and shew the contrast, which is between that and the spirit of Popery and apostasy on this subject. The character of the true religion is simplicity and purity. I call on the people in the spirit of that religion, to leave off sin, and I tell them that they have nothing else to hope from, except from the blood of the Lord Jesus, which was shed for their redemption. Then I look up to heaven for a proof of my words, and, behold, the spirit of God comes down, and I often see his visible influence on the instant among the people. I often see the drunkard leave off his drunkenness, and the debauchee relinquish his crimes from that moment.

Here Mr. Gregg's half hour terminated.

Rev. Mr. MAGUIRE—Well, my brethren, you have all heard a most animated diatribe, and a most fierce and noisy piece of scolding, from my reverend opponent; you have him again dealing in assertions, and putting forward venomous, base, and unfounded insinuations; but you, my friends, are too intelligent not to distinguish the difference between empty assertions, frothy declamation, and sound Scriptural proofs. My reverend opponent has given us a sufficiency of harsh language, but he has totally neglected to supply us with Scriptural proofs and sound argument, in support of his positions, and I must confess, that I am exceedingly glad of it, for when this discussion appears before the world, it will be seen who it was that relied upon the Scriptures, and upon the most unimpeachable authorities for his proofs, and who it was that dealt in loose assertions, and wasted his time and that of his auditors, with idle declamation. Again, my friends, you will see in a minute or two, who it is that relies on the Scriptures for his proofs, and who interprets those Scriptures according to their obvious and true meaning. My reverend opponent—for what object I could not discover—read to you the long list of curses contained in nearly the whole of the Old Testament, against the crime of idolatry, and he had the audacious hardihood to assert, that all those curses were intended for “Popery”—and that church to which I belong, he infamously stigmatises as the Church of “Antichrist;” whereas in the very book from which he read that list it is expressly mentioned that those curses were directed against idolatry, and the Jews, for their hard-heartedness, obstinacy, idolatry, and ingratitude to God, who brought them out of the land of Egypt, and out of the house of bondage, and fed them upon bread from heaven; yes, sir, I challenge you with the offence of deliberately misquoting and misapplying the Holy Scriptures, in order to give a sort of colour to your assertions, and to prop up your supposed arguments. Those curses, sir, which you have impiously dared to affirm, were to fall upon the head of “Popery” were too plainly, and expressly, directed against the hard-hearted and idolatrous Jews—who, notwithstanding that God brought them out from under the tyrannical dominion and most galling oppression of Pharaoh—and revealed himself to them in all his glory, were still running after idols, and fighting to get back to the “flesh pots” of Egypt. They would rather live with Pharaoh and have the “flesh-pots” of Egypt, than follow the Lord God through the slightest tribulation of suffering. So it is with you, Mr. Gregg, and so it was with the founders of your church, those apostate apostles of yours. You would rather have the “flesh” and the “flesh pots” every day you could get them, than live in communion with a Church which recommends anything like self-denial, or abstinence. The founders of your church, sir, would rather live the slaves of their own ungovernable passions, than belong to a church where they should be under control, and so, in order to give full swing to the indulgence of their corrupt and vicious inclinations, their passions, and their appetites, they shook off the salutary yoke of the Church of Jesus Christ—they renounced his authority—they went out from us—they became *apostates*, and the Apostles, of a new religion. My friends, you have heard a great deal about our Catechisms, and you, sir, charge us with leaving out the second commandment; now, sir, what will you say when I shall demonstrate in the face of this public assembly, that your

accusation is grossly false? Here, sir, is our Catechism in full.—be pleased to see if there be anything left out there. There, sir, is our Christian doctrine, an abridgement of which is put into the hands of the younger children, while this is given to the adults, who are more capable of retaining, and understanding, the copious explanation given of the Christian doctrine, than children of seven or eight years old. Here, sir, is our Catechism for you, and here is the commandment which you falsely assert has been left out—"I AM THE LORD THY GOD who brought thee out of the land of Egypt, out of the house of bondage, thou shalt not have strange gods before me, thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth—thou shalt not adore them nor serve *them*, I AM THE LORD THY GOD, mighty, jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, showing mercy unto thousands, to them that love me, and keep my commandments." (Exod 20 c) And now, by the way, let me here remark upon another glaring perversion of the truth with regard to this commandment which appears in the Protestant Bible: it is a fraudulent and wilful mistranslation, and makes nonsense of the passage. The Protestant version has it—"Thou shalt not make to thyself any graven image." Now, my friends, be pleased to observe the absurdity of this translation. The Hebrew word *pesel*, which every body knows who knows any thing of the language, is rendered, by the seventy interpreters, *eidolon*—"idol;" and, in the Latin, it is rendered by St. Jerome, "*sculptile*," a carved, or graven thing. But the Protestant reformers, in order to render the images of Jesus Christ, and the sign of our salvation disreputable—have refused to follow the Hebrew, the Greek, or the Latin, and accordingly, they ridiculously and corruptly translate, "graven image" whereas, neither "*pesel*," "*eidolon*" nor "*sculptile*" all signifies "image." So that if any one should ask those reforming translators what was the Latin for image, they should answer—in order to support their false translation,—"*sculptile*," and thus become the laughing-stock of every schoolboy in the kingdom. If, on seeing the likeness of some person magnificently painted on canvass—or of seeing the falls of "Niagara," so frequently hurled by Mr. Gregg, a gentleman should exclaim, "*ecce egergium sculptil*," o' behold an exquisite *Image*; who, on hearing such Latin, could refrain from bursts of laughter—"risum teneatis amici" But my Church—"the pillar and the ground of truth" (1 Tim. iii 15) in her revision of the Bible, truly translates those words; and where the Hebrew expressed "graven thing," she, in her adherence to truth so rendered it; and thus she has—"Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor in the waters under the earth—thou shalt not adore them nor serve them. Thus, sir, instead of "graven image," your Bible should read, "graven thing;" but then, that would not be taking a fling at our doctrine of images, and thus have your translators, through their own malice, stultified themselves. For they make God Almighty use a most barbarous tautology. For thus your Bible reads, "Thou shalt not make to thyself any graven image, nor the likeness of anything;" that is in plain English, "thou shalt not make to thyself any image, nor the image of any thing;" for what is a likeness but an image. And is not this pretty language to put into the mouth of the Most High God? Perhaps our great Doctor of *Swift's* may say "where is the difference after all? every graven thing is an image, I deny it, good doctor. Is every rough stone an "image?" Yet God commanded the Jews, in Leviticus, not to erect a remarkable stone in the field to adore it. (Leviticus 26 c., 1 v) Is a "grove" an image? Yet God commanded, in Deuteronomy, (19 c., 21) that the Jews should plant no grove, nor any tree near the altar of the Lord. Now, sir, I shall prove more directly still that your translation is untenable, and flatly contradictory to the true God. By your translation it would appear, that under no circumstance, with no limitation or exception whatsoever, could it ever be lawful to make an image of any *ort*. According to your version, all pictures, all paintings, all carvings are "idols,"

and consequently forbidden by the commandment. Now, sir, I shall demonstrate the unscriptural falsehood of that position, and satisfy you, that this consequence, which if necessarily drawn from your rendering, is incompatible with the Scriptures. If it never could be lawful at any time or under any circumstances to make images, God would not have commanded Moses, after delivering the Decalogue, to make images; but God did command Moses, after delivering the decalogue, to make images, therefore it cannot be lawful in all cases and under all circumstances. I thus prove my minor proposition—"God commanded Moses to make images of cheubim and place them over the mercy seat of the ark, before which the people were to pray, (Exod. xx. v 28, and Kings vi. 23) and of the brazen serpent in the desert, on which the people were obliged to look, in order to be cured from the bite of the fiery serpent, (John iii. 1); and he also commanded Solomon to make figures of oxen in the Temple, and figures of graven cherubs in the walls—"and he set the cherubim in the midst of the inner Temple." (3d *alibi* 1st Kings, 6 c., 27 v.) "And all the walls of the Temple round about with divers figures and carvings, and he made in them cherubim with divers figures and representations." (Verse 29.) And he carved cherubim and palm trees and carved work standing very much out." (v. 35.) And that you may know all this, Solomon did not proceed from any propensity to idolatry. He says—"And all these things came to me from the Lord." (1 or 3 Kings vi. 11.) It is evident, therefore, sir, that it is lawful to make images, and equally evident from Exodus, that it is *never* lawful to adore them nor serve them. Acknowledge now, sir, if you have a scruple of candour in your composition, that Exodus does not absolutely and unconditionally forbid the making of images, as here were images in God's Temple by the command of God himself; but that it forbids the making of such images as the Egyptians and other Gentiles were in the habit of making to worship; to serve them, which thus removed them from the class of images, and converted them into down right idols, and then, "*Non facies tibi sculptile*," "Thou shalt not make to thyself any graven thing," may be properly understood, agreeing with what went before, "Thou shalt have no other gods but me"—~~for to~~ have an "image" so as to adore it, is a God, is to make it more than an "image"—it is to make it an idol. There, sir, is your Protestant absurdity and Protestant perversion, displayed in your corruption of that very commandment which you dare to say we omitted in our catechisms. We, sir, left it as it we found it in God's Holy Word, but you impiously and blasphemously meddled with it—and not only that, but you divided it into two commandments, and in order to save yourselves from having eleven instead of *ten* commandments, you most unfeelingly and uncharitably, as I have already demonstrated, placed that which is the nearest and dearest to man—his wife—upon a level with the brute creation—for you class her along with the "ox and the ass." Thus, sir, do I retort upon you, your assertion. I beg, my friends, that there may be no applause—your plaudits, however agreeable they might be to me elsewhere, do no more than waste my time at present. Just leave the doctor to me quietly, and as this is the last day of this discussion, I promise you, I will make a pretty stew of him, and show up his ignorance, and the groundlessness and falsehood of his stupid objections. I will weaken his appetite for polemical discussion in future, I promise you. Now, reverend sir, have I not demonstrated that your assertion about our catechism and the second commandment, is a false and an unfounded one, nay, I am confident that you knew it to be false when you made it—for surely, you cannot be so ignorant of our doctrines, as to believe that we would omit one of the ten commandments—and if you are ignorant of them, you should not come here to attack the Catholic Church, with whose doctrines you are so grossly unacquainted, for how can you prove a system to be erroneous or false, when you know not what it is, either as regards its principles or its practices. Sir, we adore nothing but the one true living and Eternal God, and there is not a professor of the Catholic faith all over the world adores or worships any other being. It is true we honour the Saints as the faithful servants of Jesus Christ while upon earth, and the

sharers of his eternal glory in heaven—God commands us to honour our fathers and our mothers—"Honour thy father and thy mother, that thy days may be long in the land which the Lord, thy God, giveth thee." Exodus xx. 12.) Now if it be lawful to honour our fathers and mothers while they are upon earth, is it not also lawful to honour, respect, and venerate them when the Lord takes them to himself? Is the child to shake off all recollection of, or veneration for the parent as soon as the grave closes upon him; and if that parent be virtuous and good, is not the child bound to imitate his example, to revere his memory, and respect his virtues? And if that be the case, are we not as Christians and followers of Jesus Christ, bound to venerate his saints, to follow the virtuous example of life which they set us, so as that we may be partakers of their joys in that blessed land which Jesus Christ, their God and their Redeemer and their last end, has given them? It is thus, rev. sir, that we honour and venerate the Saints of God; but honour, veneration, and respect, do not amount to divine worship which is due to God alone, and to HIM only do we give it. Now, my brethren, I proceed with my demonstration respecting the real nature of our invocation of Saints, and I beg of you, my Protestant friends, to attend to me, and judge for yourselves, who it is that is supported and fully borne out by the Holy Scriptures? My reverend friend has told you a great many filthy and calumnious stories, without giving you one single proof in support of them, and therefore they should not meet with any consideration or respect whatever, although they fell from the "pure lips" of a professed Minister of the Gospel, and a confessedly "*inspired*" man. My friends, he told you, with unblushing effrontery, that we worship idols. Now, my brethren, we hold that there is no greater crime than idolatry; but we also hold that no Christian who believes in Jesus Christ, in divine revelation, and a Christian Church, can be guilty of the damnable and damning doctrine of idolatry. It is true we pay honour to saints and angels, but it is that relative honour which we pay to our fathers and mothers—who are under God the authors of our existence, and whom God himself has commanded us to honour. We call, sir, upon those holy intelligences who are continually ministering before the throne of the Eternal God to interpose, by their prayers, for us, and if I do not show you, my friends, that we are borne out by the Scriptures in doing so, I will give up this part of the case, and confess that my reverend opponent has gained a triumph over me, so far as this part of the Catholic doctrines concerned; and further, if I do not show that this was the doctrine of my Church, at a period when the Reverend Mr. Gregg admits its purity, I will give up the advocacy of the "invocation of Saints," and acknowledge that he has triumphed. We believe in the Catholic doctrine of "the communion of Saints," and therefore we invoke the Blessed Virgin Mary, the Mother of God, and all the Angels and Saints to *pray for us*, and to assist us by their prayers. And now my Protestant brethren, I crave your individual attention to my demonstration of the Scriptural truth of this doctrine of my Church, and I hope that you will mark the difference between us—that is, I call upon you to observe well, the manner in which he has attacked, and the way in which I will defend the doctrine, the soundness and purity of which is to be tested this day. He turns up his eyes to heaven, and he talks of syllogisms, one of which he never answered; and of idols of Paganism, and of Popery. He deals in loose assertions, in curses and imprecations against the whole Christian world, who are not within the pale of that Church founded by this mighty—thunderer—Martin Luther, the apostate, whilst I, on the contrary, quote the Holy Scriptures and authorities, which he, if he possessed common honesty, or consistency, could not reject. I deal with the holy fathers of the Church, who lived and wrote during the period, when he confesses that the Church was pure. I have cited authorities out of his own Church, but he has the heart to stand up in this Christian assembly, and, with an unblushing front declare that he cast the whole overboard. Well, my friends, let us see if he will treat the Scriptures after that fashion—he professes to have great veneration for them, and therefore, I hope, that if they are against him, that he will not cast them overboard, to share the same fate with those

great Protestant writers whom I have quoted as authorities against him. But really, I am afraid that he will throw them overboard, for he told us yesterday, that he had the Bible by chance—that he owed the preservation of the word of the eternal God, to some “fortuitous circumstances;” and not unlikely that assertion was preparatory to his throwing it overboard, and of setting up his own “private judgment” guided by the “spirit” as paramount to all; and should he do so, there will be no cause for surprise, for I confess he has prepared us for some extraordinary proceeding of that kind. Now, my Protestant friends, I crave your attention to my Scriptural proofs, and follow me whilst I produce them in rapid succession; and first, I will refer you to the Revelations, the favourite book of this most astute and logical gentleman. I will give him one text out of that book, which he alleges to have made his peculiar study, in order to see if he can answer it. Now, my friends, attend to this text with regard to the invocation of saints. “John to the seven Churches, which are in Asia, grace be unto you, and peace from him, which is, and which was, and which is to come, and from the seven spirits which are before his throne.”—(Apoc. i. 4) Now, I will ask those spirits in heaven, which are represented by the seven gifts of the Holy Ghost, had not regard to what was passing upon earth as well as in heaven, would they have been invoked by the inspired Apostle—“Grace be unto you” thus prays St. John. He prays first for “Grace from God,” and next from the “seven spirits before the throne.” Now, how could they grant grace, if the granting of it were not in their power; or if they had nothing to do with what was going on here, would he say, pray for grace from the seven spirits as well as he prays for grace from God, if he held my friend’s doctrine and repudiated the invocation of them?

My friends, you will find that the reverend gentleman will be, by and by, in a most pitiable condition, when I come to show him the difference between supreme religious worship which is given to God alone, and religious veneration which is given to the spirits, and then if he have the smallest particle of common honesty, he will give up his charge of idolatry against the Catholic Church. Again, my friends, I refer you to Genesis, xxiii. 7.—“Abraham rose up, and bowed down to the people of the land, to wit, the children of Heth,”—and again, “Abraham bowed down,” or as you have it in the Protestant version, “bowed down himself before the people of the land.”—(v. 12)—Now, was that bowing down before the people of the land—was that veneration and respect for his fellow-man, which was thus expressed by that venerable patriarch, the chosen and favourite servant of God, Idolatry? And if I were to bow myself down before a bishop, a servant of God, and ask his blessing, would that be idolatry? or, if I besought St. Peter or St. Paul, who are in heaven, to assist my prayers with theirs, would that be idolatry, one of the marks of the beast? Oh, to be sure it would, my reverend friend will exclaim, as if to say, “holy St. Paul pray for me,” were the same as if I said, “oh, great, just, and eternal St. Paul, I adore and worship thee with all my heart and soul.” Now, if I addressed myself in that manner to St. Paul, my reverend friend would have some cause of complaint, and not only that, but he would have just grounds indeed upon which to rest a charge of idolatry against me. Again, my friends, I refer you to Genesis xliii. 26.—“Then Joseph came into his house and they offered him the presents, holding them in their hands, and they bowed down with their face to the ground.” Was that idolatry? No, sir; but that very act shows you that the word “adore” and “worship” are equivocal, and do not necessarily mean or express that supreme worship, that divine adoration, which is due and given to God alone. Again, my friends, “and he went forward and bowed down with his face to the ground seven times until his brother came near,” (Gen. xxxiii. 3.) Now will Mr. Gregg say that Jacob committed an act of idolatry in bowing down and paying homage to his brother? If he do, what will you think of him? Jacob was not guilty of any idolatry by this outward mark of respect and veneration shown to his brother, and you, my brethren, will see that the word *adore* here is taken in the sense in which we honour and respect the saints of God. Next,

I refer you to 1 Chron. xxix. 20—and David commanded all the assembly: bless ye the Lord our God. And all the assembly blessed the Lord, the God of their fathers, and they bowed themselves and worshipped God, and the King." First, my friends, the people worshipped God, and then the King, by the same action, to show that you should reverence and respect, and give homage to those rulers whom he has placed over us; aye sir, and you would prostrate yours if at the feet of your Sovereign, could you do more before God, but although the external action be the same, the internal action is not: the same adoration which the heart gives to the eternal author of its being, is far above that which it pays to the king, although my reverend friend would worship God, and then the king, by the same manner of action; we worship God, and we honour the saints who are in heaven before him, ministering to him, and we beseech them to intercede for us by their prayers—we do not pray to them as Divinities major or minor, we ask not their help as independent spirits, as of their own granting, of their own controul, we do not sacrifice to them—if we did we would be guilty of idolatry indeed. The whole act is in the intention. If we bow down before the shrine of a holy saint, we worship God, whilst we honour and reverence the memory of the saint; it is not in the act of bowing down, that idolatry consists, it is in the intention that the whole crime of idolatry exists. But sir, I tell you, that no Christian can be an idolater—we prostrate ourself before a King, we do the same before God, but what a fanatic and wilfully malignant being must any man be who would say that, by that outward act, we were guilty of Idolatry? Again, my friends, I will bring you to Joshua and the angel, and permit me to inform you that I will quote from your own Bible. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him with his sword drawn in his hand, and Joshua went into him, and said unto him, art thou for us, or for our adversaries. And he said, nay, but as captain of the host of the Lord, am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, what saith the Lord to his servant." Well, and what did the angel say to Joshua? He said to him, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy, and Joshua did so," (Joshua v. 13—15.) Here sir, we have "worship" done to an angel by Joshua, although he was told by the angel, that he was only a "captain of the hosts of the Lord," nevertheless Joshua fell down on his face, and "did worship the angel;" and although that you will not admit that any place can be holy, yet here we have an angel telling Joshua to loose his shoe from off his foot, for that the place whereon he stood was holy, so that even a place where an angel stood was holy.—Now sir, did I not show you that we had worship given by the people to the king, and here we have worship given to an angel, known by his own declaration, to be only an angel, yet Joshua fell on his face, and worshipped him—and will you reverend sir, say, that in doing so, Joshua was guilty of the blasphemous crime of idolatry? Again sir, you will be pleased to observe that the angel was not only willing to admit of this honour; but he commanded him to show reverence to the very ground upon which he stood, made holy by his presence. for what did he say—I again repeat the words? *Loose thy shoe (said he,) from off thy foot, for the place whereon thou standest is holy*" Now sir, if you admit that we may with religious worship, adore angels, as Joshua did but not saints, I will prove to you that the Holy Scriptures demonstrate, that this worship or veneration, as perhaps the word may please you better, due to spiritual excellency, can be laudably given, to those who excel in sanctity even in this world. Oh! sir, you must come to me until you receive that instruction from the Bible, which you pretend to understand—but it is only pretence Doctor, no more indeed, for according as we go on you will find yourself miserably deficient in Scriptural knowledge. Now, my friends, in order to show you that reverence, and worship can be given even in this world to persons eminent for their virtues and sanctity of life, I refer you to 1 Kings, xvi. 7. "And as Obadiah, governor of the house of Ahab, King of

Israel) was in the way, behold Elijah met him, and he knew him, and fell on his face and said, art thou that my Lord Elijah.' Again, 2 Kings, ii. 15. "And when the sons of the prophets which were to view at Jericho, saw him, they said, the Spirit of Elijah doth rest on Elisha, and they came to meet him, and bowed themselves to the ground before him." There sir, in your own Protestant Bible you have it, that the sons of the prophets bowed themselves before Elisha, they worshipped him not for any worldly excellence which poor Elisha possessed, but merely in regard to spiritual excellency; they bowed themselves to the ground before him—And pray let me ask you, sir, is not the spiritual excellency comparably more eminent in those who are now made co-heirs with Christ himself, and partakers of all heavenly gifts and glories than it was in the person of Elisha, before whom the sons of the Prophets bowed themselves? Oh! my friends, if my reverend opponent was to see any of us do that, how he would bellow, and roar, and shout, that we were committing an act of damnable idolatry. Again, my friends, I refer you to St. Paul, who commands us—"To render to all their due; to whom honour, honour; owe to no man anything."—"Render therefore," says he, "to all their due; tribute to whom tribute is due, custom to whom custom; fear to whom fear, honour to whom honour; owe to no man anything."—(Romans, xiii. 6 and 8 v.) Now Sir, have I not given you a precept grounded on the law of nature and equity, commanding us to render to each person what is due to him; and if we are bound to honour our fellow-creatures, there is no honour due, or to be given to the Holy Saints, Confessors, or Martyrs of Jesus Christ? Again, my friends, I refer you to my reverend opponent's favorite book, the *Apocalypse*, iii. 9—"Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but to lie. Behold I will make them to come and worship before thy feet, and to know what I have loved thee." Now these words were spoken to the angel of Philadelphia, and if by this angel you say the Bishop of Philadelphia is understood, why then, I prove first, that we may worship before the feet of the bishop, and secondly, we much more, *a fortiori*, infer from the text, that it is lawful to worship before the feet of those who have a far greater excellency in virtue, grace, and glory, as the saints have above all men on earth. Now sir, you spoke yesterday of the prophet Daniel, and you referred to the "stone hewn out of the mountain," but you omitted that part of the passage which would have explained the meaning of the prophecy. Now sir, I will give you the whole passage as it is in the book of Daniel, or in order to show this assembly, and the public at large, how it is that you mangle the Bible to suit your own purposes. Is it not a lamentable thing, sir, that you did not tell us when you read that text, that in the very verse before it, the prophet refers to the Christian Church, for there he tells you that God would raise up another kingdom—"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, and the clay, the silver and the gold, the great God hath made known to the King what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Now sir, if you read the verse immediately preceding, you would find by this stone, which was cut out of the mountain, without hands, was meant the church of Christ—"A kingdom which shall never be destroyed."—"And in the days of these Kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel, ii. 44, 45.) There, sir, why had you not the honesty to read that text which would, at once, explain the prophecies? Why not tell the auditory that this stone would become a great mountain, and fill the whole world, and that it would break in pieces all the pagan kingdoms; that it would destroy paganism, and fill the whole world with the light of Christianity, and that it never would be destroyed? Oh! it would not serve your purpose to do so. Now sir, there arises out of this passage a question which I again demand of you to answer. It is this—this

stone which was hewn out of the mountain, without hands, became a great mountain, and filled the whole earth. By that stone, and by that mountain, were prefigured the Christian church, the kingdom of Jesus Christ, which the prophet Daniel informs you, can never be destroyed. Now sir, if the Christian church filled the whole world, and if it never could be destroyed, what become of your 800 years and more, during which you say she became invisible, that she was destroyed, and did not fill the whole earth? Where was that little stone, with which the "little David" of Protestantism threatened to knock out the brains of the "Popish Goliath?"—Where was that great mountain which filled the whole earth—where, I say, was that kingdom of Jesus Christ, his church, which could never be destroyed during these 800 years and more, of "Protestant" invisibility? There is a question for you; I demand an answer to it. But I rather think that I make the appeal in vain, for you will shuffle it off as you did when I put it to you upon several occasions since this discussion commenced; but as it is about to terminate, I hope you will condescend to answer it. Now, my brethren, having given him something to do during his next half hour, I come back again to my proofs. I refer you to Matthew, xi. c. and 11 v.—"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of Heaven is greater than he." That is, greater than the great St. John the Baptist was upon the earth, although of him Christ himself said, There had not risen a greater among the sons of women;" and if the least in the kingdom of Heaven be greater than the holiest of men, surely it is not unlawful to pay them some respect. Again, I refer you to what St. John says: Apoc. xix. c. and 10 v., where the angel of the Lord is showing all the things that must come to pass, to the apostle—and I fell at his feet to worship him; and he said unto me, "*see that thou do it not.*" Here, my friends, St. John the Evangelist, knowing it to be true, for he himself had written it, that Christ would make men come and worship him before the feet of the angel of Philadelphia, thought it his duty to adore before the feet of any angel, and therefore he said, "And I fell at his feet to worship him;" and although the angel desired him not to do so, yet he declares that he worshipped him a second time, for he says. "And I, John, saw these things, and heard them; and when I had heard them and seen, I fell down to worship before the feet of the angel which showed me those things." (Apoc. xxii. v. 8.) You see, sir, although the angel checked St. John, and desired him not to "worship him," "*see that thou do it not,*" said the angel, yet, notwithstanding the commands of the heavenly messenger, St. John declares that he fell down on his face a second time, "and worshipped at the feet of the angel which showed him those things." Now sir, would so great a prophet, so glorious an apostle, one so highly loved and favoured by his divine Lord and Master, Jesus Christ, and so sublime a Scripture writer, be guilty of the damnable act of idolatry, in worshipping the angel, particularly when that angel told him, "I am thy fellow-servant, and of thy brethren, that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy?" Would he, I say, be guilty of idolatry, after that abomination? No; nor before it; but yet his humility worked upon him by seeing an angel so humble, and producing in him a mean conceit of himself, by reflecting on what he was as of himself, and knowing what his divine Master said—"That even the least in the kingdom was greater than the great St. John the Baptist." (Matt. xi. 11.) While upon earth, he, therefore, did a second time show the angel that honour which he knew due to him; and although the angel said to him, don't make thyself less than me, because shortly you will be greater; yet he St. John, did pay homage to him, and fell down a second time and worshipped him.—Now, sir, there are proofs from your own Bible for you, showing, that it is lawful to venerate saints and angels, and even holy men while they are upon this earth, not only from the example left us by the patriarchs, prophets, and all those good men who lived under the old law, but by that of St. John the Divine and singularly beloved Disciple of Jesus Christ,

I, therefore, hope that you will meet me upon these proofs; for, believe me, sir, that this Christian assembly will require you to answer them. My friends, my reverend opponent has quoted against me that text from Colossians, 2d chapter, 16th verse, which text I will answer after I will give my proofs. I promise you that again, my friends. He produces against me that passage out of Isaiah—"Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Redeemer; thy name is from everlasting.—O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear—return, for thy servant's sake, the tribes of thy inheritance." (Isaiah lxiii. c. 16 17 v.) There, my friends, are his two poor texts of Scripture—one of them, the last, cuts against him; for there the prophet beseeches God to return for the sake of his servants, the tribes of his inheritance. But, take them both together, they fall short, indeed, of any clear proof; but to them I answer, that the Jews, considering how erroneously they had continually swerved from the life, example, and instruction of Abraham and Jacob, did, with great reason, fear that they would not recognize them as their children, as the word *acknowledge* expresses; but knowing God's mercy to be infinitely great, they hoped that he still would have compassion on them; and, here, permit me to observe, that they did not say Abraham and Jacob did not know their miserable condition, but they conceived, their sins being so great and well known to those patriarchs, that they would not own them as children, but that they would say, as Christ shall one day say to the reprobate 'I know you not;' and although Abraham and Jacob were not then in heaven, for there they could not get until the Redeemer of mankind "led captivity captive," yet it does not follow that they were ignorant of what was occurring upon earth after their death, and that they were not, I will now undertake to demonstrate. My brethren, as we have it recorded in the holy Scriptures, that Dives, the rich glutton, spoke to Abraham, notwithstanding the great gulph that was between them—(Luke xvi. 29.)—"And it came to pass, that the beggar died, and was carried by the angels to Abraham's bosom—the rich man also died, and was buried; and in hell, he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom; and he cried Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, son, remember that thou, in thy lifetime, receivest thy good things, and likewise Lazarus evil things, but now he is comforted, and thou tormented, and besides all this, between us and you there is a great gulph fixed, so that they which would pass from hence to you cannot, neither could they pass to us that would come from thence. Then, he said, I pray thee, therefore, Father, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, they have Moses and the Prophets, let them hear them—and he said, nay, Father Abraham, but if one went unto them from the dead they will repent. And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." Now, how could Abraham tell Dives, that his brethren had Moses and the Prophets, when Moses and the Prophets lived long after his death? And Dives could tell Abraham, that his five brethren were leading sinful lives upon earth, although he was in hell? Now, how did Abraham know that the brethren of Dives had Moses and the Prophets, when he lived so many hundred years before they appeared; for it was not until after the expiration of several centuries after the death of Abraham, that Moses and the prophetic books were given to the Jewish nation. It is plain, therefore, from this passage of holy writ, that Abraham knew what was passing upon the earth, for he knew that Dives fared sumptuously and "received his good things;" and that Lazarus received "evil things;" and he also knew the hard-heartedness of Dives' brethren, for he said to that rich glutton—"If they will not hear Moses and the Prophets, whose books they have, and whose precepts and example are every day set

before their eyes—neither will they be persuaded although one rose from the dead.” Now, my friends, perhaps Mr. Gregg will say, although there may be veneration given to angels, and although Mr. Maguire has quoted many passages from the holy Scriptures, to prove that angels may be venerated, honoured, and invoked, yet that I have not proved the invocation of saints. But I promise you, my friends, that if I have proved the lawfulness of honouring angels, it is God we honour in them—and of invoking them. I will also prove the lawfulness of honouring and invoking saints as well as angels, he may tell me that there is not a word in the Old Testament about the invocation of saints, but how could there?—Heaven was not then open—Jesus Christ was the first that ascended into it—it was He who opened the portals of heaven, which were shut against us by the sin of our first parents, and until He regenerated us in the haven of his blood, the most virtuous of the sons of Adam could not enter there. But to proceed with my proofs, my brethren, I refer you to 1st Samuel, 28th chap. and there you will find that the witch of Endor could bring down the Prophet Samuel to hold an interview with Saul, and to tell him what would be his end. “Then, said the woman, whom shall I bring up unto thee? And, he said, bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying: why hast thou deceived me, for thou art Saul? And the King said unto her, be not afraid, for what sawest thou? And the woman said unto Saul, I saw God ascending out of the earth.—And he said unto her what form is he of? And she said, an old man cometh up, and he is covered with a mantle: And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Saul why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee that thou mayest make known unto me what shall I do. Then said Samuel, wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me, for the Lord hath rent the kingdom out of their hand, and given it to thy neighbor *even David*, * * * Moreover, the Lord will also deliver Israel with thee into the hands of the Philistines, and to-morrow *shalt* thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hands of the Philistines,——” verses 11, 12, 13, 14, 15, 16, 17, 19.) Now, my friends, if the witch whom Saul consulted, calling by her charms and incantations upon the devil, instantly was heard by him, for she, almost instantaneously, did that, which without the assistance of some spirit could not be done. If, I say, that she did that, is it possible that devils shall hear witches presently, and shall saints not hear, or if they hear, shall they want the power of helping us in our difficulties, or assisting us by their prayers? I am sure, reverend sir, that you will not allege that the saints cannot hear those who are anxious to serve God, when the devil can hear, and promptly assist his servants. Again, my friends, I will quote a text for him, out of the book of Tobias, notwithstanding that he rejects these books as uncanonical. “For I am the angel Raphael, one of the seven which assist before our Lord, (xii. 15.) Now, although he be then assisting before the throne, yet he truly told Tobias, “when thou didst pray with tears and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord,” (verse 12.) There, sir, is the angel Raphael declaring that he offered the prayers of Tobit to the Lord. But you, sir, assert that the book is uncanonical. If it be not canonical Scripture yet at least it is a most ancient ecclesiastical history, and of such credit that Sts. Cyprian, Ambrose, Austin, Gregory, and the Council of Carthage, which confirmed as canonical your favorite book, the Revelation; and which council your church receives, held it as canonical Scripture, and consequently, they thought it as true as Scripture, that saints could hear our prayers, and you, sir, must bring something more than your own imagination—your individual inspiration, and the *ipse dixit* of your

church to discredit it. Again, sir, I refer you to Job. chap. v. l. "Call now (said Eliphaz the Temanite,) if there be any that will answer thee, and to which of the saints wilt thou turn." Does not this text show, that it was the common practice to invoke angels even at that time, because then there were no saints in heaven, and hence the Septuagint here interprets the saints to be holy angels; and do you not see sir, that the invocation of angels was practised in the most ancient times. Is there, a book in the whole Bible, that does not speak of the interference of angels, and the good offices which they performed towards mankind? Look, sir, at Jacob wrestling with the angel, whom he would not let go, until he blessed him; and he said thy name shall be no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." (Gen. xxxii. 28.) And, do you think sir, that Jacob, who was so highly favoured by God himself, would insist upon the angel blessing him, if he considered that the benediction would be of no avail, or if the act was displeasing to God? Surely not, sir. Again sir, David, the man after God's own heart, supposed that the angels of the Lord heard his prayers, for he says, "I will praise thee with my whole heart before the Gods, (we truly translate angels,) will I sing praise unto thee, (Psalm, cxxxviii. 1.) Now, if David did not know that the angels, whom you, in your translation improperly called Gods, could hear him, would he make use of such language? Would the royal and inspired psalmist say, "I will sing my song—on thy praises O Lord—in the hearing of deaf men." The angels then could hear his song, and David both believed and knew that they could; but you will say that it was because they were deaf and could not hear, that David said he would sing the praises of God before them. What a pretty theologian we have in you!

Again, sir, in order to show you that the angels are not such ignorant beings as you would have them supposed to be; that on the contrary, they are glorious and intelligent beings, filled with the spirit and the knowledge of God, I refer you to St. Luke, xv. 10. "There is joy in the presence of the angels of God over one sinner that repenteth," or as we have, "doth penance." Now, sir, what do you say to that. No act is more in the interior, and passes more properly in the bottom of the heart than the repentance and conversion of a sinner—weeping, sighing, groaning, knocking of the breasts may be done by hypocrites, Mr. Gregg, but these are all exterior arts. The angels, then, who have joy in Heaven at the conversion of a sinner, must know this conversion,—which they cannot know, unless they are acquainted with the secrets of the heart by divine revelation. God permits them to know those things; for as I have already shown you, that, although there was a great gulph fixed between the souls of Abraham and Dives, yet God gave them some means to hear what each said. And, if Abraham could hear Dives from hell, can he not hear from the earth those who call upon him to assist them with his prayers. But as I have already explained that passage, I will not occupy more of my time with it at present. I now refer you, sir, to 2d Kings, 2 c. 11 v. in order to show you that saints, even there know what passed. Now, sir, Elias departed out of this life—whither God knows—the 18th year of the reign of Jehosaphat: "And it came to pass as they still went on, and talked, and that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirl-wind into heaven." And Jehosaphat reigned over Judah. He was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem; and his mother's name was Azubah the daughter of Shilhi." (2d Chron. xx. 31.) So that here, my friends, you see that seven years of his reign passed after the departure of Elias, or Elijah as he is called in the Protestant Bible. Then *Tehoram* had filled the throne of Judah for some time, "There came a writing from Elijah the prophet, saying; 'This saith the Lord God of David thy father, Because thou hast not walked in the ways of Jeosaphat thy father, nor in the ways of Asa, king of Judah, and the inhabitants of Jerusalem, to go a whoring like to the whoredoms of the house Ahab, and also hast slain thy brethren of thy father's house.

which were better than thyself: behold with a great plague will the Lord smite thy children, and thy wives and all thy goods. And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness, day by day. (2d Chron. xxi. 12, 13, 14, 15.) And then he tells him of the fatalities that should befall his kingdom, in consequence of his enormous offences. Elias, therefore, being departed out of this world, knew what passed, and showed his great care and anxiety for God's people, his brethren, in writing this letter to that wicked king after his departure. Now, Sir, when the saints go to heaven, they see far more by the light of glory than we can easily conceive, for St. Paul says—"For we know in part, and we prophecy in part—but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I understood as a child; I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known." (1 Cor. xiii. 9, 10, 11, and 12.) Hence it is evident, as St. Augustine demonstrates in his book, *De Civitate Dei* (lib. 22 c. xxi.) that the saints in heaven have more perfect knowledge of what passeth here than we have. The light of glory far exceedeth the light of prophecy, and yet by that light prophets knew many of the secrets of the heart, and things far out of sight. But when we depart this life, we shall know all things—"we shall know even as we will be known." And to demonstrate that the prophets, by the light of prophecy, which cannot be compared to the light of glory, knew the secrets of the heart, I refer you to 1st Samuel, ix. 19—"And Samuel aroused Saul, and said I am the seer: go up before me unto the high place, for ye shall eat with me to-morrow, I will let thee go, and will tell thee all that is in thy heart." And again, 2d Kings, v. 26, Elisha said to Gehiza—"Went not mine heart with thee? when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards and vineyards, and sheep and oxen, and men and servants, and maid servants;" And again I refer you to Acts 3, v. 4—"But Peter said, Annanias why hath satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?"

So that you see St. Peter knew what was passing in the deceitful heart of Ananias. Now, sir, can saints in heaven be so ignorant of what is passing upon earth, when they could tell while they were upon earth the secrets of the hearts of men. Have I not proved to you that they can know us? I will now show you that they can help us, for God has given them authority over the affairs of this world; and I will demonstrate to you how much it belongs to their authority to know how things pass here below—"And he that overcometh and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I receive of my father, and I will give him the morning star." (Apoc. ii. 26, 27, 28.) Now, sir, would he be not be a blind ruler over nations who knows not what passeth even in the spiritual affairs of nations, which, according to that text, are those affairs that belong to his ruling power? Again, sir, "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." (Ibid. ix. 21.) Now, sir, are those who have overcome, and who are sitting with Jesus Christ in the house of his eternal Father, to know nothing of what is passing here upon earth? Now, sir, what will you make of your objection to the doctrine of the invocation of Saints? I know that your church now denies that doctrine, but she did not always deny it, as I can prove. She has, however, departed from her ancient faith—"She is driven about by every wind of doctrine"—"She has become like the vessels of a potter," and here I have shivered her to atoms by the authority of her sole rule of faith. Again, sir, I believe in the communion of saints—I believe that the saints and holy people upon earth commune by prayer with the saints who are triumphing in heaven, and that the saints who are sitting on the eternal throne of Jesus assist those upon earth, by presenting their prayers before the throne of an all-merciful God; for if that be not the case, the devils in hell have no more knowledge and power

than the elect of God. Is it not said of the devil, "That he accuseth our brethren day and night?" "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our brethren day and night." (Apoc. xii. 10.) Now, sir, how could the devil accuse us day and night, unless he knew what crimes we have committed, or what charges to prefer against us! And if the devil has this power, is it not a shameful thing to deny to angels that knowledge which you grant to devils? Sir, I will demonstrate that knowledge which you grant to devils? Sir, I will demonstrate to you, that not only are we assisted in our prayers by the angels and good saints in heaven; but that God will hear the prayers of the virtuous and good while they are even yet upon earth, and that you and I can be assisted by "the prayer of the just man—for it availeth much." (James v. 16.) And if it avail while he is upon earth, will it be of less weight with God when that just man has entered into the eternal habitations of the just? Upon this point I refer you to Job. chap. xlii.—"And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job, and offer up for yourselves a burnt offering, AND MY SERVANT JOB SHALL PRAY FOR YOU, FOR HIM WILL I ACCEPT, lest I deal with you after your folly in that ye have not spoken of me the thing that is right like my servant Job." (v. 7 and 8.) And they did as the Lord commanded them. The sacrifice was offered—Job prayed for his friends, and the Lord accepted his prayers, and remitted the punishment due to Eliphaz, Bildad, and Zophar. Now, sir, does not that single text prove that we can assist each other by our prayers, and that the Lord will hear them? Again, sir, as a further proof that angels can both hear, see, and help us, I refer you to Genesis, xlviii. chap. and 16 v. where Jacob says—"The angel which redeemed me from all evil bless the lads, and let my name be named on them, and the name of my fathers, Abraham and Isaac, and let them grow into a multitude in the midst of the earth." Now, sir, what will you say to that? Does it not prove that angels can assist us if we invoke their assistance? Now, my friends, I will give you by and bye the other passages from Holy Writ, which would go to prove that the angels can hear and help us. I will give you passages from the holy fathers, proving that this doctrine—"the invocation of saints"—has been the doctrine of my church in the earliest ages of Christianity, and also that it has continued to be her true doctrine for 1800 years. I will also quote some of the greatest Protestant writers who ever lived, as authorities in support of this peculiar doctrine of my church—authorities which, I venture to assert, will for ever silence my reverend opponent. I will give him bishops of his own church acknowledging the Scriptural soundness of this doctrine, and that the "invocation of saints and angels" was always the doctrine of the Catholic Church.

The half hour ended here.

Mr. GREGG.—I feel exceedingly happy in being called on to take up the text of my reverend friend; and if I do not answer him satisfactorily, and prove the mine, and not his interpretation, is the right one, I am satisfied the victory should be his. However, he may spare himself the trouble of quoting any of the holy fathers against me, for I will answer none of them. Oh, yes, indeed! if he gets me to follow him into that wood, he may say that it is all over with me; for I might wander about there long enough. I don't care for the holy fathers; but I'll go to the grandfathers. I don't care for fathers, or mothers, or brothers; but I'll go to the great Father of all, and that is God! With respect to the Roman Catholic Catechism, that is a more decent one than I expected to see with you, reverend sir. You are coming nearer to us every day, and we shall have you entirely at last. Yesterday you acknowledged that the second commandment was not in your catechism, but since that time you fell by some chance on a more decent one, which

you have produced with such triumph here to day ; whether it be the one that is used in Ballinamore or not, is another question. With respect to the quotation from the Apocalypse, where John writes to the seven churches, saying : " Grace to your from Him, that is, and was, and who is to come, and from the seven spirits, &c." it is evident that he wishes grace from a threefold origin, namely, from Him who is to come, which plainly signifies the Father ; again, in the third place ; and finally, from the Holy Ghost, who is signified by the seven spirits, and, who, although the third person of the blessed trinity, is mentioned here in the second place. I say that as the two other persons are mentioned by a paraphrase ; and finally, that that paraphrase was a proper and significant one, we know the influence of the Holy Ghost is exercised by a sevenfold grace, which is expressed by the sevenfold spirit. This I say, is the meaning of the text ; and I ask, would it not be disparaging to the Holy Spirit that the Father and the Son should be mentioned, and he omitted, while seven more angels should be mentioned ? My reverend friend is very fond of adoring, and must be worshipping images with every thing else. He quotes a text about adoring the Lord and the king ; but it is evident that two very different ideas are implied in this text, that we may suppose another verb, to express the second one. But I ask, when the priest of his church calls down the Holy Ghost to possess images, wood and stone, is it not blasphemy ? And when we see a man prostrating himself to worship those images, must we not perceive how very different such practices are from the spirit of true religion ? In the passage quoted by my friend from Joshua, of his falling down to worship the angel, he may depend on it that I will answer him satisfactorily. I say, let the whole result of our discussion depend on my answer to that question ; and in saying so I speak most seriously. Why, my dear sir, don't you know, that the angel Jehovah, Jesus Christ himself—the angel of the covenant—the angel who conducted the Israelites from Egypt, in the shape of a cloud by day and a pillar of fire by night—he who said my name is written in it ? And, you read a little further on, you will find these words—" And the Lord said unto Joshua, See I will give into thy hands Jericho, and the king thereof, and the mighty men of valour." I wish I had some holy water to sprinkle on those hisses ! You are angry with me for telling you the truth. Now my reverend friend stopped short before he came to this passage, and he was voluntarily blinded ; but mark how I hew him asunder with his own sword. In the 19th c. of Rev. where St. John prostrates himself before the angel, does not the angel say to him, " See thou do it not ?" And again, where the same act was repeated by St. John in the 22d chapter, it is strange that the very same words were used by the angel, " see thou do it not." Why, my dear sir, how could you fall into so deplorable a mistake ? How could you have shut your eyes to the truth which shone so clearly from the word of God ? Again you say that the stone which was not hewn out by hands was the Roman Catholic Church. Am I never yet to get out of this delusion ? Here is your church. Here, I say, is the picture of your church ; and I will hang it here during the remainder of the discussion. I must be allowed to illustrate the matter in my own way.

Mr. MAGUIRE—Oh, let him go on.

Mr. GREGG.—Here is the primitive gold, my friends, which soon becomes corrupted, and runs out into an immense stream of corruption ; here is the origin of the Irish church, from the primitive gold, but which also becomes corrupted, and there it runs, one mass of apostasy. There, I say, is the Irish church, that great parallel stream of scarlet corruption, until it changes back to the primitive gold of the Reformation ; and here again is old Rome spitting out her filth and abomination, until it gradually corrupts almost the whole mass once more. Mr. Maguire says that the stone which was not hewn by hands is the church ; I say that we are the stone ; it is we who are smiting and crushing you ; we will reduce you to dust and powder, and you will be scattered by the winds of Heaven. Sir, you cannot stand before us. He never gives us any principles ; he jumbles a number of texts together, and he explains nothing. He then proceeds to prove that the saints are not ignorant

of what is passing on earth; now, I ask, is that the question? I admit that the saints may know something of what is going on here below; but I say that there is nothing in Revelation to prove that they are cognizant with all that is going on here below; therefore, I ask you, on what grounds you pray to them? I may ask my brother Nangle to pray for me; but what reason would I have to kneel down here, while he would be in the island of Achill, and say, O brother Nangle, pray for me? What kind of notions have you of Heaven, I should like to know? What narrow views have you of the regions of the blessed? Do you look upon it as some square or round place above our heads, where all the souls are congregated together? or rather is it not every where, where the blessed spirits enjoy the bliss of the divine Presence? Now, give me leave to ask you, if a saint was in some of the stars, a hundred thousand miles away, would it not be very ridiculous for us to pray to him supposing that he could hear us? If the mediation of the saints were of any use to us, ought we not at least be first sure of their presence, so near that they could hear us speak to them? I am sure that you would like very well to have the prayers of Dr. M'Hale, but would there be any reason in your kneeling down here to ask them, while Dr. M'Hale was in Tuam? O, it is a most dreadful thing for us to pretend to knowledge which we can never arrive at! And can any thing be more presumptuous than to deprive God of his rights, by praying to those who know nothing at all about us, instead of sending up our petitions to him, who alone can assist us. My reverend friend argues thus: a dead man in hell prays to Lazarus in the bosom of Abraham, therefore we should pray to the saints. Now, mark that, I pray you. A damned spirit addresses himself to Abraham, who rejects his prayers, and that is an argument for the invocation of saints! That is just such another non sequitur as all his other arguments. But I, my friends, I stand up for the all-sufficiency of Jesus Christ—I point him out to the people, and tell them to direct their prayers to him, to look up to him for all they want, and that grace and every blessing they could wish for will be poured down upon them. And here a man comes and tells me that I must come and pray to the dead! that I must fly for succour from the living to the dead! They may be in glory, but how do they know anything about me? Alas! we find the miserable results of this doctrine in the poverty, and wretchedness, and debasement which exists every where it is preached and received! I say that he offends God most grievously by preaching up that practice; and he accuses me of fanaticism for addressing myself to the Lord Jesus to send down his Holy spirit on me and on his people. I ask you if his doctrines are not those of the apostasy? He argues from the words of Job's friend—"to which of the saints wilt thou now turn?" Is not this my best argument against him? for the words plainly signify that he has no relief to expect from any saint. It is just the same as if I should ask my reverend friend in this, his hour of misery and overthrow, to which of the saints he should look to extricate him? I would clearly mean by the expression that none of the saints could save him from defeat. You speak, sir, of the letter which was sent from Elias to the King, but have you proved that that letter was not written in a prophetic spirit by Elias before his death, and delivered to the King at the fitting time? This is the opinion of some divines, and it is that which I prefer, although some other opinions are entertained by others. I ask you again, my dear sir, should we pray to the saints when we have the Lord Jesus ever ready to listen to us, and ever ready to assist us? There is not a single question in which your overthrow is more certain than in this. You might as well argue that because the earth produces the necessaries of life, and should be the object of our worship, as to argue from the living to the dead; that is, that because we ask the prayers of our living brothers, therefore we should ask those of dead men? Observe, it is written that when they should be overthrown in stony places, they should be angry, and it is thus with you—you are angry with me for your overthrow; but then, I assure you, that I entertain no bad feelings against you, and that if you come over to us you shall be most welcome. In quoting the example of the witch of Endor,

you forgot the opinions of divines, that the spirit which was raised, and personated that of Samuel, was in reality the devil himself; for you recollect that he told lies to Saul, and it would appear that his whole object in thus coming forward was to drive Saul into despair, and thus make sure of the unfortunate King. Hence, I say, that if you are obliged to go to the interference of the devil for an argument, you are driven rather hard. As to Tobias, whom you quote, we fling him overboard altogether. His book is evidently spurious, for it contains practices of witchcraft and spells which would be unworthy of the word of God; and if we still bind it up in our Bibles, it is not with the intention of making it an authority to quote from. Observe, I pray you, how, Mr. Maguire perverts the meaning of the Scriptures. In the 13th chap. of the 1st Epistle to the Cor. quoted by him, the knowledge of which is spoken of, and which he read, extends to terrestrial things, is evidently a divine knowledge, and that which has for its sole object the Supreme Being—that knowledge which we believe will absorb the whole faculties of the blessed in the other life.

Mr. Gregg's half hour ended here.

Rev. Mr. MAGUIRE.—I beg to tell you, reverend sir, that it is of us, while in this mortal life, that St. Paul spoke, when he made use of those words—"for we know in part." It is we, sir, that only "know and prophecy in part;" but when we leave this world, and arrive, I hope, in the mansion of eternal bliss, and in the presence of our God, then we will know and understand all; for, that which was in part shall be done away; it is then, sir, "we will know as we are known;" for as the light of prophesy is not a glorious glittering; but a quality inwardly inherent in the understanding, and elevating it in a supreme degree above the capacity of men, even so, the light of glory is no such exterior brightness as some may apprehend: but it is an interior noble quality, and the grandest and greatest of all noble qualities inherent to the understanding, elevating, corroborating, and giving to it a most wonderful perfection in all knowledge, so that it is able perfectly to see God himself. We, therefore, very rashly make those blessed souls ignorant of our sublunary affairs, when it is alleged that they can neither see us, nor hear us, nor help us. Did I not, sir, quote that text from first Corinthians, to prove that the saints in Heaven have a more perfect knowledge of what is passing here below than we have? And you, sir, not knowing, or, more properly speaking, not caring how you meet my objections, or whether you meet them or not, quoted the very same text, as if you wished to assist me in establishing the proposition which I laid down, and in support of which I have brought forward so many texts of Scripture—to wit, that it is lawful to invoke the assistance of angels and saints, for that they can both hear us and help us. My brethren, my reverend opponent has called upon me to support that position by proofs from Scripture; but I thought I had done so already. I thought that I had overwhelmed him with quotations from holy writ. It seems, however, that I have not done enough.—Well, my friends, I will treat him to a few more in support of this doctrine of my church—the invocation of saints. But before I proceed with my farther proofs, I must stop here in order to convict him of a few perversions of the Holy Scriptures. My reverend friend has told me, "that it was Jesus Christ whom Joshua worshipped, and that it was Jesus Christ who desired him to take off his shoes, for the ground whereon he stood was holy." Now, my brethren, do I not properly charge this as a wilful perversion of sacred text, upon the part of my reverend friend? Why, sir, did not the angel whom he worshipped expressly declare, that he was only a captain of the host of the Lord? And is it not declared a second time, "and the captain of the Lord's hosts said unto Joshua?" Now, sir, would that be a proper title for the "Lord of Hosts" himself? Again, you say that it was the same angel that spoke to Moses. Thus you contradict yourself to one and the same breath: first, it was the Lord Jesus that spoke to Joshua, and then it was the same angel that spoke to Moses. You ought to argue consistently, sir.

It is certainly true, and I never deny it, that the Lord frequently spoke through the intervention of angels; but, sir, when the Lord spoke in lightning and thunder upon Mount Sinai, did He not say to Moses, when giving him the ten commandments which he had engraven upon stone, with his eternal hand, "I AM THE LORD thy God," and did He not often speak to Moses, without the intervention of an angel? And yet, although it is expressly declared that it was only an angel that spoke to Joshua, you have the fool-hardiness to assert, in direct opposition to the holy Scriptures, that "it was the Lord Jesus who spoke to him." Now, sir, I again ask you, how he could only be a captain of the host of the Lord, if he were the Lord of Hosts himself? I would be glad that you would satisfy this intelligent assembly upon that head; and I hope you will, in your next half hour, clear up these self-contradictions of which you have been guilty in your last speech. You have spoken of commentators upon your Bible; but why don't you produce them, and let us have their opinions, in order that we may be able to judge whether they are well-founded or not? You have also spoken about Saul and the witch of Endor; and you ask me, "don't I know that it is the general opinion of the best commentators who ever wrote, that it was not Samuel who appeared at all, but the devil, for the purpose of driving Saul into despair?"

I know that a great many things have been written by people to answer their ends, and favour their peculiar doctrines; and I also know, that a great deal has been written for the purpose of upsetting Christianity altogether. I know all that; but will you give me any good reason for saying that it was the devil, and not Samuel, that was produced before Saul by the witch of Endor? You say you believe the Scriptures—that you venerate the word of God, and does it not tell you that it was Samuel who appeared to Saul at Endor? Oh! but your "best commentators" say it was not Samuel, but the devil—and you believe your commentators, and throw the word of God overboard—you pin your faith to the lucubrations of your commentators, and you will not believe what your own sole rule of faith, the holy Bible states—so much for your veneration for the word of God, and belief in your sole rule of faith; but supposing it was the devil, which I deny, is it possible that he can hear, and see, and come to the assistance of his friends, at an immediate call? Is it to be credited, that the enemy of God, and the eternal foe of mankind, can have attributes which are denied to the angels and saints? He can hear, see, and assist his friends, and accuse his enemies. Yet the angels and saints of God, can neither see, hear, nor assist by their prayers the repentant sinner, or the friend of God!! Thus, sir, you give the lie to the holy Scriptures—to your sole rule of faith, when you say it was not Samuel that was brought before Saul—but the devil. The Scriptures—say it was Samuel—Oh! no, say you, for my commentators say it was the devil, therefore, I'll believe the commentators—and I will not give credit to the Scriptures. Now sir, is not that throwing the holy scriptures, your sole rule of faith, overboard? Again sir, you spoke about our holding a number of mediators; but, sir, you ought to take my advice, and never speak about that which you do not understand—You come here to attack the doctrines of my church, without being acquainted with, or capable of comprehending one of them, and consequently, I am not astonished at the weakness of your attacks and the imbecility of those arguments from whence you thought it would be impossible for me to discharge you; but, sir, when you asserted that we held the doctrine of a number of mediators, it is such as all you have asserted since the commencement of this discussion. We hold that Jesus Christ is the only mediator of redemption between his eternal Father and man, that by the sacrifice which he offered for our salvation upon Mount Calvary, he opened heaven which was shut against us by the sin of Adam—that he made us the sons of God, and coheirs with him—if it is not our own fault, in his eternal kingdom—we also believe that the angels and saints reigning in heaven, can assist us by their prayers, and that they do offer our prayers before the throne of God. To be a mediator, sir, is nothing more than to stand between God and us, mediating for us, and in this proper sense, Moses

was a mediator between God and his people. The same in the same sense, may be said of our saints, who pray for us—and offer our prayers to God; but in the sense in which Christ is our mediator, we have no other, neither do we allow any other mediator—He is called mediator, because He is so by his own infinite merits offered for us, fully satisfying God's anger, and capable of no repulse. "I did not know that thou dost always hear me," said Christ to his eternal "Father." He is heard, says St. Paul, for the reverence due him; and, in this sense, sir, we make no saint or angel a mediator, we only beg of them to pray for us; and that it is lawful to do so, I pledge myself to demonstrate, by Scriptural proofs, as clear as the sun shines at noon day. Now, sir, you have said that the angels of God do not hear us, for in your commentary upon that text of Job, you have alleged that "Job was not turn to to an angel at all, for an angel could not hear him." Now, is it not recorded in holy writ, that the angels conversed with mankind? And if that be the case, what benefit could be derived from those communications, by the individuals with whom they conversed, if they could not hear them? Again, sir, I have frequently told you that the prayers of the just, while they are upon the earth, avail much, and that they can assist each other by their prayers, but you seem not to understand how that can be, for you say, that you cannot ask your friend, the Rev. Mr. Nangle to pray for you, when that friend is at Achill, for he won't hear you. "Well now, but you are a bright theologian, and deeply versed with the knowledge of the Scriptures—which I am beginning to think, must become your peculiar study from this out, for rest assured, doctor, that your real or affected ignorance of them will never be the means of elevating you in your profession, or in the estimation of the virtuous and sensible portion of mankind." Why sir, are you so grossly ignorant of the Scripture—your sole rule of faith—as not to know that St. Paul wrote to those that were hundreds of miles distant from him, to pray for him. Did he not desire the *Thessalonians* to mediate for him to God. "Brethren, pray for us," (1 Thess. v. 25,) and to the Hebrews—"pray for us, for we trust we have a good conscience in all things, willingly to live honestly." (*Heb.* xiii. 18,) Now, sir, did he not ask those people to pray for him, although they were a great distance from him, and now what becomes of your "Achillea" quibble. Oh! you may turn up your eyes as often as you please—you are doing so fine a argument in your favour, it will show the public what a champion the Protestant church has got in you; indeed it will, doctor. My brethren, I have shown him that St. Paul besought the prayers of the *Thessalonians* and Hebrews—he did not know whether all those who had been converted to the faith of Jesus Christ, were alive at the period when he wrote those epistles, or not; but he knew that he would have the benefit of their prayers in heaven, before the throne of God, and that when he prayed for those who were gone to their eternal rest, and who might require his prayers, that his prayers would return to himself, and that he would reap the benefit which he so charitably intended for others—for if you pray for others who do not require your prayers, God remits back to you the benefits which you besought him to confer upon those, whom you charitably considered to stand in need of your supplications. Now, sir, when we ask angels and saints to pray for us, we do no more than St. Paul did when he solicited the prayers of the *Thessalonians* and the Hebrews. We do not make them mediators in your objectionable sense. They just mediate for us in the same way that Job, by the command of God, mediated for his three friends, whose prayers God intimated he would not hear, unless his servant ob prayed for them. Now sir, you wanted a text to prove that the angels and saints can hear and help us—and you shall have it, I refer you to Zach., chap. i. verses 12 and 13, to show you sir, how earnestly an angel prayed to God for two whole cities, and in what manner that angels' prayer was answered by the great God himself. "Then the angel of the Lord answered, and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these three score and ten years; and the Lord answered the angel that talked with me, with good words and comfortable words." Thus, sir, the angel of the Lord having

prayed for the city of Jerusalem, and the whole Jewish nation, the Lord heard his prayer, and gave him a favourable answer. Now, reverend sir, what will you say to that text? Will it satisfy you? For I think it ought to prove to your satisfaction, that angels do intercede for men, and assist them by their prayers. But if that text does not satisfy you, I hope you will answer it; your answer would give me great satisfaction, and would no doubt, be exceedingly pleasing to many of the gentlemen present. Now, sir, be pleased to mark the precise answer which the Lord gave to the angel who thus besought him to have mercy upon Judah and Jerusalem. You will find it recorded in the same chapter, and following verses: "so the angel that communed with me, said unto me, cry thou, saying, thus saith the Lord of hosts, I am jealous for Jerusalem, and for Zion, with a great jealousy. And I am very sore displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction. Therefore, thus saith the Lord, I am returned to Jerusalem with mercies, my house shalt be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." Thus sir, you see that the Lord God yielded to the prayer of the angel, and had mercy upon the cities of Judah and Jerusalem, against which He retained his indignation, and withheld his communion for a period of seventy years. There, sir, is your own Bible. I have quoted a text from it, and I am sure you will not say that it was foisted in there, for the purpose of upholding any Popish doctrine, much less the "invocation of saints," upon which we are, this day, at issue. Nay, more, I defy you to produce one single text of Scripture, contradictory of that, in the whole Bible, and is not that text a clear proof that the great God listens to the prayers of his angels, in favour of man? It may be said now as it has been before said by Protestants, that the Lord had compassion upon Jerusalem for the sake of David his servant, and the promise made to him, but I call upon you to show me any single text of Scripture in the whole of the Bible, to prove that God ever made any such a promise to David, as to defend and protect Jerusalem—allowed it to be destroyed very often, in consequence of the hard-heartedness, and criminal conduct of the Jewish people, but here he had compassion; not in consequence of any promise made to David, of defending or protecting Jerusalem, but because the angel of the Lord prayed for it. Now, sir, in order to more fully demonstrate that we may beg, and obtain favour through the prayers of the angels and saints, I refer you to 1 Kings, chap. xv. and verses 4 and 5. "Nevertheless, for David's sake, did the Lord his God establish Jerusalem; because David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." Now, for the sake of David, who walked in the ways of the Lord all the days of his life, the great God did not visit any single punishment upon King Abijah, although that king's heart was not perfect before the Lord, yet for the sake of David his father, the great God spared him, and when 185,000 Assyrians came to besiege Jerusalem, God, by his prophet said to Ezechias, "I will protect this city, that I may save it for own sake, and for Davids sake, my servant." (Isaiah xxxvii. 35.) and the Lord did save the city, for his own sake, and for the sake of David his servant, but not in the fulfilment of any promise made to David to protect it; for I say again, that if you search the whole Scriptures from beginning to end, you will not find any promise made to David, to protect the city. No, sir, He "saved it," on account of his servant David, who had been long since dead, thus showing you sir, that the great God will bestow many signal favours upon mankind, through the merits and prayers of his saints, and for the sake of his servants—surely sir, if the great God made any such promise to David, as to protect and preserve the city of Jerusalem, do you think he would break that promise? No, sir, he would not; yet, although he at that time protected it for the sake of David, was it not ruined in the captivity, and finally destroyed by Titus, under Vespasian? Again, my friends, he has spoken about that text, which I quoted from Job, "call now if there be any that will answer thee; and to which of the saints wilt thou turn," (Job v. 1,) and my friend has said, that this text proves, "that he was not to turn to any saint at all, for that they could do nothing for him. Well I care not, if he does mean that, for I quoted the passage only to

show, that appealing for assistance to the angels of God, was a very ancient practice, for what could put such language into the head of Elipha, if the invocation of angels was not a very ancient doctrine? But this wicked man wanted him to blaspheme God, and therefore in derision, he asked him, to which of the saints would he turn?" as much as if he had said, if you become the enemy of God, to which of the saints will you turn for assistance in your dreadful sufferings, afflictions, and guilt? Thus, sir, I do maintain, that that text of Scripture proves that this doctrine is a most ancient one, and was generally believed in those patriarchial days, as well as in early ages of the Christian Church.

Again, sir, I refer you to Jeremiah, 15th chap. and 1st verse, in order to show you the power which the prayers of the saints have, and also to demonstrate to you that they do most carefully pray for us; "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be towards this people. Cast them out of my sight, and let them go forth." Now Moses and Samuel were long since dead, yet, by that manner of expression—"Though Moses and Samuel stood up before me"—it appears quite evident, that both these holy men were in the habit of offering their prayers for the Jewish people; but here the Lord tells the prophet Jeremy, that upon no account would he hear them in that particular case. Now, let me ask you, sir, would God Almighty say, that he would not hear them upon that occasion, if he never heard them upon any other? How did the Lord act when Moses interceded for the Israelites? He told him not to interfere between his wrath and the people. But Moses prostrated himself before the Lord, and besought him to pardon them,—and that if he would not, to blot his name out of the book of life;—and God was prevailed upon by the prayer of Moses, and he pardoned the Israelites. Thus, for the sake of one man, and that a man whom he did not permit to enter the Holy Land for his want of faith, he pardoned the entire nation. But, my friends, you will be pleased to remember that Moses was then a human being like ourselves, and if God will listen so indulgently to, and grant the prayers of a sinner who was deficient in faith, how much more effectual will be the prayers of the angels and saints, who see God face to face in heaven? Surely, my friends, when the great God heard the prayers of Moses, and granted his request, how much more weight must not our petitions have when joined with the prayers of, and presented by, those glorious beings, the least of whom—according to the words of our divine Redeemer—was greater than John the Baptist, although he was more than a prophet,—and although there had not arisen a greater among the sons of woman."—Matt xi. And if that be the case, and indeed I am almost certain that you, sir, will not doubt the words of our divine Redeemer, what may we not expect from the prayers of that great Saint, and others, when they entered the kingdom of heaven? I now, sir, refer you to Ezekiel, chapter. 14, v. 13, and 14: "Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it,—though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord." And again, repeating the same threat—"Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast, though Noah, Daniel and Job, were in it, as I live, saith the Lord God, they shall deliver neither son or daughter, they shall deliver but their own souls by their great righteousness." (Ibid, 19 and 20 v.) Now, mark, sir, the great God himself mixes up Daniel, a saint then living with Noah, and Job, dead so many hundred years before. Thus plainly showing that these men, by their prayers, no less powerfully interposed themselves after death than Daniel did, who was then living; but that he would not listen to their prayers, nor hear them, in this extreme case, when the crimes and dreadful ingratitude of the Jews had wearied out his patience, set aside his mercy, and aroused his wrath to take vengeance on them for their manifold enormities and transgressions. Again my friends, I refer you to the book of Revelations, 5th chapter and 8th verse. In order to show

you that the saints in heaven are moved to assist those who are upon earth, soliciting their assistance, although it is no less true that they are, of their own accord, helping us, as Raphael unsolicited presented to God the prayers made by Tobias. Now, my friends, you will be pleased to observe—"And when he had taken the book, the four beasts and four-and-twenty elders fell down before the lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints." Thus, sir, the prayers of saints upon earth are carried in golden vials before God,—and which prayers being made upon earth by the saints militant here,—those saints in Heaven did know and hear, for they "presented them in golden vials before the Lamb." Thus, sir, that text of your favourite book beautifully illustrates that article of the Apostles' Creed—"I believe in the communion of saints,"—which of itself proves to a demonstration that the Catholic Church throughout the whole world holds communion by her Saints upon earth with those who are already enjoying the fruits of their labours, and their virtues in Heaven. And now, sir, is it a dishonour to God that we should beg of the Saints in Heaven to pray for us on earth, and to assist our prayers with theirs, and to present them—as we are here told they do—before the throne of eternal Grace? I say it is not. We acknowledge that Jesus Christ is our sovereign mediator, our Redeemer, and our last end, and that it is upon him alone, and upon his merits, that we depend. How, then, does it derogate from his honour and glory, that we should have intercessors between him and us? If he have saved those Saints by shedding his blood for them, do you not think that he will listen to their prayers and meditations, when offered to him for those whom he is anxious to draw to himself, and for whose salvation he equally suffered and poured out the last drop of his blood? Again, my brethren, be pleased to refer to Apocalypse, 8th ch. and 3d and 4th verses: "And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all the Saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the Saints ascended up before God out of the angel's hand." You see, then, reverend sir, how an angel being before the throne of God, heard the prayers of the Saints upon earth; and secondly, how he not only heard their prayers, but "offered them up before the throne of God in a golden censer," which he could not do, if he did not hear them, and these prayers of the Saints upon earth, being thus offered up with the more fervent prayers of the Saints in heaven, became more acceptable to God; and hence St. John declares, that "*the smoke of the incense with the prayers of the Saints ascended up before God out of the angel's hand.*" Now sir, does not that show you, that angels in Heaven offer up their prayers to God for us? Oh! sir, you laugh at that, when you cannot refute it. You "gash you teeth" at it, as the unbelieving Jews did at Jesus Christ. A wag of the head, an empty laugh, and a malicious grin, form the only answer you can give me for any authority which I may happen to quote, even from the Holy Scripture, in support of those doctrines of my church, which you foolishly attacked, and wickedly and maliciously impugn. Again, my brethren, he has soken of his commentators, and he says that he has them to produce in favour of those interpretations which he thought proper to give to the Holy Scriptures. Well, my friends, all I can say to that is,—if he has them, I would feel exceedingly glad, indeed, if he would have the kindness to produce them, and then it will be seen whether they sanction his interpretations or not. If he has those commentators, I now defy him to produce them. Again, my brethren, I beg to refer you to one text more, to show you that the angels and saints in Heaven not only watch over us to guard and protect us, but that they also pray for us. I refer you to Daniel, chap. x. 21 verse; "There is none that holdeth with me in these things, but Michael, your prince." Again (ch. xii. 1): "At that time shall stand up Michael, the great Prince, who standeth for the children of thy people." Let me ask you, reverend doctor, what is the use of Michael the great prince standing up for the people of God, if he does not as much as to pray for them, in order to prevent them from falling into wicked-

ness, and becoming the enemies of his eternal Master? My brethren, I promised you that I would prove the lawfulness of the doctrine of the "invocation of saints and angels," not only from Scripture, but from some of the most learned divines who ever graced the Protestant Church. As to Scriptural proofs, I think that I have overwhelmed my reverend friend with them; I will now proceed with my Protestant authorities. I now beg to refer you, *Reverendissime, Doctissime, Domine Gregg*, to Luther's work upon the first "commandment." "I object not (says your great "thunderer," Luther) to the saints being prayed to in *temporal matters*; nay, for others more spiritual. The church says not merely, St. Paul heal my infirmities, but *Ora pro me!* pray for me; wherefore re commend thy all to him, to whom thou art most piously affected—first, thy sins; and next, thy necessities, as St. Cecily did at her nuptials, calling upon all the saints in their order, for the protection of her chastity before God." Now, sir, what do you say to that? Again, sir, I ask you what Protestant in a million knows, or ever was told, that the founder of his church ever gave such advice as that? Oh! sir, every villany is charged against "Popery," but the truth is kept back, lest the people would become enlightened, and be able to judge for themselves. Again sir, in his treatise on the "*Magnificat*" (tom. ii. German, fol. 21,) he says—"I have already observed that Mary aspires not to the rank of a goddess,—she in reality doth nothing—God all. She is, however, to be prayed to, that God through her intercession, grant our requests." There, sir, is making a petticoat for the virgin. There is Luther making a petticoat—aye, and quilting it too—for you, Doctor. Now, sir, what has become of your infamous language about the mother of God, and your indecent expressions relative to our veneration and respect for the Virgin mother of our blessed Redeemer, to whom he himself paid respect and obedience, and at whose request he performed his first miracle—of changing water into wine at the marriage of Cana in Galilee? "And the mother of Jesus was there—and Jesus also was invited and his disciples to the marriage, and the wine failing, the mother of Jesus saith to him, They have no wine. And Jesus saith to her; Woman what is that to me and to thee? My hour is not yet come. His mother saith to the waiters, Whatsoever he shall say to you, do ye. Now, there were set there six water pots of stone, according to the manner of purifying of the Jews, containing two or three measures a piece. And Jesus saith to them, Fill the water pots full of water. And they filled them up to the brim. And Jesus saith to them; Draw out now, and carry it to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was; but the waiters knew who had drawn the water. The chief steward called the bridegroom, and saith to him; every man at first setteth forth good wine: and when men have well drunk, then that which is worse; but thou hast kept good wine until now." (John ii, 2, 3, 4, 5, 6, 7, 8, 9, 10.) Now, sir, there was the first miracle ever performed by Jesus Christ. Now, sir, at whose request it was wrought? At that of his mother, who knew that he would perform it at her request? "For," she told the waiters to do whatever he would desire them." Now, sir, you profess to venerate Jesus Christ? but let me ask you, how can you venerate him, when you do not respect his blessed mother, of whom he took flesh, and that very blood which he shed for you,—and of whom St. Cyril, the apostolic bishop of Alexandria, thus spoke—"Hail, holy mother of God, rich treasure of the world, ever shining lamp, crown of purity and sceptre of true doctrine; by the Holy Trinity is every where blessed and adored, the heavens exult, angels rejoice, and devils are chased from us: who surpasses in eloquence, so as to be able to say enough to the glory of Mary?" Yes sir, we venerate her, and in doing so, we show our gratitude to God, and a true regard for holy things. Now, sir, hear Luther; but I know you will reply to me, what do I care for Luther? What is Luther to me? I don't care a fig for him, although when ever he fits your knuckle, he becomes a mighty "thunderer." Well, sir, at all events, be pleased to listen to him again. "Nay," (says he) *in mortis articulo*, at your last hour cease not to call upon our Blessed Mary; the holy angels, the apostle whose name you bear, and every other

saint to whom you have been devout during life. Is not that "thunder" for you? Again sir, I will treat you to a bishop of your church—having given you the opinions of her founder—one comes somewhat nearer to our own times, and who, by the bye, never said anything willingly in favour of Popery; I mean Bishop Montague." "I do not deny, (says he,) but that the saints are mediators, as they are called, of prayer of intercession. They interfere with God by their supplications, and mediate by their prayers." There, sir, I sling Bishop Montague into your face, and into the teeth of your church, and I ask you, where is your charge of idolatry now? Have I not overwhelmed you and it by the authority of your *apostate* apostle in the first place, and far as I have gone yet, with that of a stalwart bishop of the church of England. Why, really, reverend sir, you know not your own doctrines. Again, sir, hear the same doctor of your church, the same Bishop Montague, who says, in his treatise on the invocation of saints, (p. 118,) and which treatise strikes at the very roots of all the objections started by the adversaries of the Catholic church. Here is something that will astonish you if it do not confound you. "I grant, (says he,) that Christ is not wronged in this mediation; is it not impiety to say (as Papists do,) Mary! pray for me! for I see no absurdity in nature, no incongruity with analogy of faith, no repugnance at all to Scripture, much less impropriety, to say—Holy Angel guardian pray for me." *Holy Angel guardian pray for me.* Oh! Doctor dear what will become of you now? Alas! what has become of your theology? and Oh! where are your orthodox brains flown to? Now, my friends, in proof of the antiquity of this doctrine, hear what the translator Dupin admits, (cent. 8, p. 120) "That so early as the year 600, prayers to the saints were in the public liturgies of the church, by order of Pope Gregory the First, as Peter Guaphuns, (they say) had done in the Greek Church some time before." There sir, 1200 years' antiquity for you. Again, sir, hear what Whittaker says, "I grant that Prudentius, as a poet, did sometimes call upon the martyrs, the superstitious custom of praying to saints, having now (says he) taken root in the church." (Whittaker's answer to Campion, p. 141-2. Now, as Prudentius lived in the fourth age, I would be glad to know, who planted that superstitious custom, or by what means it crept into the church? Again, my friends, Doctor Fulk, with all his violence against Popery, is obliged to confess, that three out of four doctors of the church are upon our side in this controversy. (*Vide Rejoinder to Bristow, p. 5.*) I confess, (says he) that Ambrose, Austin, and Jerome, held invocation of saints to be lawful." Now sir, where are your objections? Where are your charges of idolatry now, and your little golden stream? Have they not all vanished? Have I not brushed them off with Scriptural proofs, and are not you and them floored; have I not laid you sprawling in the dust by the weight of Protestant authorities alone? Now sir, be pleased to hear what Doctor Thorndyke says, about the question in dispute between us. "It is confessed, (says he,) that all the fathers of both the Greek and the Latin churches, viz. Basil, Nazianzen, Nyse, Ambrose, Jerome, Austin, Chrysostom, the two Cyrils, Theodoret, Fulgentius, Gregory the Great, Leo, and all after their time, have spoken to the saints, and desired their assistance." See these, most learned Doctor! and yet, thou pillar of Protestantism, thou grave champion of the Established Church, have the folly to tell us that those great luminaries of Christianity, were guilty of no less a crime than damnable idolatry; and for what? because they begged the prayers of the saints of God. Now, sir, there is Protestant authority coupled with Scriptural proofs for you. Where is your idolatry? and where is all that flippant impudence with which you have audaciously dared to charge us with apostasy? when your own bishops—aye, and distinguished ones too—acknowledge and adopt the very doctrines upon which you have founded your imbecile charge. Now, sir, I will give you a passage out of one of your own books, the "book of common prayer," the truth of which you dare not deny, because you have sworn to it: were it not for that circumstance, I am certain you would throw it overboard also, as you and the Holy Bible, your sole rule rule of faith, pinning your faith to the skirt of your

commentators, which you never quoted, though frequently challenged, in place of adhering to the Word of God, which plainly and positively tells you that it was Samuel that appeared before Saul. Oh ! but you say it was not the the prophet, but the devil, your commentators say so ; and I, Doctor Gregg, the mighty theologian, of Swifts, will believe my commentators in preference to my Bible, my sole rule of faith. Well, be it so ; I will not quarrel with you about that. perhaps you will be of the same opinion to-morrow. Now, sir, I will treat you to the passage which I promised to read for you out of your prayer book, in order to show you that your own church practises that doctrine which you, in the absolute ignorance of what she teaches and inculcates, condemn as idolatrous and apostate. You will my friends, grant me your attention, while I read this passage for my reverend opponent. *Saint Michael, The collect.* "O everlasting God, who has ordained and constituted the services of angels and men in a wonderful order ; mercifully grant that as thy holy angels always do the service in heaven, so by thy appointment they may succour and defend us on earth through Jesus Christ our Lord. Amen." Now, sir, if by the appointment of God, they may succour and defend us here ; why may they not by the same eternal appointment hear our prayers, and succour us by theirs in all our necessities ; but particularly at the hour of death ? What have you to say to that ? Now, sir, where is your genuine Protestantism, with which you promise to enlighten all here, and with which you threaten to set all Ireland---"Popish Ireland," in a blaze ? Will you now with your genuine Protestantism, "affright the isle from her propriety ?" Indeed, you will not, for every word of this you must adopt. You cannot throw this overboard, as you did your sole rule of faith. You must uphold every word of this book, for you have attested the truth of every word of it by a solemn oath.

Rev. Mr. GREGG....No, sir.

Rev. Mr. MAGUIRE.—You swear to the truth of your book of common prayer ; I have read that collect out of it, and I now ask you, sir, where is your blasphemy ? where is your great apostasy, and your damnable idolatry ? Or how can you, a wretched withering member of a heretical wrinkled church, dare to stand up in the face of such an intelligent assembly as this, to attack and malign, by your infamous charges and lying insinuations, the religion I may say of the whole Christian world.* Gentlemen, be pleased to recollect that I am not answerable for making use of those expressions, which seem to have given you so much offence. Recollect that it was Mr. Gregg who extorted them from me. Nevertheless, I am exceedingly sorry that any thing which he could say should have induced me to make use of them. I would not willingly have given utterance to such language, neither would I make use of expressions which would offend any portion of my Protestant countrymen, some of whom are as dear to me as my own life. It is next to losing a drop of my heart's blood to be compelled to say any thing which could in the least degree offend them ; but when it was drawn from me, is there to be no excuse ? When I have been told that I would be damned——

Rev. Mr. GREGG—Oh, no.

Rev. Mr. MAGUIRE.—But I say that you did say that I would be damned ; and when such language as that is made use of against me, is there to be no palliation allowed if I retort ? Yes, my friends, my reverend opponent has had the effrontery to tell me that we "would be separated in heaven"—that he would be on the right hand of God, and that I would be on the left ; and what is that but saying that I would be damned ? Infamous audacity—blasphemous presumption and ignorance. How dare you, sir, presume to say who will be saved or who will not ? "Judge not, and you shall not be judged," (Luke vi. 27) is one of the precepts of the Lord Jesus ; but what cares my reverend opponent for any precept of the Saviour of the world ? Not a jot ; for with that divine command staring him in

* Here there was great cheering and some hissing.

the face, he erects himself into a court of judicature, and with blasphemous presumption, pronounces his own salvation and my condemnation. Now, sir, with all your boasted "inspiration," will you show me one text of Scripture which declares "that the Rev. Mr. Gregg, of Swift's alley," will be saved? You cannot, for you must know this—unless your mind be completely perverted—that the Scripture says, "No man knows whether he be worthy of love or hatred;" and also, "Let him that stand take heed lest he fall." But you, sir, profess to know every thing—your foolish presumption is so strongly engrafted into your wandering imagination, that you are certain of your own salvation, although "you know not whether you are worthy of love or hatred." But a pseudo inspired man must of course be, according to you, a much wiser man than a truly inspired Apostle. Now, sir, having quoted those texts of Scripture for you, in order to convince you of, and to show up your ignorance and presumption, I now ask you what becomes of your damnable parallel? Gentlemen look at his parallel—I quote the Scriptures, and he shakes his map at me. I call upon him to show me what warrant he has from Holy Writ authorising him to make use of that damnable assertion—namely, that he would be saved, and that I would be condemned—and he holds up one of his maps, the creature of his own inventive imagination, as his authority. Am I not, therefore, fully warranted in saying, that as his authority is only imaginary, he merely fancies that he will be saved? I have quoted my authorities out of his own Bible, he therefore cannot accuse me of drawing upon my imagination for the proofs which I have adduced in support of the doctrines of my church.—those doctrines I have sustained against him by an appeal to Scriptural proofs, and to the learned men of his own church, aye, even to the very founder; but he sneers at my Scriptural proofs, and laughs at my Protestant authorities. For the first four or five days of the discussion, he was constantly asserting that the church of Christ became invisible, and continued so for 800 years and more; and he endeavoured—so far as barefaced assertion, supported by unparalleled contumacy—to maintain that assertion, although he knew that the promises of Christ could never fail, and that when He promised perpetual visibility, and to protect her from the assaults of all the powers of hell, and to guide her into all truths and remain with her forever, she never could become invisible. But, nevertheless, said he, notwithstanding all those promises, she did become invisible and apostate, and the "Gates of hell prevailed against her, for she is now antichristian, and teaches the doctrine of Antichrist, the declared enemy of Him who promised to guard and protect her, and to remain with her for ever; and in order to support that assertion, he quotes that text upon which he so much relies, and to which he is continually recurring, namely, that passage in Daniel, where the prophet speaks of a stone being cut out of the mountain without hands, and which, after crushing the statue to pieces, became a great mountain and filled the earth; and that "little stone," he says, is the Protestant Church, which crushed "Popery" to atoms, and now fills the whole earth. But, my friends, my reverend opponent should not be so daring in his assertions, or so courageous in his allegations—he should have circumscribed the limits to which his church extends, unless he means to convey to you that England, Ireland, and Scotland comprise the whole world; and even in these kingdoms, "as he is so anxious to have it, she does not fill all space; for although the licentious liberty of Protestantism has run riot through the land, yet my friend's church must make room for the Presbyterians, the Methodists, the Seekers, and for all the other sects of Protestantism to which she, as a teeming and prolific mother, has given birth; and unless he sticks himself to some of the sickly sects of Protestants in Germany, he cannot extend his church, such as it is, much beyond "these kingdoms," where he wants to make her "Catholic," that is "Universal" and "Apostolic," although he knows he cannot trace her one inch beyond the time of Martin Luther—her apostate apos-

* Here Mr. Gregg held up one of his maps, and shook it at Mr. Maguire, amid great laughter.

tle, and "thundering" founder. But, my friends, I pray your attention while I demonstrate to you the manner in which my reverend opponent mangles the Holy Scriptures to suit purposes and answer his own peculiar views. You will now see, my friends, how the Scriptures are treated by this most uncandid gentleman. "But there is a God in Heaven (said Daniel) that revealeth mysteries, and who hath shewn to thee, O King Nebuchodonoser, what is to come to pass in the latter times—thy dream and the visions of thy head upon thy bed are these." He then discovers the dream to the king, which that monarch had forgotten, and then he interprets the dream, showing him the several Pagan kingdoms that were to succeed each other, until the stone cast out of the mountain without hands would crush them all in pieces. And if my reverend opponent had read the text which precedes that which he did read, he would find that his interpretation was wrong; for what does the prophet say? "But in the days of these kingdoms, the God of Heaven will set up a kingdom that shall never be destroyed; and his kingdom shall not be delivered up to another people, and shall break in pieces, and shall consume all these kingdoms, and itself shall stand for ever." (Danl. ii. 44.) Now, sir, by that kingdom which shall never be destroyed, is meant the church of God, the kingdom of Jesus Christ, which was raised up in the days of the last of those kingdoms, and which crushed in pieces the empire of Paganism, by converting the nations to the faith of Jesus Christ. That kingdom, sir, shall never be destroyed; that, sir, is the church to which I belong, and that was foretold by the Prophet Daniel, under the designation of a never failing kingdom. My church, sir, was the "little stone" cast out of the mountain without hands, and which grew into a great mountain, which filled the whole earth. The little "mustard seed" which grew to such vast extent that the fowls of the air might nestle in its branches—that, sir, is my church, which in her beginning was but a small grain of mustard seed, now grown up to the greatness of such a cedar as this. That church is the "little stone" which grew into a great mountain, and that crushed into pieces the empire of Paganism, and hunted and condemned all the heretics that preached doctrines contrary to those taught by Jesus Christ and his inspired Apostles, and in which she is still directed by the "Holy Ghost, the Spirit of Truth," who has abided with her from the beginning, and who will continue with her even to the end. Surely, sir, that "little stone," which grew into such a mountain as to fill the whole earth, cannot be those little factious, and faction-born conventicles set up in a corner of Germany by those ferocious, blasphemous, and immoral men, Luther, Calvin, and the rest of them. Their "little stone" has not grown into a great mountain, neither has it filled the whole earth; nor has it any of those marks which belong to the Church of Christ, to wit, Unity, Sanctity, Catholicity, and Apostolicity. Where is her unity? She has no such thing, for she is split into an innumerable multitude of sects, and every day she is giving birth to more. Where is her sanctity? She has none, for she cannot be a holy church which teaches that the promises of Christ failed, and will not take a part in the fulfilment of the prophecies of God. The Mother of God prophesied that—"From henceforth all nations shall call me blessed." Do Protestants fulfill that prophesy? No, sir, they do not. Where is her Catholicity? She has no such mark, unless she be Catholic, according to you, "in these kingdoms," and even in "these kingdoms" she is not universally acknowledged. Every body knows that. And as to her Apostolicity, Luther was her first apostle; he was an apostate, and beyond him she cannot trace her pedigree one inch, except she adopt a later and equally meretricious father, the virtuous Harry the Eighth. There she must stop. She cannot prove her apostolicity, but I grant you freely, sir, that she can her "apostacy." Ah, sir! you know right well, that my church is that "little stone" which grew into a great mountain—that kingdom foretold by the prophet Daniel, which should never be destroyed, and which has broken into pieces, and crushed to atoms, Paganism, as well as all the Heresies that had ever sprung up in the world, since the days of the apostles down to the period when it condemned your own. I have here the list of

the eighteen councils which I read to you. I have named to you all the Popes that presided at them, and the heresies that was condemned by them. Our church, then, sir, is the "little stone" mentioned in the prophesy, and it has grown into a great mountain indeed. You, sir, in speaking of the visible marks of a Christian church, have said that your church must be the true church of Christ, for that she has grandeur, and riches, and power. I grant you, sir, that she is a gorgeous and a pompous establishment, and that she possesses temporal power, and her pastors exercise it with a vengeance, when they go out with armed bands to fleece those flocks which they never feed. I grant you all that, sir. But, sir, allow me to tell you, that riches and power never were intended by Jesus Christ as the marks of his church. If he did, he could have conferred them on her when he founded her; but he did no such thing. He allowed her to be persecuted, and her children to be hunted like the beasts. He himself could have all the wealth and power which this world could bestow; but he came into it in poverty, and led a life of misery and suffering, and terminated it upon a cross, and therefore, sir, riches, and pomp, and power never yet was a mark of a true follower of Jesus Christ; for he himself has declared, "that unless you take up your cross and follow him, you cannot be his disciple"—clearly intimating that those who followed him, in place of enjoying wealth, pomp, and power, would suffer persecution and misery; and, sir, my church has endured all that; she has undergone persecution for eighteen hundred years, during which period all the powers of darkness were leagued against her, but she withstood their most furious assaults, until at length she rose gloriously triumphant over all her enemies, agreeably to the promises made her by her divine founder Jesus Christ, when he said: "And I say to thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind upon earth shall be bound also in Heaven, and whatsoever thou shalt loose on earth shall be loosed also in Heaven."—(Mat. xvi. 18, 19) Now, sir, does not Jesus Christ promise that the gates of hell—that is, all the powers of darkness—shall not prevail against his church, which he founded upon Peter, himself being the corner stone? and has not that promise been fulfilled to the very letter? It has, sir; and by this promise we are fully assured that neither idolatry, heresy, nor any pernicious error whatsoever, shall at any time prevail over the church of Jesus Christ. She overturned Paganism, and elevated the Cross of Jesus Christ upon its ruins; she spread the light of the Gospel through the whole earth; and, as I said before, she condemned all the Heresiarchs that ever appeared from the days of Simon Magnus down to Martin Luther. Now, sir, did she not condemn Simon Magnus, Menander, and Priscillian, who taught that the angels were to be worshipped with Latria—that is, with supreme and sovereign honour, due to God alone? Did she not condemn Arius, the Eunomeans, the Manicheans, and, finally, your own heresy in the Council of Trent? In fact, sir, did she not condemn every heresy and every error that appeared in the Christian world from the first to the last? And, pray, let me ask you, where was your "little stone," which you threatened to put into your sling and break my forehead with, all this time? Where was your "stone" for your 800 years and more? Where was it during the immense space of time, when, according to you, there was no Christian Church in the world—no, not even a scintilla of Protestantism?

Rev. Mr. GREGG.—No—no. I did not say there was no Protestantism.

Rev. Mr. MAGUIRE.—I say, yes, yes; for you and your church teach that the whole world was buried in dark and damnable idolatry for 800 years and more; and if your church was in existence then, why did she not step forward like a true Christian Church, and rescue man from the power of the devil; and not allow the blood of the living God to have been spilled in vain? Why did she not do that, sir? Oh! no, sir, she was invisible. Your "little stone," sir, was laying snug in the bowels of the mountain. Your church, sir, by her false preaching and her erroneous doctrines has damned you—nay, doubly damned you; for she teaches that the pro-

mises of Christ failed, and that his church, which he compared to a "city seated upon a mountain that could never be hid," and again, to "the light of the world," (Matt. v.) was hidden, that she became extinct, invisible, and consequently that Jesus Christ, who died for the salvation of mankind, and who established a church in order to guide us to his eternal kingdom, allowed that church to err, to fail, and to become invisible, so that all men fell again under the dominion of the devil, from whose thralldom and slavery he had rescued them. My reverend opponent, in order to maintain the anti-christian doctrine of his church, has brought forward an ill-daubed picture which he has waived around his head, that being the pivot upon which this invisible church of his made to turn. But I can tell him, that I for one cannot see his "invisible church," although he has taken great pains in daubing it, so as to make it, in his opinion, visible enough. But if she is the true Church of Christ, where was she during these eight hundred centuries and more, of which you can so loudly boast? Where was she? Oh! Mr. Gregg, I cannot see your invisible church upon that map. Perhaps if I had a pair of "Protestant spectacles" I might.† You see, gentlemen, he has brought forward these pictures to condemn himself. The Scriptures inform us that "a man may tell a lie to his own condemnation;" and you see how my reverend friend could not restrain himself from producing evidence against himself. By his pictures and his panoramic views, he has made it quite evident that he was telling a bit of a fib in saying that the Church of Christ became invisible, when we have the express promises of Jesus Christ to show us that it never was. But I hope it is only a "venial sin" of which he has been guilty; and that the great God will not hold him accountable for maintaining that his eternal promises failed—"Heaven and earth will pass away, but one tittle of my word shall never fail." That, sir, is the language of the Almighty. Nevertheless, both you and your church blasphemously assert, that all the promises which he made to his church failed.—Now, sir, is not that pretty doctrine for your church to teach?—Surely she cannot be a Christian Church and promulgate such infamous doctrine as that. Again, sir, you have exhibited a picture to show that your church was invisible. But I tell you, sir, that that painting, so far from supporting your assertion, is a true representation of my church—the church of Jesus Christ—purged from the dross of heresy and schism. My church, sir, is that pure stream which has descended down from the pure fountain-head, Jesus Christ; it has flowed from the fountain of purity, and has continued pure, while all else is rottenness and impurity. But you allege that she erred, that she became apostate, and that she was abandoned by her divine spouse Jesus Christ, and that we had no true church until the days of Luther, Calvin, and the Locusts. In fact, the pure spouse of Jesus Christ—that church which he founded in his blood, "that he might present her without spot or wrinkle," (Ep. v. 27.) became corrupt—that is your allegation. But, sir, permit me to ask you, is not the Church the Body of Christ? Is he not the Saviour of his own body? And how could he save his own body if he allowed it to become corrupted? Jesus Christ promised to preserve his church pure and immaculate; but let me ask you, how could he fulfil that promise, if he gave her into the blasphemous hands of Luther and Calvin, whose immoral lives disgraced human nature, the latter having the brand of infamy affixed upon him for the commission of a crime at which humanity shudders, and the former infamous for his brutal acts and his conferences with the devil? Oh! what immaculate reformers of the pure Church of God! You have spoken of St. Simon Stylites, and you have ridiculed him for his extraordinary manner of life, and you have laughed at his self-denial, his mortification, and his sufferings; but had he not as good a right to live in that manner as St. John the Baptist had to hide himself in the desert, and to feed upon locusts and wild honey, wearing camel's hair fastened by a girdle about his waist. Does not Christ say that "John came neither eating nor drinking?" (Mat. xi. 18.) And what was to prevent Simon Stylites from doing

* Here Mr. Gregg stood up, "unfurlled" his map, and shook it at Mr. Maguire.

† Mr. Gregg pointed to the other picture which was suspended in front of the audience.

the same thing for the love of God, and as a means of working out his own salvation ; but talk, and rave, and sneer as long as you like, Simon Stylites was a holy man, for in our church all the holy men of every age are to be found. Pray, sir, will you, show me one of all your reformers, or of all the members of your church, and you may refer to Fox's lying martyrology, who led so holy and so pure a life as that of Simon Stylites ? Not one. He has spoken also of the doctrine of the invocation of Saints, and he ridicules it, although I thought I had overwhelmed him with Scriptural proofs, and Protestant authorities, in support of it. I could give him the Holy Fathers also ; but he "hates the Fathers," because he knows right well that they would be against him. Why, my friends, I thought, and do still think, that they would be honest witnesses at all events, no matter on what side they would be quoted ; but he does not think so, and therefore he will not listen to them ; and his rejection of them is another proof of his consistency. He repudiates the authority of the very saints he has upon his own calendar—he rejects the authority of those very saints, to whose honour he dedicates and consecrates his churches. Does he not dedicate them to Peter and Paul, to Michael, Bridget, and Patrick, and to other saints and angels ? But although he does all this, he will not hear the testimony of men in favour of that doctrine, which he acknowledges by his acts ; but which he denies by his mouth. I do not appeal to these authorities as infallible witnesses ; but I do think they were honest and impartial, some of them were holy martyrs and confessors, but all of them were holy and learned men, and the greatest lights of the Christian world. But yet, my friends, one of our new infidels will not receive their testimony in favour of that doctrine, taught and practised by that Christian Church, in defence of which some of them spilled the last drop of their blood. Why, sir, you are like Voltaire, and Rousseau, and Diderot—you will believe nothing, no, not even your own Bible ; heaven help you ; for when that book, which you profess to be your sole rule of faith, tells you that it was Samuel who appeared to Saul, you say it was not ; for your commentators say it was the devil, and you believe those worthies, and away goes your Bible, your sole rule of faith, overboard, to sink or swim according to "fortuitous circumstances." You care not a fig, or a straw, for Luther, although he founded your church ; for Jeremy Taylor, Bishop Montague, Archbishop Laud, Bishop Parker, Whittaker, Andrews, Pindon, or any other of the Protestant writers whom I have quoted in support of that doctrine of my church, the invocation of Saints, which you have impugned. Well, sir, will you believe your own Book of Common Prayer, to the truth of which you have sworn ?

Rev. Mr. GREGG—I will not admit it.

Rev. Mr. MAGUIRE—Oh ! you will not admit the truth of that to which you are sworn. Thus you see, my friends, that iniquity lies to itself. Thus it is when heresy and iniquity are dovetailed together.* Sir, I object to your receiving that book, we must have no surreptitious work here, every thing must be fair, open and manly.† Now, gentlemen, be pleased to hear me for a moment. I call upon you to hear me, for indeed what I am going to say is worth your notice. Since the Cross of Christ has been blasphemed, I will give you a text from Scripture to show you that it should be honoured, and why it is that we revere and venerate it—and for that purpose I refer you to 1st Corinthians i. 17, 18—"For Christ sent me not to baptise, but to preach the Gospel ; not in wisdom of speech, lest the Cross of Christ should be made void—for the word of the Cross to them indeed that perish is foolishness, but to them that are saved, that is to us, it is the power of God." There, sir, what do you think of that passage ? You laugh at us for putting the sign of the cross upon their foreheads—"in the name of the Father, and of the Son, and of the Holy Ghost." Is not the cross the sign of salvation, and is not the accompanying declaration a profession of our faith ? Yes, sir ; and the sign of the cross we will pre-

Here some friend of Mr. Gregg, handed him a book, but which that gentleman put off the table.

† Cheers and hisses.

serve and keep in spite of all the heretics and infidels in the world. Now, sir, where is the "mark of the beast," and your "great apostasy." Again, sir, I refer you to *Galatians* 6, 14—"But God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world." You bow at the name of Jesus—you talk of venerating and bowing to Him, but how do you bow to him? You say you bow to him in the sacrament—but how can you do that when he is not in it. You have only a bit of bread and a drop of wine—and there be nothing more in it than mere bread, and wine why do you receive it kneeling? Is not that idolatry? You pay adoration to a morsel of bread and a drop of wine, and is not that the reason why the dissenters deserted you—your arguments against Popery are retorted against yourselves, and I tell you, sir, that every charge you brought against Catholicity I hurled back with tenfold force against you and your church, in the name of the dissenters. Did not Lactantius, a great and pious man that flourished in the fourth century, and who was the instructor of the Emperor Constantius, say—"As Christ whilst He lived amongst men, put the devils to flight by his word, and restored those to their senses whom these evil spirits had possessed, so now his followers, in the name of their master, and by the sign of his passion, exercise the same dominion over them." The proof is easy: when the idolators sacrifice to their gods, they cannot proceed if, a Christian being present, he signs his forehead with the cross, nor can the diviner give his responses. This has often been the cause of the persecutions we have undergone. And in like manner, when some masters were on the point of sacrificing in the presence of their Christian servants, the latter, by making the sign of the cross on the forehead, so frightened away the gods that nothing could be collected from the bones of the victims. (*Divin. Institut.* l. 4, c. 27, p. 345.) And did not Tertullian in the second century say that, "at every step and motion when we come in, and when we go out, whether we put on our clothes, or dress to walk abroad, in the bath, at table; at the lamp, lying or sitting, whatever be our occupation, we draw on our foreheads the sign of the cross. Should you ask for the Scripture authority for this and such like practises, I answer there are none—but there is tradition that authorises it, custom that confirms it, and sub- that observes it."—(*De Corona* mil iii., iv., p. 289.) Now, sir, where are your sneers at the Cross of Christ?

The half hour ended.

Mr. GREGG—Then the reverend gentleman has talked of transubstantiation. Now sir, I propose that we have another day for discussing that subject. Will you meet me upon that subject? Where does truth lie? He talks of being in a rage. Oh! that is evidence that he is standing on a shaking bog. He talks of bowing to the name of Jesus. He says, hail Master, like his prototype, Judas, and then sells him for thirty pieces of silver. Then, again, we have the cross. Oh! sir, these are the delusions which are the destruction of our country. You will think it very odd when I tell you that in his quotations from Luther, he read passages from his works written before his conversion. I have his sermons on the commandments here, where he expressly says that he wished that his former theology should be burned. He quoted the text where God said he would spare the Israelites on David's account, as if God would not promise mercy to the third and fourth generation of the just man; and he therefore concludes that the invocation of the saints is lawful. There is a *non sequitur* for you. I never said the saints heard us or our prayers, but I said that I had reason to believe there was joy in heaven for the conversion of a sinner. So far from saying that they did hear us, I gave an illustration with regard to the heavenly bodies to show that they could not, by any possibility, hear us. Again, he says, that the angel before which Joshua fell down was captain of the Lord's Hosts, and that therefore he could not be, as I argued he was, the Lord. Is not Jesus invariably called Captain in the Old Testament, and is he not the saviour of our souls? He then quoted the following text from Zechariah: "Here the angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against whom thou hast had indignation these

three score and ten years?" I say if he knew anything about the Hebrew language, he would know that the angel spoken of in this way is the Jehovah, and that that language is common in the Old Testament when any passages occur which have reference to Christ. Now, sir, I have answered all your questions. I have answered them, and my proofs is, that the reverend gentleman runs away. This fact will be shewn in Ireland, and throughout the world for ages yet to come, you will see the effects and mischiefs of Popery. The reverend gentleman tells us about saints and images, and that to reverence them is not idolatry. I wonder that he labours under such a delusion. Here I have a book printed in 1796, which gives an account of prodigies performed in Rome. The work is published by Keating, a bookseller in London, and translated from the French by the Reverend Mr. Raymond. In that it is stated that images in the chapels at Rome used to lift up their eyes and look upon the people, and at the time of consecration look towards the altar. These things are said to be attested and sworn to by a great many witnesses. Another statue of the Virgin Mary was seen to have a clear colour, and used also during the time of sacrifice, open its eyes and move the pupils. I could give you a score of instances of the same kind got up to delude man.

There we have the ground for the assertion made of miracles being performed in the church, which shows that the church of Rome is the church of Antichrist. I was going to speak of the spirit of the true religion, and to show you what the infernal mind of man can do to enslave his fellow-man, and send him to perdition. In the 2nd book of Kings we find that "Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger, saying go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean. But Naaman was wroth, and went away and said, Behold I thought he will surely come out to me, and stand and call upon the name of the Lord his God, and strike his wand over the place, and cover the leper." No, Gentlemen, Naaman would not do that; the washing himself in water was too simple a cure for him; he wanted some show just like that which is practised now a-days, and commonly called priest-craft. We have the true religion, springing from the fountain of Jesus Christ, and it is not so with Popery. Look to that—(exhibiting a scapular,)—there is something to cure the soul of man, and to satisfy blind and dark human nature. This is the corruption which gives a plenary indulgence to the devotees of the holy abbot or the holy friar, as he is called, who founded that institution. That scapular will deliver the person that wears it from hell-fire, and from any accident in this world. Indeed it is said that at one time a cannon ball was fired at a man, and that this scapular stopped it, and prevented him from being killed. My dear friends observe the trickery and nonsense which the people of Ireland are called on to believe. Here is a miraculous medal, which I suppose they will say performed more miracles than Christ himself. This is to be hung on the tester of a bed, from which great advantages are to be derived. They call the Virgin the queen of Heaven; but I shall not do so; I shall not give her a character which she is not warranted in receiving. You say she has ascended into Heaven although the Scriptures have not one word about it; and oh! sir, it is here we find the character of Popery. Of course we can't prove a negative—we can't allege positively that such an occurrence did not take place; but all we say is, it is not in the Scriptures, and therefore we don't believe in it. You talked of Idolatry. What is this? *Festum coene Domini*, the feast of the spirit of the Lord; and then there is blessing oil, and other mixtures, &c., out of which the devil is to be put. The bishop says, *Sancta Chrisina*, Hail, holy Chrism! and, after repeating it three times, he kneels down and kisses the bottle which contains it. Is not that sufficient to excite the wrath of a jealous God, who would not allow Moses, for being guilty of a want of confidence in his power, to enter the holy land. And here we have the priest saying, "Hail, holy Oil!" and bowing down to adore it. I ask you gentlemen, in the face of the living God, is not that blasphemy, and are not such practises dread-

fully injurious to the honour of the Lord Most High? They have holy oil, and holy water, and holy salt, and holy ashes: and I tell you your very baptism is invalid—it is corrupt. You make crosses, you anoint, and you profane, as if to drive away ten thousand devils. You tell me it is lawful to bless any of God's creatures. I grant you that; but not to make them the occasion of blasphemy to the Lord Most High. It is done to make him drive the devil out of things. How comes it that you do not proceed with a different course? Why not begin at the beginning? Let me ask, why did you say we admit the invocation of saints in our Book of Common Prayer? We do not, sir. Here is the prayer. (The reverend gentleman here read it out of the book.) Oh! sir, it is a beautiful example of the wisdom of the Church of England that it is a prayer to God alone, and not to any creature or thing. You cannot find where it is either in our Book of Common Prayer, or in our Homilies. You questioned me the other day about my misquoting history, which I find on investigation I have not, although at the time I only depended on my memory; but it is not so with you. You have misquoted history and the Holy Scriptures, which shows beyond any doubt that the Lord has visited you with judicial blindness. Rise from it, rise from it; run away from the abomination of Popery. You have spoken of Luther, and you said he had a conference with the devil, who persuaded him to leave off saying private masses. No, sir, that is not the case; he was persuaded to do so by the living God, and not by the devil, who on the contrary pressed him to continue it; but he refused, and he was exceedingly right for doing so. I now come to my question, why don't you begin at the beginning? Do not the laws of the land declare that your religion is impious and idolatrous, and that your church was sunk in superstition throughout the world for 800 years and more? Why do you not come forward and insist that that law shall be repealed? Why do you not insist that you are no longer to be stigmatised as an idolater, instead of which you allow yourself to be branded with that appellation? I tell you, sir, that if I were branded with idolatry, I would protest against it; and you should do so likewise, if you were in the right, and insist that I should have no ascendancy over you. I tell you more, sir, that if I were arraigned before an idolatrous judge, I would not plead before him, and I here protest against any authority being given to idolators. Why, sir, and I put it to you—why have you been branded with idolatry?—because you are an idolator. What has been your whole business during this discussion? You have been disparaging Christ, by calling for proofs of the authenticity of the holy Scriptures; you have been guilty of infidelity; you condemn me because I believe them, and because I rejected every thing, placing reliance on Jesus Christ alone, through whom we are to get peace and pardon. Your whole business has been to attack and condemn the power of his holy Church. You run away from the question; if not, then, I dare you to continue it. Oh! my Roman Catholic countrymen, tremble for yourselves: and I now give notice that as soon as my strength shall be restored, I shall give a public lecture in this room, for which I got a requisition some time since, when I will point out to the government of the country the best mode of converting you all, and convincing you of the truth as it is in Jesus. I was a weak man commencing this contest—I was nobody: but you, sir, have gifted me with a power calculated to give ten thousand overthrows to the great apostasy. That has been my constant prayer to God for many years; prayers which I have recorded in my journals. I have seen the miseries which you were subjected to, and I prayed for you. I begged of the Lord to give me power to remove the evils, and he has gifted me with the power. I am certain he'll grant me grace to exert that power, whereby I may be enabled to serve Ireland, and rescue her from her wicked ways: when you will abandon your apostate bishops, and your consecration, and your religion, and come back to us. Do as Crotty did; come back to the church of Christ, where you will find peace in that Saviour, and in your own righteousness. I pray God that my labours may have that effect, for I could not be better employed. It would be a great deal better for you to be out sporting with your dogs than to be

sifting females ; and if every priest gave up that sort of work, and take and enjoy his field sports, we should have our country better than we have it at present. Your efforts do nothing but spread damnable doctrines. They demoralize the people and inflict serious injury—injury on the Church of Christ. Babylon the great is fallen ! fallen ! fallen ! Come out of her, my people. Sir, the discussion is now ended, because you run away—take my advice and stay at home in Ballinamore, for there is not a clergyman in whose parish you may hereafter go that will not drag you forward and expose you—

The half hour having ended—

Rev. Mr. MAGUIRE.—Now, gentlemen, you will be pleased to observe that my reverend friend has given us a vast deal of vituperation and an immensity of empty assertions without a particle of proof.*

Rev. Mr. NANGLE.—I beg of you to be quiet—and I request every policeman in the room to be on the alert, and bring out any one who gives the least annoyance either by approbation or disapprobation.

Rev. Mr. MAGUIRE.—My friends, he told you most distinctly that he came here to preach, and in all his life he never said, I believe, a truer word. He blames me for enjoying recreation innocent and harmless, for the sake of my health,—now I ask him what right has he to quarrel with me about the manner in which I think fit to dispose of my leisure time. To what straits must he be driven, when he blames me for taking harmless recreation with my dogs, when I have discharged my duties, and when I offend neither God nor man by so doing.

Rev. Mr. GREGG.—I do not condemn it ; on the contrary I approve it.

Rev. Mr. MAGUIRE.—Why then I ask you, upbraid—why blame me, for doing that of which you approve ?†

Rev. Mr. MACNAMARA.—This conduct is very improper. I exclaim against any person making a noise.

Rev. Mr. MAGUIRE.—It is true, my friends, that when my time, and the relaxation from my avocations, permit, I do for my health's sake take recreation and innocent amusement,—and in doing so, I do not abuse the laws of God, nor violate those of man,—neither do I indulge in them to excess, for I am persuaded that an over-indulgence in any thing, no matter how innocent, would be an abuse of it, and might in the end become criminal, by causing you to neglect those other duties, a discharge of which is required from you. It seems, my brethren, that my reverend opponent approves of rational amusement and exercise ; but nevertheless he taunts and upbraids me because I take both. That advocate must have a bad cause indeed who throws up against his opponent abuse and insult, in place of argument. But so it is with my reverend friend,—he twits me for doing that which he has declared his approval of. Now, in the name of God, if you have not argument, why abuse me ? Why stoop to decri that in which you would avail yourself ? else why declare that you approved of it ? Upon this topic I shall make no further observations. I will quit this subject of self, for it is one that is at all times most disagreeable to me. I leave it to others to speak of me—I never laud myself. I cannot, however, help observing, that I am not the man that would come here and proclaim, before such an enlightened assembly as that which I have the honour to address, my own righteousness before the Lord. I am not the man that would come here and declare that I have recorded those prayers, which I might have addressed to the throne of eternal Grace, in a journal kept for that purpose. I am not, sir, so self-righteous or fanatical as to do so ; and even if I were, I do not think that I could find within me impudence sufficiently strong as to enable me to stand upon this public platform and proclaim, in the face of such an assembly as that

* Here there were cheers and hisses.

† Here there was great confusion, caused by the police bringing out a person that created a noise.

which I see before me, that I kept a debit and credit account with the just and eternal God. Oh! sir, it is not your manner of life that I came here to canvass. Whether you pray, or whether you do not—or whether you record your prayers or not, is not the subject that we came here to discuss. With your private manner of life the public, nor I, have nothing to do; that lies between you and your eternal Judge, and therefore you should not have made it a theme of self-panegyric. Don't you know, reverend sir, that you directly violate the command of Jesus Christ, who says, that "when you pray you should pray in secret,"—that you should not act like the Scribes and Pharisees of old, who "prayed upon the house tops?" Are you not aware, sir, that you violate that precept, when you come here and stand up—not to vindicate your church from the charges which I have brought against her,—but to proclaim your own righteousness—your inspiration—and your extraordinary conduct in debiting the Almighty with your prayers. How you deport yourself in private is not the question at issue between us. The question which we met to discuss was that doctrine of my church—the invocation of saints,—which you promised to upset, but which promise you failed in performing. I want to argue,—I want to reason,—I want to quote from the holy word of God. That is what I want to do,—and that is what I have done since the commencement of the discussion even up to the present period—that of its termination. I have given you no assertions of my own; much less have I become "my own trumpeter," sounding forth my own praise by proclaiming to the whole world that "I keep a journal in which I record my own prayers."* I have appealed to Holy Writ,—and when I open the Scriptures and appeal to the word of God, I have a claim upon your respectful attention, and upon your judgment, if not your indulgence. But when I give you my own assertions, and when I quote profane history, like my reverend opponent, in proof of the Holy Scriptures, or of any doctrine of faith, I then will confess and candidly acknowledge that I have no claim to your sympathy or attention. My friend commenced this discussion with assertions, that he has ended in declamation; and you may take my word for it, that when declamation begins common sense ends,—and so it is on the other hand, when argument fails recourse is had to assertion, particularly by those who, in order to gain their own ends, or to obtain credit with a certain party—are reckless as to what statements they put forward, or of the means by which they support them, provided they should gain credit with the unthinking portion of mankind, if it were only for the space of one hour. My friend has asserted that he "journalizes his prayers," and were it not that he has published this fact—for that is one I am bound to believe—to the world, I would not feel myself at liberty to notice it; but as he has thought proper to make so extraordinary a statement, I hope he will excuse me if I ask him a plain and simple question—"Was there ever a body of men in the world that laid greater claim to sanctity and individual justification than the Scribes and Pharisees,—and what did your blessed Lord, who knew the rottenness of their hearts, say to them? Why, sir, their outward appearance of sanctity, and their hypocritical boastings, was the very rock they split upon; and our blessed Saviour never lost—I may say—the meekness of his disposition, nor the mildness of his temper, save when he had to chastise those wolves in sheep's clothing—and to pronounce woes against those sneaking hypocrites, the Scribes and Pharisees of old—who made long prayers in public; but the holy Evangelist that records the woes pronounced against them, has not told us whether they entered them in their "journals," or not,—but certain it is, they were held in high estimation by our divine redeemer, who never designated them by any other appellation than that of "hypocrites." Having said so much by way of a few prefatory observations, and in reply to what fell from you relative to your claims to peculiar sanctity, I now come to an observation of your's, in a letter which has been published bearing your name; but before I remark upon that publication, I appeal to you as a gentleman. I will ask

* Here Mr. Gregg's friends hissed, and the opposite party cheered.

you as a man of honour, and a brother Clergyman,—since you acknowledge the validity of the ordination of Antichrist—

Rev. Mr. GREGG—No, no.

Reverend Mr. MAGUIRE—Then I will ask you as a man of truth and as a gentleman, what right had you to put into your letter to the Reverend Mr. Macnamara, that I had declined the discussion and quitted the field? And that you had reduced me to this necessity in order that I might not give you any other day on Peter Dens. Now, sir, I say in the face of this great assembly—and I call upon the note takers to take down what I say—that this is the vilest—the most perverted—and most scandalous—nay, the most falsely translated pamphlet that was ever published to the world—and if I do not demonstrate that this translation of Peter Dens is notoriously false, I will give up all I have ever said, and confess that I never proved anything during my whole life. If it be not the fact I will give up the discussion, and I here challenge any one to prove the contrary of what I have stated. If any man accept my challenge, let him give me three weeks until I recruit my health in the country, and after the expiration I will meet him, provided he is a scholar and a gentleman. My friend tells me that I am running away, that I am giving up the contest, and quitting the field, avoiding the continuance of the controversy—why I ask him, and you, my friends, am I to continue here to Christmas day, arguing with a man that I cannot hold to any one given point, and who never answers any one argument that I put forward, or any single text of Scripture that I adduce either in refutation of his peculiar doctrines, or in support of my own.* Pray what was his answer to the texts which I adduced? When I quoted thirty-two texts of Scripture in support of the invocation of saints, what did he say? Why he attempted to reply to two of them and then he said—“I have answered them all.” A pretty way he answered them indeed. All I can say is, that if allegation and assertion could answer argument, positive texts of Scripture, and the greatest authorities, then indeed my reverend opponent has succeeded, but until he can convince the rational and unprejudiced portion of mankind that allegation is argument, and assertions proof, and therefore to be received in preference to facts and authorities, I am afraid that all he has given utterance to during this discussion will not have that weight or importance which he wishes to be attached to his nine days' lucubrations. He alleges that he answered all the texts of Scripture that I produced in support of the doctrines of my church, “the invocation of saints”—why if he did so, nay, if he ever attempted, I myself would give him credit, but when he came to reply to my last half hour's speech did you see the way in which he acted? He stuttered and stammered, until he at length stumbled upon two texts of Scripture that I quoted, he made a few observations upon them, not at all to the point, and then he exclaims with a sort of triumphant air—“there now I have answered all.” But what did he say with respect to the angel mentioned in the Revelations? Why, he said that St. John fell at his feet and worshipped him, that is, he paid that species of worship to the angel which was due to a king. He worshipped the angel just in the same manner as the people did King David, under the old law, as is mentioned in the Old Testament.

Rev. Mr. GREGG—No, no.

Rev. Mr. MAGUIRE—I say—yes, yes. For you said that the worship due to God, and that due to king, was different, and I fully agreed with you.

Reverend Mr. GREGG—I deny it.†

Reverend Mr. MAGUIRE—I assert that what you said was, that the worship paid by St. John to the angel, was the same as that which would be paid to a king, and that is just what I said St. John respected him as being the messenger of the most high God, and he fell upon his knees to worship before him, to pay him that honour which was due to him as the special servant, upon that occasion, of his eternal Master, whom he honoured through the angel—it was just the

* Here there was great cheering.

† Here there was great confusion.

kind of respectful homage, if I may so express myself, that you would give the archbishop if you were soliciting a good fat benefice that might happen to be in his gift—and depend upon it my friend, if you had such an object in view, you would be most respectful to his grace, indeed you would do so, and if I am not much mistaken, you would fall upon your marrow bones before him, and salute the hand of your benefactor—and yet if you saw any other person act in a similar manner, how you would turn up the whites of your eyes and exclaim, in holy horror, and with uplifted hands, idolatry—idolatry—abominable idolatry. Yes, yes, I again repeat it, we will honour the saints, because we honour their eternal Master in them—that is the reason why we honour them: the object we have in honouring them is to pay honour to their Heavenly King, the Redeemer of mankind. But I must proceed as quickly as possible to the other subjects broached upon by my reverend opponent. In the first place, he accuses me of misquoting both history and Scripture—the accusation is unfounded, and I dare him to give an instance in which I misquoted either. If he say he can, why let him do so. I challenge him to show me where I gave a wrong quotation from Scripture or history—or much less a text of Scripture, that was not applicable to the questions at issue between us. The report of this discussion will go before the world—then let us both view it, and permit the world to judge who it was that called upon the Scriptures for their aid—who it was that relied upon the word of God—who it was that produced the strongest authorities in support of the doctrines of his church, to say, in fact, who it was that had both Scripture authority and argument upon his side, and who it was that had nothing but assertion, foolish allegations, and idle declamation, and who even now at the “ninth hour” comes forward and closes his last half hour, not with argument, but with vituperation and abuse, and a ridiculous assertion of his own superior sanctity and self-justification. Let him then come forward and join me in reviewing this discussion—if he will not do so, then let the world judge of the man who will throw an impediment in the way of putting this discussion into the hands of the public—but I must be candid—I have my misgivings—and if I am not greatly mistaken, you will find that I will have great difficulty in getting my reverend opponent to consent to a joint publication.

Oh! he will be unwilling indeed, for he knows right well that mankind will be astonished when they read the report, and perceive the manner in which he argued, and the sort of replies that I have received to all the objections which I have started against him, and the doctrines of his church. He has again spoken of Antichrist—but I thought he got enough about that, he is not however done with it—he began with it, and he has ended with it. Why, sir, did not the unholy head of your church—your first pope—Harry the Eighth, the introducer of your religion into “these kingdoms,” receive his title of “Defender of the Faith” from the Pope—from Antichrist? and your Kings and Queens are so fond of the title, that they will not part with it, notwithstanding that they, according to you, sir, derive it from Antichrist. And you delivered “Antichrist” from the power of Bonaparte. There is consistency for you!!! What do you, or what did you, say to that? Again, my friends, why has he made all this rout about the apostasy, and Antichrist, and the invocation of saints, because he in common with all the other “veiled prophets” of a luxuriating establishment, has sworn upon the holy evangelists of God, that the sacrifice of the mass, and the invocation of saints, are damnable and idolatrous. It is in order to screen themselves from being charged with wilful and corrupt perjury, in swearing to what they cannot know, and against what they cannot understand, that all this rout has been made against the doctrines of my Church, and still he reiterates his charge, notwithstanding all the Scriptural proofs which I have brought forward in support of Catholic doctrines, and all the Protestant authorities that I have quoted against him; yet he still perseveres in making those infamous charges against the head of my Church and her doctrines, although I have shown him, that some of the first and most learned men in the Church of England, even her very founder, Martin Luther, fling them back in his teeth, by his positive declaration, that even in Popery

in the presence of that assembly, and his God, that he is an "inspired man." Why, sir, did I not tell you more than once, that your "inspiration" was folly, and your declaration of it ridiculous, and that no one would believe you except some senseless ass, for whom nothing could be too strong, or too gross for him to swallow? And therefore, for your own credit sake, I beseech you, sir, to throw aside all such foolish notions and become what I at first took you for, namely, a rational, intelligent, sensible man, and not a headless, brainless, senseless fanatic, which your foolish assertions about inspiration will make the world believe you to be. Again, sir, you have spoken about our miracles, and you told us that you did not know whether they were performed or not.

Rev. Mr. GREGG.—No.

Rev. Mr. MAGUIRE.—Why, sir, you said that you did not know whether they were true or false miracles, but that if they were performed, they were wrought in the Church of Antichrist, but although you have asserted that you did not believe them, you did not show that they were not performed, you did not do that sir, and permit me to tell you sir, that that is what you ought to have done. That is the course which you should have adopted, and not to be giving us your belief and assertions for the nonperformance of them. You see, sir, how I must teach you. Again, sir, you have spoken of holy water, and of our blessing things inanimate. Why, sir, did I not show you that you bless your own churches, your church yards, oil, swords, and regimental colours, and are not these things inanimate? Oh! I suppose not, perhaps they are "inspired" like you, sir, why, sir, give me leave to ask you, do you not bless your own pontificals?

Rev. Mr. GREGG.—No.

Rev. Mr. MAGUIRE.—Well then, sir, if you do not, let me have them, and you will see how soon I will "knock the devil out of them.*" Oh, sir, you may laugh, but I tell you that you will read the manner in which they ought to be consecrated, and in which exorcisms are performed in some of the oldest and best authors of antiquity upon exorcism, *exorcizo te creatura aqueæ*," is a form in the Ritual more than one thousand years older than the Reformation, and you know it well, but prejudice has got the better of your candour, and will not permit you to acknowledge, that the blessing of things inanimate, is a practice adopted by the church of God, from the earliest ages of Christianity—and I tell you, sir, that any thing which you have said against the practice, is contradicted by a multitude of passages in both the Old and New Testaments, did they not bless water, under the old law, and what was the ceremonies of the old law, but types of those which were to be performed under the new? You have also spoken about images, and you have repudiated, and sneered at the practice of paying respect to the images of Christ and his saints, just as if Catholics worshipped or adored them. We respect the image of the Redeemer of mankind, elevated on the cross, because every time we look upon it, it brings to our mind the scene upon Mount Calvary, and the great sacrifice of Redemption, but we do not worship it, or pray to it, because we know that it can neither see, nor hear, nor help us, we also venerate the images of the saints of God, because when we look upon them, they remind us of the virtues of those whom they represent, and because they stir up our devotion, and encourage us to imitate their virtues, and to merit the same reward which they have received. And is there any thing repugnant to christianity in all that? Do you not know, sir, that the Lord commanded Moses to make the figures of the two cherubims of beaten gold, and to place them on each side of the mercy seat, and before which the people were to pray. "And he made the mercy seat of pure gold, two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubim of gold, beaten out of one piece made he them, on the two ends of the mercy seat: one cherub on the end, on this side, and another cherub on the other end, on that side,

* Here there was great laughter, in which Mr. Gregg joined most heartily.

is still retained, "The very kernel of Christianity;" and that the invocation of saints is lawful and good. I could have also quoted the holy fathers in support of the doctrines of the Catholic Church, but as they belonged to my Church, and their evidence in their own cause would not be considered with some people as of any great weight; and also as my reverend opponent threw them overboard, I did not think it right to press them into my service—they could not however, render me greater assistance, except indeed, as to antiquity, than these holy fathers of the Protestant Church!!! whom I have quoted gave to me, for if I had thought proper to stand upon their evidence alone, I could have refuted all their charges—apostasy—antichrist—and the idolatrous practice of "invoking saints," which were brought against that cause which I defend, by the reverend gentleman on the other side. Again, my friends, he has alleged that I have quoted from Luther previous to his conversion from Popery; but I say, sir, that he had thrown the Pope overboard long before he wrote those words from which I have quoted.

Rev. Mr. GREGG.—No, no.

Rev. Mr. MAGUIRE.—But I assert that he did, and what is more, I tell you that he wrote works from which I have also quoted, for the purpose of being restored to the Pope's favour; and pray let me ask you, sir, how often did he lament the false steps which he had taken, and express most anxious desire to return into communion with the holy see? But it seems that you will deny all this. Pray, sir, was it not his work in which he confessed that he held a *conference* with the devil, who convinced him by five arguments, that the sacrifice of the mass was idolatrous? But, sir, even if I quoted Luther while he was in Popery, the argument which I founded upon his admissions would still hold good, for if St. Paul contradicted himself, would not the infidel have as good argument against Christianity, when an inspired Apostle could contradict himself; and have I not as good a right to quote Luther, when I find him contradicting himself, as the infidel would have to quote St. Paul? Am I to reconcile all the differences and contradictions which took place between the Reformers; certainly not. I have, however, given their differences, their disagreements, their disputes with, and desperate attacks on each other, and let my friend reconcile them if he can.—It is his duty—he belongs to the contending factions—let him endeavour then to make peace between them, and if he ever attempts to do so, and succeeds in his Herculean undertaking, he will be, not only an inspired but a wonderful man. Again, reverend sir, you have insinuated that I ought not to have quoted Luther. But why, let me ask you, should I not? when I find Luther, the heretic, saying anything in contradiction to you, have I not a right to quote him against you? I am defending my Church from your attacks, and when I find the father and founder of your heretical Church, writing with his own hand, admissions directly against you and in favour of the attacked party, have I not a right to adduce him in evidence to overwhelm you? and have I not an equal right to bring forward these learned men of your Church, as evidence against you also?—to be sure I have, and have I not followed that legitimate course all along. You did not object, in fact you could not object to my witnesses upon any ground, either as to my right to produce them, on the credit that was to be given in testimony. But now that the battle is over, you, like a great urchin that was well *threshed* by his antagonist, cry out *peccavi*; and you, "blubberingly" ask me, why did I do that? But, sir, what is it to me, if Luther, and Calvin, and the whole swarm of locusts contradicted each other. I have quoted them as authorities against you—I now leave them and their contradictions to you, and do you reconcile them if you can? I have given you, sir, all kind of authority for the doctrine of my Church, and I would have given you the authority of the holy fathers also, only that you, knowing that they would be against you upon every point, would not receive them—you threw them overboard—you did not care a fig for them, for you said "*I am inspired.*" Oh! good God, what a time we are come to, when a man has the folly, I will not say impudence, to stand up before a public assembly of such intelligence as that which I now see before me, and declare

out of the mercy seat made he the cherubim on the two ends thereof, and the cherubim spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another: even to the mercy seatward, were the faces of the cherubim," (*Exodus xxxvii. 6—9.*) And to show you that Moses did not act therein, without the positive command of the Lord, long after he had received the ten commandments, hear the following verses. "And thou shalt make a mercy seat of pure gold, two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat." (*Exod. xxv.*) Observe, sir, that those passages prove not only the lawfulness of making images, providing they were not to be adored or served, but the circumstance of their being made of pure gold, insinuates the honour intended them, the place also which they occupied before the HOLY OF HOLIES, continued to them venerability. St. Paul in his epistle to the Hebrews, chap. ix. 5. alludes to these circumstances, when he says, "over it were the cherubim of Glory, shadowing the mercy seat." And when subsequently this tabernacle came to be placed in God's temple. The temple itself was adorned by "graven cherubim" on the walls, "and in the most holy house he made two cherubim of image work," (mark that, sir, "of image work," and in your own Bible,) and outlaid them with gold," (*2 Chron. iii. v. 10.*) you will read in the same place, sir, that "the faces of those cherubims (of "image work" were turned towards the house of the Lord, "so that when they prayed they were looking on, or, praying towards those cherubim. "I must also instruct you, sir, that the Prophet Hosea, chap. iii. 4, laments the desolation of the temple, and the want of images in that temple of God." "For the children of Israel shall abide many days without, a king, and without a prince, and without a sacrifice, and without an image, and without an Ephod, and without a ephraim." There Rev. Doctor of *Swift's*, is your own authorised Bible, avowing not only the lawfulness, but the religious use of images, making the holy prophet Hosea lament the want of images, as well as the want of sacrifice. And from this very passage, the ancient Rabbis proved that images of angels were not contrary to the decalogue. The Catholics now say the same of images of saints in the new law. There were no saints in the old law, and therefore there could have been no images of them, but there were angels in the old law, seraphim and cherubim, and God approved of images, that is, that Teraphim should be made of them. When images of angels were permitted, there could have been no likeness, no discoverable similitude with them, not so with saints in the new law, we can have a good and striking, if not perfect likeness of them. You say in your Bible, sir, "worship at his footstool, for HE is holy." (*Psalms xcix. 5.*) Truly worship at his footstool? Because of the relation it bears to HIM who is holy. Again, you recollect, sir, that God commanded fringes or phylacteries to be made and worn upon this garment. "Speak to the children of Israel to make themselves fringes on the borders of their garments. And it shall be to you a fringe that ye may look upon it—that ye may remember all the commandments of our Lord." (*Numbers xv. c. 38 v.*) These were the fringes or phylacteries mentioned in Matthew, (*xxiii. c. 5 v.*)—And the people by looking on them were reminded of God's commandments, so we, by looking on a crucifix, are reminded of Christ's death and passion. You see now, sir, that the command in Exodus, (*xx. c. 4 v.*) only extended to the making of images, for the purpose of adoring or serving them; and pray, sir, was David condemned when he danced before the ark, and in the presence of the Lord? Yet he respected and venerated the ark, because it was the most holy place, and contained a copy of the law of God: and pray, sir, what is that Bible which you say you venerate, but a copy in words of the will of God. You, I say, venerate that Bible, or, at least, say you do, and we never gave more respect to an angel than you give to that book. We, sir, pay the same respect to the angels and saints that you say you pay to the Bible, and no more. Again, sir, you ask me why I would not meet you on Transubstantiation? Why, good man, am I to stay here until next Christmas day, reasoning with a man,

who will not do anything but preach—who speaks about “holding out Jesus.” That is the way he answers all my arguments and objections, although he asserts that he is an inspired man. Why, sir, if you do as you say, and hold up Jesus, I will believe that you are an inspired man: but I will not take your word for it, unless you convince me of your inspiration by ocular demonstration. Sir, I never can believe that you are inspired; and from my scepticism upon that point, I have the example of some of the holiest men that ever lived. For, sir, I have frequently told you, that there never was a fool or a madman, a heretic or a hypocritical rogue, from the days of Simon Magus down to Courtney the fanatic, who was shot the other day by the Queen’s troops, that did not lay claim to individual inspiration. But would the sensible portion of mankind believe them? No, sir; they could get no one to believe them except fools or rogues like themselves. Did not Simon Magus, Marcion, and Menander, allege that they were inspired; but inspired as they were, were they condemned for their heresies, which the devil inspired them to propagate, to the great scandal of the Christian religion, by the Catholic Church of Christ? Now, sir, when I asked you the following questions, what answer did you give me? I have them all summed up here, and in the presence of this enlightened assembly, and before the public, nay, the whole world, I declare that you gave me none:—

First. When I asked you, if the public judgment of the church be the sole rule of faith, how could you justify Luther’s apostasy from the Catholic Church? What answer did you give me?—*None.*

Secondly. When I asked you, if private judgment be the sole rule of faith, how do you excuse St. Paul for permitting the Antiochians to reject it, and *appeal from it* to a council in Jerusalem, what answer did you give? *Nothing* but profound *silence.*

Thirdly. I asked you, where was the Catholic Church, in which according to the apostle’s creed, Luther was bound, under pain of infidelity, to elicit an act of faith at the very time of his separation from the Roman Catholic Church, in which he was baptised, educated, and ordained? *No answer.*

Fourthly. I challenged you to prove that Protestantism contained principles consistently capable of converting a Jew? *No answer.*

Fifthly. I asked you, how Jesus Christ could be with his church, teaching, preaching, and baptising, and administering the holy sacraments to the whole world, (which are *external* acts,) if that church became *invisible* for 800 years and more? *No answer.*

Sixthly. I asked you to explain how a Church could be Catholic, (that is universal,) and at the same time *invisible*? *No reply.*

Seventhly. Since the apostle’s creed sets forth that the Church of Christ must be always Catholic, and always holy, I ask you, how could this Catholic Church be called holy, when she was sunk according to your principles, in idolatry and apostasy? *No answer.*

Eighthly. I challenge you to prove the twenty-two articles of the Church of England from Scripture? *No reply.*

Ninthly. I called upon you, with an air of provoking confidence, to point out from historical facts or records, a single church in the whole world, that held or believed

your thirty-nine articles, before the reign of Elizabeth? *No reply.*

Tenthly. I asked you, Doctor, repeatedly during this discussion, whence did Luther get his mission? Was it ordinary or extraordinary? If ordinary, I asked you from what church? If extraordinary, I called upon you to prove his miracles? *No answer.*

Eleventhly. I asked how could a Protestant make an infallible act of divine faith upon an authority confessedly fallible? *No answer.*

Twelfthly. I called upon you to prove the unbroken and apostolical succession of your Bishops? *No answer.*

Thirteenthly. I challenged you to prove the authenticity and inspiration of the Book of the Revelations? This was your great draw well, and yet you *dare not attempt to defend it.*

Fourteenthly. Since you admitted that our church was, in the beginning, the true Church of Christ, and since I proved that ours had lopped off and excommunicated the first members of your church; I then asked you how a lopped-off branch could flourish? *No answer.*

Fifteenthly. I asked you if the church of Rome became heretical, to name me the first heresiarch who was tolerated in her communion, and the time and place, and nature of the heresy. *No answer.*

Reverend Mr. GREGG—I did.

Reverend Mr. MAGUIRE—Oh! Yes. I recollect you said something about *grey beards* and *grey heads*, and some other nonsense of that kind.—(laughter).—Do you call that an answer?

Sixteenthly. I asked you sir, did not the first council of Nice condemn the doctrine of *private judgment*, by condemning Arius and his followers, and whether you and your church did not receive that as a general council? *No answer.*

Seventeenthly. I asked you what authority did the first council of Nice possess to condemn Arius, that the council of Trent did not possess to condemn Luther and Calvin? *No answer.*

Eighteenthly. I asked you, sir, to name a single virtuous or respectable Catholic since the dawn of the Reformation, who, having lived all his life publicly in the communion of the Roman Catholic church, abjured his religion upon his death-bed, and died a Protestant? *No answer.*

Nineteenthly. I asked you to prove, from Holy Scriptures, the institution of two sacraments, only? *No answer.*

Twentiethly. You told me you received the Holy Scriptures upon the authority of the Holy Catholic church, to which I replied—The church that proves the Scriptures, must be above the Scriptures, therefore the Scriptures are not *the sole rule of faith.* *No answer.*

Twenty-first. I proposed to you, sir, the following argument. "You cannot safely receive the Scriptures upon the authority of a church, which church is avowedly fallible; but your church is avowedly fallible, therefore, you cannot receive the Scriptures upon her authority! *No answer.*

Twenty-second. I asked you—"How an ignorant Protestant could prudently receive your authorised version of the Bible, as the pure Word of God, when you teach him that your church is fallible, and that the translators were fallible? No answer.

Twenty third. I asked you to prove from your Bible, "The necessity, or even the utility of infant baptism?" No answer.

Twenty-fourth. I challenged you to prove from your Bible, the validity of baptism by aspersion? No answer.

Twenty-fifth. I called upon you to prove from your Bible, the procession of the Holy Ghost from the Son, as well as from the Father, which article of faith you profess, in one of your three creeds? No answer.

Twenty-sixth. I challenged you to prove upon Protestant principles, the doctrine of the Holy Trinity, against the Unitarians? No answer.

Twenty-seventh I required you to prove, by the Scriptures alone, and upon Protestant principles, the consubstantiality of the Son of God, against the Arians, which article of faith you profess, upon the authority of the council of Nice? No answer.

Twenty-eighth. I publicly defied you to justify from a single text of Scripture from your whole Bible, the change of the Holy Sabbath, as expressly commanded by God, from the last day of the week, which alone God sanctified and commanded, to the first day of the week, which God had neither sanctified nor commanded? No answer.

Twenty-ninth. As faith comes by hearing, and hearing by the Word of God, (Rom. x. 17.) How could the Word of God be heard without a preacher, as St. Paul well observes? I asked you then, where were those preachers of the word of God, by whom "faith cometh," during the 800 years, and more, of the church's invisibility?

Thirtieth. You ridicule fasting. I quoted upwards of twenty texts of Scripture in commendation of it; and I asked you, sir, one solitary text in condemnation of it? No answer.

Thirty-first. I asked you, sir, what was the "continual sacrifice," which is to be "taken away," according to Daniel; (xii. 11.) and where has it been continually offered, in order to its being taken away? No answer.

Thirty-second. Having driven you to the necessity of acknowledging that the fast of Lent was enforced and observed by the primitive church: and that fasting and abstinence are recommended by your own book of Common Prayer; I asked you with what consistency, and upon what principle, you presume to condemn these holy observances? No answer.

Thirty-third. I asked you for a principle in the Protestant religion to prove the integrity, authenticity, and canonicity of the Old and New Testament? No answer.

Thirty-fourth. I challenge you to justify your present division of the Ten Commandments, by the authority of Scripture; or by the concurrent sense of the Father? No answer.

Thirty-fifth. I asked you, whether the public judgment of the church was the Protestant rule of faith, or the private judgment of each individual, or whether the Scriptures alone, interpreted by the church, or the Scriptures alone, interpreted by each person's private judgment, constituted your rule of faith?

Rev. Mr. GREGG.—Both.

Rev. Mr. MAGUIRE—Then I asked you sir, when a collision took place as in the case of Paul and Barnabas, at Antioch, and in the case of Arius, at Nice, which of your “both” ought to be preferred? There, sir, you were dumb-founded, you turned the “adder’s ear.”

Thirty-sixth. I asked you, sir, whether the whole of the Scriptures were necessary to perfect your rule of faith, or whether a part of those Scriptures was sufficient. I told you, if the whole of the Scriptures was necessary, you could have no rule of faith, because the whole of the Scriptures is not in existence. Twenty books of the Old Testament, and two of the New, having perished. I told you, that if a part were sufficient, you were bound to inform me what that part was, and I called upon you to prove the sufficiency of that part, by some express text of the Scriptures themselves? *No answer.*

After this, public and incontestible *expose* of your theological imbecility, how can you stare Protestants in the face, and call yourself “your church’s advocate?” A pretty advocate, truly, reverend Doctor! who had neither the capacity to answer even one out of thirty-six arguments—nor the common candour to retire from the discussion. Having thus, sir, triumphantly exposed your polemical ignorance, I come now to give some precious samples of your admissions and self-contradictions.

Firstly. I compelled you to admit, in the teeth of your own church, the divine institution of Extreme Unction; and that you would willingly practise it, if your church recommended it, *and that she would be right in so doing.* Thus, according to your admission, has your church robbed her people of a sacrament instituted by Jesus Christ.

Secondly. After you denied the divine institution of confession, I forced you by arguments drawn from Scripture, from Protestant authorities, from the book of common prayer, and from the canons and ritual of your own church, to acknowledge it. Great, then, sir, was the power of truth, which I fear was rather extorted from your lips than expressed by your heart.

Thirdly. I asked you why you did not practise Extreme Unction and Confession, after acknowledging the divinity of their origin? You gave no answer.

Fourthly. I obliged you to deny the divine right of *private* judgment.

Fifthly. I asked you to reconcile your Bible with your Book of Common Prayer. I told you that the 14th psalm in your Book of Prayer contained *eleven verses*, whilst the 14th psalm in your Bible contained only seven verses. I told you if your Bible were right, that you *added four whole verses* to the word of God in your Book of Common Prayer; but that if your Book of Common Prayer were right, you took away *four whole verses* from the word of God in your Bible; and I made you publicly acknowledge that you *were unable* to account for it. Am I now running away, mighty Doctor of Swift’s? I have been here now nine long days, and am I to remain here *ad infinitum*, to carry on a discussion with such a driveller as my present opponent? No, sir; we are now to separate till you find answers to my arguments, but I trust we shall separate in good feeling.

For my own part, I think I have ample reason to be satisfied with the result. And I protest, sir, that though I have engaged in this discussion, because I have been challenged and dragged into it, yet there is not a man now breathing whom I do not hold in the same love, charity, and brotherhood, as before the discussion commenced. I tell you, sir, broadly and frankly, that I regret the observations which I have been forced to make, and the expressions of contempt, and reprobation which I freely used against your church, which were wrung from me by your want of dignity and moderation, not that I believe them false; for I protest before God that I would not utter them, if I did not believe them strictly and undeniably true; but because I would not willingly and unnecessarily offend the religious feeling of any class of men. But when I witnessed the manner of my opponent, and heard the *abominable* language, bereft of weight and argument which he so insultingly used with respect to my church and its clergy, I ask you in common candour, was it not natural that I should become heated? When the baseless charge of idolatry and apostasy were attempted to be fastened upon my church by a man whose church, even according to himself, was invisible, no where to be found, no where to be seen, no where to be heard, for eight hundred years and more, till the chaste Luther, and the *chaster* Harry, called her into existence. It can be a matter of no surprise that I should retort with animation. We are the only church in the world laying claim to catholicity, to apostolicity, and to an uninterrupted succession of bishops and pastors from SS. Peter and Paul down to the then visible head of our church, Leo the Tenth. From us you Protestants have got your baptism, your ordination, your confirmation, your bible, your prayers, your hymns, your ritual, your cathedrals, your bells, your saints, your every thing—and when I tell him that he ought to belong to that church—that church that was always ONE, always HOLY, always CATHOLIC, always APOSTOLIC, always VISIBLE, always AUDIBLE, that Jesus Christ, her invisible head, “is always the same, yesterday, to-day, and for ever:” that she is the centre of unity, the bond of love, the test of truth, and “that the gates of hell can never prevail against her,” instead of accepting the invitation, he foams at the mouth, gnashes his teeth, shakes his sorry paintings, and makes a mockery and a laugh of the chaste spouse of Jesus Christ. Alas! my friend ought to recollect that the Jews gnashed their teeth, and wagged their heads at her divine founder, just as incredulously and as contemptuously as he has done at herself. My reverend friend affects to taunt me with running away from this discussion. But he must allow me to tell him that my patience in enduring his nonsense so long is anything but complimentary to my understanding. After leaving thirty-six of my strongest arguments, not only unanswered, but untouched, after professing publicly, and unequivocally, on three several occasions, that he was unable and unprepared to reply to me. After contradicting himself—and contradicting his Church, so often that his utter confusion has almost confounded my memory—after blaming his church for departing from divine institutions and Apostolic practices, and acknowledging that *she would be right in returning to them*,—after being hunted into such a state of desperation about visibility and invisibility, about fallibility and infallibility, about public judgment and private judgment, that at length, becoming delirious, he threw himself into the arms of *self-inspiration*,—after “playing such fantastic tricks” before the most enlightened audience in Europe,—ought I to be expected any longer to afford in pabulum to feed the vanity of such a polemical Tyro. No, my friends, I have done with the man. His three last days were nothing but a tissue of miserable repetitions to enable him to kill time. From the beginning of the Discussion up to the present moment, he never noticed those arguments on which I most confidently relied. Our Discussion will be published, and to public opinion I appeal.—(Here there were immense cheers which continued for several minutes.)

Mr. Maguire, accompanied by his Chairman, the Rev. Mr. Macnamara and friends, immediately withdrew.

T. MAGUIRE, P. P., *Ballinamore.*

I certify that the above report is correctly given.

THOMAS J. CASSIDY.

Shortly after the close of the above speech, which terminated the Discussion, the Rev. Mr. Maguire and his Chairman, the Rev. Mr. Macnamara, retired from the platform, amidst great cheering, waving of handkerchiefs, partial hissing, and a few rounds of the "Kentish fire." Whilst the numerous friends of the Rev. Gentleman were congratulating him by their plaudits, and those of his opponent were "hissing and Kentishly firing" at him, the Rev. Mr. Gregg mounted the table, and standing—like the "Colossus of Rhodes," astride over his voluminous collection of *Tomes*, and unfurling the largest of his *apostolical* maps, and twirling it round his head, he shouted, most stentoriously, "*Victoria, Victoria*—See how they run!!" The appearance of the Rev. Gentleman was hailed by a tremendous volley of hisses, mingled with groans, and accompanied by that most inharmonious of all sounds—the braying of an ass. But the Rev. Polemic's energetic gestures and his vociferous exclamations arose above the din and confusion thus created,—and his friends, catching the fire with which the Rev. Champion was inspired, and being halloed on by the Rev. Laurence Nolan (*ex-priest* and *ex-wife*.) who acted as "fugleman to the second energetic Thunderer," whose passions, like Luther's, are as strong as Hercules'—counter cheers, partially prolonged by "Kentish fire," were got up, Mr. Gregg exclaiming, and exhibiting his red map, "Boys, won't you stand to your colours?"—On proceeding to the hall to force my way as gently as possible to my vehicle I heard a Protestant gentleman quietly remark—"Mr. Maguire modestly retired, like a man conscious of victory; but Mr. Gregg behaved like one conscious of defeat."

J. J. C.

APPENDIX.



APPENDIX.

*Being Extracts brought forward by the Rev. T. D Gregg during this day's
Discussion, from Den's Theology.*

(No. 1.)

"De Peccatis Carnalibus Conjugum inter se.

"Certum est, conjuges inter se peccare posse, etiam graviter contra virtutem castitatis, sive continentiae, ratione quarundum circumstantiarum; in particulari autem definire, quæ sunt mortales, quæ solum veniales, per obscurum est, nec eadem omnium sententia; ut vel ideo sollicitè persuadendum sit conjugatis, ut recordentur se esse filios Sanctorum, quos decet in sanctitate conjugali filios procreare. Quidam Authores circumstantias circa actum conjugalem præcipue observandas, exprimunt his versibus.

*'Sit modus, et finis, sine damno, solve, cohere,
Sit locus et tempus, tactus, nec spernito votum.'*

"Ergo debet servari modus, sive situs, qui dupliciter invertitur,—1o. Ut non servetur debitum vas, sed copula habeatur in vase præpostero, vel quocumque alio non naturali: quoad semper mortalo est spectans ad sodomiam minorem, seu imperfectam, idque tenendum contra quosdam laxistas, sivi copula ibi consummetur, sive tantum inchoetur consummanda in vase naturali.

"Modus sive situs invertitur, ut servetur debitum vas ad copulam a natura ordinatum, v. g. si fiat accedendo a præpostere, a latere, stando, sedendo, vel si vir sit succubus. Modus is mortalis est, si inde suboriat periculum pollutionis respectu alterius, sive quando periculum est, ne semen perditur, prout sæpe accidit, dum actus exercetur stando, sedendo, aut viro succumbente; si absit et sufficienter præcaveatur istud periculum, ex communi sententia id non est mortale: est autem veniale ex gravioribus, cum sit inversio ordinis naturæ; est que generatim modis ille sine causa taliter coeundi graviter a confessariis reprehendus; si tamen ob justam rationem situm naturalem conjuges immutent, securaturque dictum periculum nullum est peccatum, ut dictum est in numero 48.

"Minuitur periculum perpendi semen, si verum sit, quod dicunt Sanchez, Billuart et Preinguez, scilicet quod in matrice sit naturalis vis attractiva seminis, ut in stomacho respectu cibi.

"Nota quod in præfatis modis non tantum peccetur contra castitatem, sed etiam contra justitiam, juxta dicta Num. 45; ita ut actus illi induant quandam malitiam adulterii, præter peccatum mutui scandali.

"Debet finis esse legitimus, de quo et quomodo ratione finis peccari possit, dictum est 51, et sequentibus.

“ Per particulam, ‘sine damno’ importatur cavendum esse damnum tum prolis conceptæ et concipiendæ, tum ipsorum congregientium, de quibus egimus Num. 47.

“ Verbum ‘solve’ importat obligationem solvendi sive reddendi debitum legitime petitum, de qua obligatione diximus Num. 46, et sequentibus.

“ Per verbum ‘cohaere’ intelligitur coheræntia usque ad perfectam copulam, sue seminationem perfectam, ita ut per se mortale sit mortale sit, inchoatam copulam abrumperè, propter periculum pollutionis in utraque vel alterutra parte: Sanchez, Pontius, Billuart et alii dicunt quidem, id tantum esse veniale, si cessante omni periculo pollutionis in utroque, fiat ex mutuoconsensu, antequam semel femina seminaverit; sed ipsi fatentur periculum illud ordinarie subesse.

“ Locus debet esse actui conjugali proportionatus, adeoque non publicus, seu talis, in quo ab aliis videatur, et sic potest esse mortalis ratione scandali, prout etiam ratione sacrilegii, si sit locus sacer.—Vide Num. 48.

“ Quomodo ratione temporis in actua conjugali peccari possit—Vide Num. 47.

“ Quoad tactus libidinosos, quos conjugati exercent erga corpus alterutrius, ita sunt mortaliter mali, si fiant cum pollutione alterius, vel ejus periculo.

“ Si absit periculum pollutionis, et ordinentur ad copulam, tunc vel ad eam necessarii sunt, et sic non sunt peccaminosi, vel non sunt ad eam necessarii et erunt venialiter mali, quia solius causa voluptatis haberi supponuntur.

“ Si tactus illi, secluso pollutionis periculo, non referantur ad copulam, non ita non ita conveniunt auctores; docent plerique, quod si sint adeo infames, ut nequidem ex copula intuitu excusentur a gravi peccato, eos esse mortaliter malos, si vero sint tactus ordinarii, nec diu eis sistatur, docent plurimi contra eosdem esse tantum venialiter malos; quia voluptus illa non queritur extra limites matrimonii.

“ Tactus libidinosus proprii corporis in uno conjugè similiter est mortalis: si fiat cum periculo pollutionis. Si absit periculum pollutionis, et fiat comparte absente, ex communi sententia, inquit Billuart, est etiam mortalis: quia actus ille tunc ex natura sua non ordinatur ad copulam, sed ad pollutionem; idemque propter rationem eandem sustinent varii, de delectatione venerea circa copulam, comparte absente: de quo latius in tractatu de peccatis.

“ Si vero fiat comparte præsentè protest fieri sine peccato, dum fit ex intentio copulæ: si absit intentio copulæ, dicunt aliqui eum tactum esse mortalem; sed distinguit Billuart, scilicet, dicendo eum non esse mortalem, si conjux saltem habeat animum copulandi casu quo excitetur; mortalem vero, si nullo modo habeat animum copulandi, licet excitetur, quia tunc tactus ille potius ordinatur ad pollutionem, quam ad actum conjugalem.

“ Quæ de tactibus libidinosi dicta sunt, applicari possunt libidinosi osculis, amplexibus, aspectibus, colloquiis, &c., videri etiam possunt, quæ docentur tract De Temperantia.

“ An uxor possit se tactibus excitare ad seminationem, si a copula conjugali se retraxerit, maritus, postquam ipse seminaverit, sed antequam seminaverit uxor?

“ R. Plurimi negant; eo quod, cum vir se retraxerit, actus sit completus, adeoque illa seminatio mulieris foret peccatum pollutionis: alii vera affirmant; quia ista excitatio spectat actus conjugalis complementum et perfectionem: excipiant tamen casum, ubi periculum est ne semen ad extra profundatur.

“ Hanc posteriorum sententiam ad exorbitantes opiniones laxiorum refert Henricus a S. Ignatio.

“Quomodo actui conjugali obstet votum diximus No. 49.

“Observandum, quod non deceat hæc lubrica in concionibus, aut alibi publice proponere descendendo ad particulares casus; licet tamen et convenit aliquando generaliter et sine explicatione dicere etiam publice quod conjugati possint usu matrimonii peccare, et quidem mortaliter, quod S. Franciscus Salesius declarat hac similitudine; sicut potest quis in propria domo ex proprio vino se inebriare.

“Confessarius potest etiam conjugatos interrogare sub his terminis, “Confidis quod utaris Matrimonio honesto modo, non plus quam necessarium est ad generandam prolem? Non habes specialia dubia, quæ te angunt?” Si autem poenitens det occasionem ulterius interrogandi inquirat Confessarius an sibi vel comparti causaverit periculum pollutionis, vel perditionis seminis.”—(Dens, tom. 7. pp. 166—9.

(No. 2.)

‘An persona conjugata peccat delectando veneree de copula vel tactibus cum comparte habitus aut habendis, si compars sit absens tempore delectationis, infirma, &c., adeo ut copula hic ei nunc sit impossibilis?

‘R. Si delectando se exponat periculo pollutionis, certo peccat mortaliter, contra castitatem, et etiam contra justitiam. Si vero absit periculum pollutionis, Sanchez, Sylvius, Steyart et Daelman eam a mortali liberant, quia honestus status matrimonialis videtur talem delectationem a mortali excusare. Alii tamen probabilius similem delectationem censent mortalem, ut Navarrus, Billuart, Collet, Antolnee, &c.”—Dens, tom. 1, p. 315.

(No. 3.)

‘Quantum est peccatum exercere actum conjugalem ob solam voluptatem?

R. Cum S. Aug. et S. Thom. Suppl. q. 49. a 6. in corp. esse solummodo ex natura sua veniale; quia hæretur, ut supponitur, intra limites legitimi matrimonii: potest tamen esse mortale ratione finis, vel aliarum circumstantiarum; puta si v. g. vir ita voluptate captus sit, ut accedens ad uxorem, paratus sit ad eam accedere, licet uxor non foret, vel si tempore actus conjugalis affectum et delectationem habeat erga eliam cujus etiam qualitates tunc erunt in confessione exprimendæ, puta quod sid conjugata, consanguinea, &c., idque præcique est cavendum in bigamis, ne dum copulatur conjugii secunde, affectum ponat in priori.”

(No. 4.)

‘An liceat actum conjugalem exerce partim ob debitum finem, puta generationem prolis, et partim ob delectationem?

‘R. Negative; quo tunc finis equidem partialiter est in ordinatus, cum ex parte obediatur libidini, sicque partialiter invertitur ordo a Deo et natura constitutus.—Dens, tom. 7. p. 163.

‘An licitum est petere debitum conjugale ex solo fine vitandi propriam incontinentiam, non concurrente fine generationis prolis vel redditionis debiti?

‘R. Pontius cum multis aliis affirmat, sed melius cum S. S. Augustino et Thoma videtur negandum.”—Dens, tom. 7. p. 164.

(No. 5.)

‘An aliquando interrogandi sunt conjugati in confessione circa negationem debiti?

R. Affirmative: presertim mulieres, quæ ex ignorantia vel præ pudore peccatum istud quandoque reticent: verum non ex ab abrupto, sed prudenter est interrogatio

instituenda v. g. an cum marito rixatæ sint quæ sint, quæ hujusmodi rixarum causa; num propter talem occasionem maritis debitum negarint; quod si deliquisse fate antur, caste interrogari debent, an nihil secutum fuerit continentie conjugali contrarium, v. g. pollutio, &c."

(No. 6.)

"Notatur, quod pollutio in muliebribus quandoque possit perfici, ita ut semen carum non effluat extra membrum genitale; indicium istius allegat Billuart, si scilicet mulier sentiat seminis resolutionem cum magno voluptatis sensu, qua completa passio satiatur."—Dens, tom. 4, p. 380.

(No. 7.)

"Hinc uxor se accusans in confessione quod negaverit debitum interrogetur, an maritus ex pleno rigore juris sui id petiverit; idque colligetur ex eo, quod petiverit instanter quod graviter fuerit offensus, quod aversiones vel alia mala sint secuta, de quibus etiam se accusare debet, quia fuit eorum causa: contra si coesiteatur rixas vel aversionis adversus maritum interrogari potest; an debitum negaverit?—Dens, tom. 7. pp. 145-50.

Errata—For No. XIV. at the foot of page 429, read No. XIX.

Princeton Theological Seminary-Speer Library



1 1012 01011 3100